PATROLOGIA ORIENTALIS

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TOMUS DECIMUS QUARTUS

R. GRAFFIN — F. NAU

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TOMUS DECIMUS QUARTUS

I. — E. W. BROOKS.
A collection of letters of Severus of Antioch, from numerous syriac manuscripts (fasc. II).

II. — M. H. DAVIS.
The Life of Abba John Kamé, coptic text edited and translated from the Cod. Vat. Copt. LX.

III. — E. BLOCHET.
Mufazzal Ibn Abil-Fazaïl. Histoire des Sultans Mamlouks, texte arabe publié et traduit en français (fasc. II).

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A COLLECTION OF LETTERS

OF SEVERUS OF ANTIOCH

FROM NUMEROUS SYRIAC MANUSCRIPTS

EDITED AND TRANSLATED

BY

E. W. BROOKS

II

MANUSCRIPTS

A = Brit. Mus. Add. 14601 (9th cent.).

E = — — — 17214 (7th cent.).

F = — — — 14538 (10th cent.).

G = — — — 12155 (8th cent.).

H = — — — 17193 (874).

I = — — — 12144 (1081).

J = — — — 12168 (8th or 9th cent.).

K = — — — 17191 (9th or 10th cent.).

L = — — — 14532 (8th cent.).

M = — — — 14533 (8th or 9th cent.)

N = — — — 14613 (9th or 10th cent.).

Q = — — — 12154 (circ. 800).

T = — — — 14612 (6th or 7th cent.).

U = — — — 12153 (845).

V = Vat. Syr. 103 (841).

W = — — 100 (9th or 10th cent.).

X = — — 107 (7th cent.).

Y = — — 108 (7th cent.).

Z = Brit. Mus. Add. 7191 (7th cent.).

ζ = — — — 7192 (7th cent.).

For The Appendix.

Brit. Mus. Add. 14504 (9th cent.).

When the same passages occur in more than one place in the same ms., the differentiation is marked by the addition of (1) (2) (3) or (4) after the letter indicating the ms.

ܐܡܿܪ[1] ܢܦܝܚ ܡܢ ܐܠܗܐ ܐܒܘܢ ܣܘܝܪܘܣ ܒܐܓܪܬܐ LXII (XIX) Z 151 v° b. ζ 3 v° b. Y 156 v° a.
ܕܠܘܬ ܐܝܣܝܕܘܪܘܣ ܩܘܡܝܣ: ܕܐܝܬܘܗܝ ܫܘܪܝܗ̇. ܚܕܝܬ
ܣܓܝ ܟܕ ܩܒܠܬ ܐܓܪܬܐ ܕܢܨܝܚܘܬܟ ܪܚܡܬ ܡܫܝܚܐ܀

ܡܛܠ * ܗܠܝܢ * ܗܟܝܠ. ܡܣܬܒܪ ܐܢܐ ܕܙܕܩ ܕܢܥܪܘܩ ܡܢ ܗܢܐ ܫܡܐ ζ 4 r° a. Y 156 v° b.
ܡܪܟܒܐ: ܕܢܐܡܪ ܚܕܢܝܬ[2] ܐܘܣܝܐ ܠܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ: ܐܘ ܚܕܢܝ ܐܘܣܝܐ ܠܐܒܐ:
ܘܡܛܠ ܕܠܐ ܡܫܬܟܚ ܠܘܬ ܐܒܗ̈ܐ ܚܬܝܬ̈ܐ: ܘܥܠܠܬܐ ܝܗܒ ܠܡܬܪܗܛܢܘܬܐ
ܒܝܫ̈ܬܐ ܕܗܪ̈ܛܝܩܘ: ܫܘܐ ܒܐܘܣܝܐ ܕܝܢ ܠܬܠܝܬܝܘܬܐ ܐܡܪܘ: ܐܝܟܢܐ ܕܒܝܕ
ܡܠܬܐ ܗܕܐ ܕܗܟܢܐ ܦܫܝܛܐ ܫܦܝܪܐܝܬ ܘܛܒ ܡܬܐܡܪܐ: ܢܬܐܡܪ ܒܗ̇ ܚܕ ܕܐܘܣܝܐ:
ܘܦܘܪܫܐ ܕܩܢܘ̈ܡܐ ܒܗ̇ ܡܢ ܒܗ̇: ܘܚܕܝܘܬܐ ܘܦܘܠܓܐ ܒܐܝܕܐ ܕܗܕܐ ܚܕܐ ܡܠܬܐ: ܡܢ
ܓܝܪ ܒܪܐ ܠܘܬ ܐܒܐ ܘܪܘܚܐ ܩܕܝܫܐ ܫܘܐ ܒܐܘܣܝܐ ܡܬܐܡܪ: ܡܫܬܘܐ ܕܡܫܬܘܬܦ ܥܡ
ܒܐܘܣܝܐ ܥܡ ܗܠܝܢ ܕܥܡܗ ܡܬܡܢܝܢ: ܦܪܝܫ ܕܝܢ ܒܩܢܘܡܐ: ܠܘ ܓܝܪ ܗܘ
Y 157 r° a. ܐܢܫ ܠܢܦܫܗ[3]: * ܐܠܐ ܐܢܫܐ ܠܐܢܫܐ ܐܚܪܝܢܐ ܫܘܐ ܒܐܘܣܝܐ܀

1. From the work of Peter of Callinicus against Damian. — 2. Y ܚܕܢܝܬ. — 3. Z ܠܘܬ ܢܦܫܗ.

LXII (XIX)[1]. — Our God-inspired father Severus says in the letter to Isidore the count, the beginning of which is, « I rejoiced greatly when I received the letter of your Christ-loving illustriousness ».

As regards these things therefore I think that we ought to avoid this composite term, that we should call the Holy Trinity or the Father uni-essential, both because it is not found among the accurate fathers, and[2] it gives occasions for the evil deviations of the heretics : but they called the Trinity co-essential, in order that by means of this word so plainly and very excellently stated there might be expressed in the same phrase both the oneness of the essence[3] and the separation of the hypostases, and by means of this one word unity and division : for by being called co-essential with the Father and the Holy Spirit the Son claims to share essence[3] with those who are reckoned with him, but to be distinct in hypostasis; for a man is not co-essential with himself, but one man with another. 508-11 (?).

1. See p. 41, n. 2. — 2. Sic Syr. — 3. οὐσία.

LXIII
W 32 r° b.

ܕܩܕ[ܝ]ܫܐ¹ ܡܪܝ² ܣܐܘܝܪܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܩܐܣܪܝܐ ܀

ܟܕ ܗܟܝܠ ܐܫܬܠܚ ܐܕܡ ܡܢ ܛܘܒܬܐ[3] ܕܠܐ ܡܝܘܬܘܬܐ: ܘܟܕ ܡܟܝܠ ܡܛܝܠ ܠܗܝܢ ܗܘܐ ܕܢܬܪܡܐ ܒܐܪܥܐ. ܗܝܕܝܢ ܟܕ ܗܝܕܝܢ. ܥܠܬ ܐܝܟ ܐܠܨܝܬܐ. ܡܬܝܠܕܢܘܬܐ ܕܦܘܠܚܢܐ ܕܒܢܝܐ. ܕܢܛܪ ܠܗ ܝܘܒܠܐ ܠܓܢܣܢ ܕܝܠܢ ܒܝܕ ܚܘܠܛܢܐ ܕܙܘܘܓܐ. ܘܒܝܕ ܫܘܬܦܘܬܐ ܕܕܟܪܐ ܘܕܢܩܒܬܐ. ܒܝܠܐ ܗܘ ܕܒܗ ܐܦ ܐܪ̈ܒܥܝܬ ܪ̈ܓܠܐ[4] ܦ̈ܪܝܢ ܘܣ̈ܓܝܢ ܒܡܘܠܕܐ. ܘܡܛܠܗܕܐ ܘܡܢܗܘܢ ܕܗ̈ܕܡܐ ܗܢܘܢ ܕܠ̈ܐܦܝ ܠܬܚܬ ܐܝܬܝܗܘܢ[4] ܪܕܝܐ. ܘܠܐ ܡܢ ܐܚܪܢܐ ܗܘܐ ܚܘܠܛܢܐ ܘܡܘܠܕܐ. ܐܝܟܢܐ ܕܢܐܠܦ ܕܡܢ ܛܟܣܐ ܪܡܐ ܘܫܡܝܢܝܐ. ܠܗܢܐ ܗܢܐ ܡܟܝܟܐ ܪܕܝܢ ܀

1. Marg. ܗܪܛܝܩܐ ܗܘ ܘܠܐ ܩ. The extract comes from the work of John of Dara *De resurrectione corporum*. — 2. Ms. ܡܪܝ. — 3. Ms. ܛܘܒ (ita abbr.). — 4. A point follows in marg.

LXIII. — Of the holy[1] Mar Severus from the letter to Caesaria[2].

519-38. When[3] therefore Adam was stripped of the blessedness of immortality, and was thereafter destined to be cast into the earth by means of death, then only there was introduced, as being necessary, the process of the generation of children, which preserves a succession to our race by means of the intercourse of copulation, and by means of the partnership of male and female, in the manner in which the quadrupeds also increase and multiply by generation. And for this reason also the flow comes from the very members which point downwards, and intercourse and birth do not take place from any other, in order that we may learn that it was from a high and heavenly position that we flowed down to this lowly state.

1. Marg. 'He is a heretic, and not holy'. — 2. See ep. 53. — 3. A similar passage of Sev. is published in Gr. in Mai, *Class. Auct.*, X, 456; but this differs considerably from our text and appears to come from a commentary on S. Luke.

LXIV
Z 41 v° a.

ܘܢܣܗܕ[1] ܬܘܒ ܠܒܝܫ ܐܠܗܐ ܣܐܘܪܐ܆. ܗ̇ܘ ܕܒܟܠܗܝܢ ܐܝܠܝܢ
ܕܐܝܟ ܗܠܝܢ ܝܬܝܪ ܡܢ ܣܓ̈ܝܐܐ ܝܕܥ. ܒܐܓܪܬܐ ܠܘܬ
ܐܘܩܘܡܢܝܘܣ: ܗ̇ܝ ܕܫܘܪܝܗ̇ ܐܝܬܝܗ̇܆. ܘܠܐ ܟܕ
ܟܬܒ ܗܘܝܬ ܐܓܪܬܐ ܛܥܝܬ. ܟܕ ܥܠ ܗܕܐ ܡܡܠܠ
ܗܠܝܢ ܐܡ̇ܪ܀

ܠܗܠܝܢ ܗܟܝܠ ܕܒܦܣܝܩܘܬܐ ܘܒܙܥܘܪܘܬܐ ܕܡ̈ܠܐ ܕܐܬܟܬܒ ܡܢܝ
ܪ̈ܓܝܓܝܢ ܕܢܐܠܦܘܢ. ܙܕܩ ܗܘܐ ܕܗܠܝܢ ܢܬܩܪ̈ܒܢ. ܠܐܝܠܝܢ ܕܝܢ ܕܠܥܠ̈ܬܐ[2]
ܘܠܬܐܘܪܝܐ ܕܒܣܘܕܪܐ ܪ̈ܓܝܓܝܢ ܕܢܕܥܘܢ. ܬܬܠ ܟܠܗ̇ ܐܓܪܬܐ. ܡܒܝܢܐ ܕܝܢ. ܕܐܦ ܗܘ
ܕܪ̈ܫܐ ܕܐܝܠܝܢ ܕܐܬܐܡܪ̈ ܢܣܒ. ܢܣܬܢܩ ܠܟܠ ܟܠܗܝܢ. ܪܝܫܐ ܓܝܪ܆ ܦܣܝܩܘܬܐ
ܕܣܓܝܐܬܐ ܐܝܬܝܗ̇. ܙܕܩ ܗܟܝܠ ܕܗܠܝܢ ܣܓ̈ܝܐܬܐ ܢܩܕܘܡ ܢܕܥ. ܐܝܟܢܐ ܕܢܕܥ
ܕܕܐܝܠܝܢ ܐܝܬܝܗ̇ ܦܣܝܩܘܬܐ. ܘܐܠܐ ܢܬܓܕܫ * ܠܢ ܗܝ ܕܡ̈ܠܐ ܣܪ̈ܝܩܬܐ ܠܒܪ ܡܢ 41 v° b.
ܢܩܪܒ ܕܢܩܪܒ ܡܢ ܣܘܟܠܐ. ܐܝܟ ܗܠܝܢ ܟܒܪ ܕܨܒܝܢ ܗܘܘ ܕܒܠܫܢ̈ܐ

1. From the work of Peter against Damian. — 2. Ms. ܘܕܠܥܠ̈ܬܐ.

LXIV. — And let the God-clad Severus also bear witness, he who in all such matters has more knowledge than many men. In the letter to Oecumenius[1] of which the beginning is, « Neither did I forget when I was writing the letter », in speaking on this subject he uses the following words.

For those therefore who wish to learn the purport of what has been written by me in brief and in few words it was right that these things should be put forward : but to those who desire to know the reasons and the argument[2] contained in this composition let the whole letter be given. But it is certain that even a man who has received summaries of what has been said will need the whole : for a summary is an epitome of many words; therefore he must first know those many words in order to know of what things it is an epitome. Otherwise the result will be that we shall be putting forward empty words devoid of sense, like those perhaps who desired to speak with tongues only, whom Paul reproves, saying, « For, if I prayed 513-8.

1. See ep. 1. — 2. θεωρία.

ܒܠܫܢܗ̇ ܢܦܠܠܘܢ܆ ܐܠܗܝ ܕܟܕ ܡܣܝܡ ܠܗܘܢ ܦܘܠܘܣ ܐܡܪ܆ ܐܢ ܗܘ ܓܝܪ
ܕܐܨܠܐ ܡܢ ܠܫܢܐ܆ ܪܘܚܝ ܗܝ ܡܨܠܝܐ܆ ܡܕܥܝ[1] ܕܝܢ ܕܠܐ ܦܐܖ̈ܐ ܗܘ. ܒܬܪܟܢ
ܕܝܢ ܗܘ ܕܠܗ ܫܦܝܪܐ ܡܘܣܦ. ܟܕ ܐܡܪ. ܐܨܠܐ ܒܪܘܚܝ ܐܨܠܐ ܕܝܢ. ܐܦ ܒܡܕܥܝ.
ܐܙܡܪ ܒܪܘܚܝ ܐܙܡܪ ܕܝܢ. ܐܦ ܒܡܕܥܝ. ܘܐܢܐ ܗܟܝܠ ܟܕ ܩܠܝܠ ܡܫܚܠܦ
ܐܢܐ ܐܡܪ ܐܢܐ. ܕܙܕܩ ܠܡܕܪܫ ܒܡ̈ܠܐ. ܙܕܩ ܕܝܢ ܠܡܕܪܫ. ܐܦ ܒܡܕܥܐ. ܗܘ ܓܝܪ
ܕܒܦܣܝܩܬܐ ܢܐܡܪ ܒܡܠܦܢܘܬܐ ܠܐ ܝܕܥ ܐܢܐ ܐܢ ܐܢܫ ܡܢ ܐܒ̈ܗܬܐ ܠܒ̈ܝܫܝ ܐܠܗܐ
ܙܕܩ. ܢܣܒܬܐ ܗܝ ܓܝܪ ܒܗܠܝܢ. ܐܢܗܘ ܕܐܦ ܟܕ ܟܠܗ ܚܝܠܐ ܕܡܠܬܐ ܕܒܢ
ܦܣܩܝܢ. ܦܣܝܩܬܐ ܙܥܘܪܬܐ ܘܗܝ ܒܥܡܛܢܘܬܐ ܡܢ ܗܠܝܢ ܕܐܣܬܟܠ ܗܘܢܐ܀

LXV
G 153 v° a. ܡܢ [2] ܐܓܪܬܐ ܕܠܗ ܕܩܕܝܫܐ ܣܘܝܪ[ܐ][3] ܠܘܬ
ܐܘܦܪܟܣܝܣ ܩܘܒܝܩܘܠܪܐ܆ ܘܥܠ ܫܘ̈ܐܠܐ ܐܝܠܝܢ ܕܫܐܠ ܠܗ܀

ܫܘܐܠܐ ܕܝܢ ܩܕܡܝܐ ܐܝܬܘܗܝ ܗܢܐ. ܕܐܝܟܢܐ ܗܘ ܕܐܡܪܝܢܢ ܕܐܬܝܠܕ
ܡܠܬܐ ܐܠܗܐ ܕܠܐ ܫܘܪܝܐ ܡܢ ܐܒܐ. ܘܫܘܪܝܗ ܕܐܓܪܬܐ ܕܝܢ ܐܝܬܘܗܝ ܗܢܐ. ܐܢܬ ܡܢ

1. Ms. ܡܕܥ· — 2. A word is erased before this. — 3. Erased.

in a tongue, my spirit prayeth, but my understanding is unfruitful » : and afterwards he adds what he thinks right, saying, « I will pray with my spirit, but I will pray also with my understanding. I will sing with my spirit, but I will sing also with my understanding »[1]. And I therefore, making a slight change, say : It is right to argue with words; but it is right to argue also with the understanding. I do not know if any of the God-clad fathers pronounced it right for us to speak in brief when giving teaching; for in these matters it is a welcome thing if even by expending the whole power of speech that is in us we utter a small portion and that in obscure form of what the intellect has gathered.

LXV. — From the letter of the same holy Severus to Eupraxius the
508-11. chamberlain[2], and about the questions which he addressed to him.

(*And the first question is this, as to how we say that God the Word was begotten without beginning by the Father : and the beginning of the letter is this :* « You,

1. I Cor., xiv, 14, 15. — 2. Zach. Rh., iii, 1; *P. O.*, II, 104.

ܪܚܡ ܠܐܠܗܐ ܐܘܦܪܟܣܝܣ[1]. ܒܣܘܥܪܐ ܐܠܗܝܐ ܒܠܝܥܝܢ ܐܢܬܘܢ܀ ܘܒܬܪ ܩܠܝܠ
ܡܦܩ ܒܪܘܚܐ܀ ܒܩܕܡܝܐ ܗܟܝܠ ܡܬܒܥܐ ܠܟ ܕܬܐܠܦ܂ ܕܐܝܟܢ ܐܡܪܝܢ ܕܡܠܬܐ ܐܠܗܐ
ܕܠܐ ܫܘܪܝܐ ܡܢ ܐܒܐ ܐܬܝܠܕ. ܐܢܐ ܕܝܢ ܡܢܗ ܕܫܘܡܗ ܕܐܒܐ܂ ܕܠܐ ܫܘܪܝܐ ܐܡܪ ܐܢܐ
ܠܗ ܠܡܘܠܕܗ ܕܒܪܐ. ܐܢ ܓܝܪ ܡܢ ܡܠܥܠܡ ܐܝܬܘܗܝ ܗܘܐ ܐܒܐ܂ ܐܦ ܒܪܐ ܕܡܚܘܐ
ܠܗ ܠܐܒܐ܂ ܡܢ ܡܠܥܠܡ ܐܝܬܘܗܝ ܗܘܐ. ܐܢ ܓܝܪ ܐܝܬ ܗܘܐ ܙܒܢܐ ܟܕ ܠܐ ܐܝܬܘܗܝ
ܗܘܐ ܒܪܐ܂ ܐܝܬ ܗܘܐ ܐܪܐ ܙܒܢܐ ܟܕ ܐܒܐ ܠܐ ܐܝܬܘܗܝ ܗܘܐ ܐܒܐ. ܚܢܢ ܓܝܪ ܡܛܠ
ܕܟܝܢܐ ܡܬܚܒܠܢܐ ܐܝܬܝܢ܂ ܒܙܒܢܐ ܗܘܝܢ. ܘܬܘܒ ܥܒܪܝܢ ܡܢ ܗܝ ܕܗܘܬ.
ܡܛܠܗܢܐ ܘܫܡܗܐ ܕܡܬܬܣܝܡܝܢ ܠܢ ܡܫܬܚܠܦܝܢ. ܘܙܒܢ ܡܢ ܐܝܬܝܢ ܒܢܝܐ
ܕܐܢܫܝܢ. ܘܡܢ ܒܬܪ ܗܕܐ܂ ܦܣܩܝܢ ܡܢ ܗܝ[2] ܕܢܗܘܐ ܒܢܝܐ. ܘܐܒܗܐ ܗܘܝܢ܂
ܘܐܚܪܢܐ ܡܘܠܕܝܢ. ܐܠܗܐ ܕܝܢ܂ ܠܐ ܡܫܬܚܠܦܢܐ ܗܘ ܒܟܝܢܗ. ܘܡܢ ܡܠܥܠܡ ܐܝܟ
ܕܐܝܬܘܗܝ ܐܝܬܘܗܝ. ܘܡܢ ܡܠܥܠܡ ܐܒܐ ܐܝܬܘܗܝ. ܘܒܪܐ ܠܡܠܥܠܡ ܗܘܐ. ܘܒܪܐ ܒܪܐ
ܐܝܬܘܗܝ ܕܡܢ ܡܠܥܠܡ܂ ܘܡܬܝܠܕ ܐܡܝܢܐܝܬ ܡܢ ܐܒܐ. ܘܠܗ ܡܢ ܠܒܪ
ܐܩܢܝܗ[3] ܠܐܒܐ ܗܝ ܕܐܒܐ ܢܗܘܐ ܠܗ. ܡܛܠ ܕܕܠܐ ܫܘܪܝܐ ܘܕܠܐ ܙܒܢܐ ܗܘ ܒܪܐ ܐܬܝܠܕ
ܡܢܗ. ܐܢ ܓܝܪ ܚܟܡܬܗ ܘܚܝܠܗ ܕܐܒܐ ܐܡܪܝܢ ܕܐܝܬܘܗܝ ܒܪܐ: ܐܝܟ ܗܝ

1. Ms. ܘܐ bis. — 2. Ms. ܗܘ. — 3. Ms. ܐܩܢܝܘ.

God-loving Eupraxius, are[1] smitten with divine love » : *and a little farther on the defence*). First therefore you seek to learn how we say that God the Word was begotten without beginning by the Father. But I from the very appellation 'Father' say that the generation of the Son is without beginning. If the Father was from eternity, the Son also, who shows forth the Father, existed from eternity : for, if there was a time when the Son did not exist, there was then[2] a time when the Father was not a father. We, because we are a corruptible nature, come into being in time, and again pass away from being : therefore also the names applied to us vary ; and at one time we are sons of certain persons, and after this we cease to be sons, and we become fathers, and we beget others. But God is in his nature invariable, and he is as he is from eternity, and he is a father from eternity. And the Son became such to eternity, and the Son is a son who is from eternity, and he was begotten everlastingly by the Father, and he did not acquire for the Father from outside the status of a father, because the Son was begotten by him without beginning and without time. If we say that the Son is the wisdom and the power of the Father in accordance with the wise Paul's

1. In the heading of the extracts at G 8 v° a (p. 180) and G 13° v° b (p. 181) 'being'. — 2. ἄρα.

ܕܠܡܫܝܚܐ ܦܘܠܘܣ ܐܡܪ: ܕܡܫܝܚܐ ܚܝܠܐ ܗܘ ܕܐܠܗܐ ܘܚܟܡܬܗ ܕܐܠܗܐ.
ܐܝܟܢܐ ܠܘ ܠܥܠ ܡܢ ܟܠ ܪܘܫܥܐ ܐܝܬܘܗܝ. ܕܢܡܪܚ ܘܢܐܡܪܝܘܗܝ ܠܐܒܐ ܕܡܢ
ܡܬܘܡ ܕܠܐ ܚܟܡܬܐ. ܐܘ ܕܠܐ ܚܝܠܐ ܐܬܚܙܝ. ܐܢ ܕܝܢ ܡܢ ܥܠܡ ܚܟܝܡܐ ܗܘ:
ܘܡܢ ܥܠܡ ܚܝܠܬܢ ܗܘ. ܐܦ ܡܢ ܥܠܡ ܚܟܡܬܐ ܐܝܬ ܠܗ ܘܚܝܠܐ. ܗܢܘ
ܕܐܝܬܘܗܝ ܡܫܝܚܐ. ܐܝܬܘܗܝ ܓܝܪ ܙܠܝܩܐ ܕܫܘܒܚܗ ܕܐܒܐ. ܘܪܘܫܡܐ ܕܩܢܘܡܗ.
ܐܝܟܢܐ ܓܝܪ ܕܠܙܠܝܩܐ ܥܠܬܐ ܐܝܬ ܠܗ ܫܡܫܐ ܗܘ ܕܡܢܗ ܡܕܢܚ: ܫܡܫܐ ܕܝܢ
ܚܘܕܪܐ ܡܕܡ ܘܓܘܠܐ ܐܝܬܘܗܝ: ܘܐܝܟ ܕܠܡܐܡܪ ܪܘܟܒܐ ܡܕܡ: ܙܠܝܩܐ ܕܝܢ ܕܡܢܗ
ܢܘܗܪܐ ܐܝܬܘܗܝ ܕܡܫܬܕܪ ܘܡܢܗܪ ܠܟܠܗ ܬܚܝܬ ܫܡܝܐ: ܠܐܪܥܐ ܐܡܪ ܐܢܐ
ܘܠܝܡܐ ܐܟܚܕܐ: ܘܠܐ ܡܫܟܚ ܐܢܫ ܠܡܚܙܝܘ ܠܫܡܫܐ ܕܠܐ ܙܠܝܩܐ ܕܡܢܗ: ܐܠܐ
153 v° b. ܟܕ ܗܘ ܕܫܡܫܐ ܫܡܥ * ܐܢܬ[1]: ܐܦ ܠܢܘܗܪܐ ܕܡܢܗ ܡܬܒܪܢܐ ܐܢܬ ܘܡܣܬܟܠ
ܐܝܟ ܠܐ ܡܬܦܪܫܢܐܝܬ: ܠܗܘ ܕܡܢܗܪ ܘܠܗܘ ܕܡܬܢܗܪ: ܡܢܗ ܓܝܪ ܐܝܬܘܗܝ.
ܘܠܘ ܡܢ ܒܬܪܗ ܐܝܬܘܗܝ. ܗܟܢܐ ܘܡܢ ܢܘܗܪܐ ܡܠܘܢܝܐ ܘܡܠܥܠ ܪܓܝܫܐ ܕܐܝܬܘܗܝ
ܐܒܐ. ܕܠܐ ܫܘܪܝܐ ܘܡܠܘܢܐܝܬ ܐܢܗܪ ܒܪܐ. ܕܐܝܬܘܗܝ ܐܦ ܗܘ ܙܠܝܩܐ ܡܠܥܠ ܪܓܝܫܐ.
ܕܡܢܗ ܦܩ ܡܬܝܠܕܢܐܝܬ ܢܦܩ. ܘܠܘ ܡܢ ܒܬܪܗ ܡܬܚܙܐ. ܘܐܝܟܢܐ ܕܟܕ ܫܡܥܝܢ

1. Ms. ܐܢ.

saying, « Christ is the power of God and the wisdom of God »[1], how is it not beyond all impiety for us to presume to say that the Father ever appeared without wisdom or without power? But, if he is wise from eternity, and he is powerful from eternity, then he has also wisdom and power from eternity, which is Christ : for he is the ray of the glory of the Father, and the impress of his hypostasis[2]. As the sun from which it shines is the cause of the ray, and the sun is a circle and orb, and, so to speak, a composition, and the ray that comes from it is the light that is emitted and lightens everything under heaven, the land I mean and the sea at the same time, and one can never see the sun without the ray that comes from it, but, when you hear of the sun, then you also without separation think of and understand the light that comes from it, that which gives light and that which is lightened by it, for it is from it, and is not after it, so also from the everlasting and suprasensual light, which is the Father, the Son shone forth without beginning and everlastingly, who himself also is the suprasensual ray which proceeds from him by generation, and does not appear after him. And, as when we hear the divine Scripture calling the Son a ray,

1. I Cor., I, 24. — 2. Heb., I, 3.

ܠܡܠܬܐ ܐܠܗܝܬܐ: ܕܐܝܟܢܐ ܐܡܪ ܠܗ ܠܒܪܐ: ܠܐܒܐ ܗܘ ܕܡܢܗ ܙܠܓ ܡܣܬܟܠܝܢܢ.
ܗܟܢܐ ܐܡܬܝ ܕܫܡܥܝܢܢ ܕܡܠܬܐ ܕܐܠܗܐ ܐܝܬܘܗܝ: ܐܝܟ ܗܝ ܕܒܪܫܝܬ ܐܝܬܘܗܝ
ܗܘܐ ܡܠܬܐ: ܘܡܠܬܐ ܐܝܬܘܗܝ ܗܘܐ ܠܘܬ ܐܠܗܐ. ܡܣܬܟܠܝܢܢ ܐܡܝܢܐܝܬ.
ܠܐܒܐ[1] ܗܘ ܕܐܝܬܘܗܝ ܠܒܝܬܐ ܕܡܠܬܐ.· ܕܡܢ ܟܝܢܐ ܕܝܠܗ ܠܐ ܚܫܝܫܐܝܬ ܝܠܕ
ܠܒܪܐ.· ܐܝܟ ܕܠܡܐܡܪ ܡܠܬܐ ܕܗܘܢܐ ܪܒܐ.· ܘܡܠܐܟܐ ܕܒܗ ܡܚܘܐ ܘܡܘܕܥ
ܘܪܫܡ ܠܗ ܠܩܢܘܡܗ ܕܐܒܐ.· ܗܘ ܕܐܝܬܘܗܝ ܗܘܢܐ ܪܒܐ.· ܘܗܘܢܐ ܕܠܥܠ
ܡܢ ܟܠ. ܐܝܟܢܐ ܕܝܢ ܕܗܘܢܐ ܕܝܠܢ ܝܠܕ ܠܡܠܬܐ ܕܠܐ ܚܫܐ: ܘܡܘܕܥ ܠܗ
ܚܘܫܒܐ ܕܒܠܒܐ: ܘܐܝܬܘܗܝ ܕܝܢ ܡܠܬܐ ܨܠܡܐ ܫܪܝܪܐ ܕܗܘܢܐ: ܘܕܡܘܬܐ ܚܬܝܬܬܐ:
ܢܦܩܐ ܕܝܢ ܒܡܠܬܐ: ܘܐܝܟ ܕܠܡܐܡܪ ܢܦܩܐ ܐܘܦ ܡܦܩܬܐ ܕܪܘܚܐ ܕܦܘܡܐ.
ܗܟܢܐ ܗܘ ܡܢ ܐܘܣܝܐ ܕܐܒܐ.· ܡܝܠܕܐܝܬ ܢܦܩ ܐܦ ܒܪܐ.· ܢܦܘܩܐܝܬ ܕܝܢ ܪܘܚܐ
ܩܕܝܫܐ. ܘܥܠ ܦܪܨܘܦܐ ܕܝܢ ܕܒܪܐ ܗܘ ܕܐܝܬܘܗܝ ܚܟܡܬܐ ܕܐܒܐ ܟܬܝܒ.· ܕܩܕܡ
ܟܠܗܘܢ ܛܘܪܐ ܐܬܝܠܕܬ. ܘܥܠ ܪܘܚܐ ܕܝܢ ܐܡܝܪ.· ܪܘܚܐ ܩܕܝܫܐ ܗܘ ܕܡܢ ܐܒܐ
ܢܦܩ. ܘܠܐ ܐܟܝ ܕܗܘ ܟܬܒܐ ܐܠܗܝܐ.· ܒܡܠܐ ܕܐܝܟ ܗܕܐ ܡܫܬܡܫ.· ܕܠܒܪܐ

1. Ms. bis.

we think of the Father from whom he radiated, so, when we hear that he is the Word of God, according to the passage, « In the beginning was the Word, and the Word was with God »[1], we regularly think of the Father who is the subject of the Word, who begot the Son from his own nature without passion, the Word so to speak of a great intellect, and the messenger in whom he displays and makes known and on whom he impresses the hypostasis of the Father, who is a great intellect, and a mind above all things. And, as our mind begets the word without passion, and makes known the thought that is in the heart, and the word is a true image of the mind and an exact likeness, and in conjunction with the word, so to speak, there proceeds forth also the emission of the breath of the mouth, in the same way from the essence[2] of the Father also the Son proceeds by way of birth, and the Holy Spirit by way of procession. And of the person of the Son who is the wisdom of the Father it is written, « I was born before all the mountains »[3], and about the Spirit it is said, « The Holy Spirit which proceedeth from the Father »[4]. And the divine Scripture does not use such words at random, saying that the Son is begotten and the Spirit proceeds,

1. John, I, 1. — 2. οὐσία. — 3. Pr., VIII, 25. — 4. John, XV, 26.

ܦܢ ܐܦܢ ܕܢܐܡܪ ܠܒܪܐ ܕܝܢ ܕܢܦܩ. ܐܠܐ ܕܠܐ ܠܩܢܘ̈ܡܐ ܢܒܠܒܠ. ܘܗܘ ܕܢܕܥ
ܫܠܝܛܐܝܬ ܕܐܚܪܢܐ ܗܘ ܒܪܐ ܒܩܢܘܡܗ. ܐܚܪܢܐ ܕܝܢ ܪܘܚܐ ܩܕܝܫܐ. ܘܐܦܢ ܡܢܗ
ܡܢ ܡܢܗ ܕܐܘܣܝܐ ܐܝܬܝܗܘܢ ܠܬܪܝܗܘܢ. ܘܡܢܗ ܡܢ ܡܢܗ ܕܚܕ ܐܒܐ. ܕܗܘ ܦܢ
ܡܬܝܠܕ ܗܘ ܕܝܢ ܢܦܩ. ܘܡܢ ܗܕܐ ܪܘܚܐ ܩܕܝܫܐ. ܠܘ ܒܪܐ ܗܘ. ܠܐ ܓܝܪ ܡܬܝܠܕ ܐܠܐ
ܢܦܩ. ܐܢ ܕܝܢ ܐܢܫ ܢܐܡܪ: ܕܐܝܟܢܐ ܒܪܐ ܡܬܝܠܕ: ܪܘܚܐ ܕܝܢ ܢܦܩ. ܒܢܟܦܘܬܐ
ܐܡܪܝܢܢ. ܕܐܝܟ ܕܝܕܥ ܐܒܐ ܕܐܘܠܕ ܒܪܐ ܕܐܬܝܠܕ. ܘܪܘܚܐ ܕܡܢ ܐܒܐ. ܗܕܐ ܕܝܢ ܘܐܦܠܐ

G(2) 8 v°a. Z 31 v° b. ܠܡܠܐܟܐ ܥܝܪܐ ܕܢܣܬܟܠܘܢ. ܘܐܦܠܐ
ܚܢܢ ܢܬܦܢܩ ܒܒܥܬܗ. ܐܠܐ ܗܘܝܐ ܦܢ
ܕܝܠܢ. ܐܝܟ ܡܫܬܚܠܦܢܐ ܘܡܫ̈ܚܠܦܝܢ
ܠܫܘ̈ܚܠܦܐ ܘܫܘ̈ܚܠܦܐ. ܡܠܬܐ
ܢܦܘܩܬܐ ܡܦܩܝܢ (sic) ܘܡܫܬܪܝܐ
ܒܐܐܪ. ܒܗ ܒܕܡܘܬܐ ܟܕ ܗܝ ܕܪܘܚܐ
ܦܫܛܝܢ. ܒܗ ܡܢ ܒܗ ܒܐܐܪ ܡܬܐܦܝܐ[2].
ܐܠܗܐ ܕܝܢ ܘܐܒܐ ܗܘ ܚܝܐ ܘܩܝܘܡܐ.
G(1) 154 r°a. * ܗܘܐ ܠܐ ܡܫܬܚܠܦܢܐ ܘܠܐ ܡܫܬܢܝܢܐ
ܐܠܗܘܬܗ. ܘܡܢ ܒܟܠ ܐܝܟ ܕܐܠܗܘܬܗ

ܕܠܗ ܒܗ ܕܠܗ ܡܢ ܐܠܦܬܐ
ܕܠܘܬ ܐܘܦܪܟܣܝܣܗܘܢ
ܕܐܬܘܬܗܘܢ ܪܒܬܗ. ܐܠܐ ܦܢ
ܡܢ ܚܣܘܟ ܐܠܗܐ ܒܠܚܘܕ ܐܝܬ.
ܐܘ ܪܚܡ ܐܠܗܐ ܐܦܪܟܣܝܣ܀

ܐܠܐ ܗܘܝܐ ܦܢ ܕܝܠܢ ܐܝܟ ܦܢ
ܕܡܫܬܚܠܦܐ ܐܝܬܝܢ. ܡܢ ܠܫܘ̈ܚܠܦܐ
ܘܫܘ̈ܚܠܦܐ ܡܫܬܓܢܝܢ. ܡܠܬܐ
ܢܦܘܩܬܐ ܦܫܛܝܢ ܘܒܐܐܪ ܡܫܬܪܝܐ.

1. In Z this comes in the work of Peter against Damian, and, as G (2) has the same version, the compiler must have taken the extracts from the Syr. version of Peter's work, not directly from Sev.; cf. p. 26, l. 6-8. — 2. Ms. ܡܬܐܦܐ.

but that we may not confuse the hypostases, and that[1] we may know definitely that the Son is one in his hypostasis, and the Holy Spirit another, and that, though they are both from the same essence[2], and from the same one Father, one is begotten and the other proceeds : whence it follows that the Holy Spirit is not the Son; for he is not begotten but proceeds. But, if anyone say, « How is the Son begotten, and how does the Spirit proceed? », we discreetly say that it is as the Father knows that he begot and the Son that he was begotten, and the Spirit that he is from the Father; but this even the very angels are not allowed to understand, and we too will not confuse ourselves by investigating it. But, inasmuch as we are variable, our mind, being subject to variations and changes, emits a word that proceeds and is dissolved in the air[3], and a breath in the same way that as soon as it proceeds is diffused over the same air[3]. But God and the Father, the living and

1. The grammar is here confused. — 2. οὐσία. — 3. ἀήρ.

ܘܗܘܢܐ ܒܗ̇ ܒܠܐ ܚܒܠܘܬܐ ܘܕܠܐ ܫܘܚܠܦܐ
ܕܥܡܗ ܗܘܐ ܒܐܪܙ ܡܬܐܡܪܐ. ܠܗܕܐ
ܕܝܢ ܘܐܦ ܗܘ ܝܠܕ ܚܝܐ ܘܩܢܘܡܝܐ. ܡܢ
ܠܐ ܡܬܚܒܠܢܐ ܗܘ ܘܠܐ ܡܫܬܚܠܦܢܐ:
ܘܡܫܬܘܡܠܝܐܝܬ ܕܗܘ ܝܠܕ ܐܝܬ ܠܗ.
ܢܦܩܬ ܡܠܬܐ * ܚܝܐ ܘܩܢܘܡܝܐ ܡܢܗ. G (2) 8 v° b.
ܘܪܘܚܐ ܚܝܐ ܘܩܢܘܡܝܐ ܡܦܩܝܢ. ܘܐܝܟܢܐ
ܕܒܪܘܝܐ ܐܝܬܘܗܝ ܐܒܐ. ܗܟܢܐ ܒܪܘܝܐ ܗܘ
ܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ. ܒܡܠܬܗ ܓܝܪ ܕܡܪܝܐ
ܐܫܬܪܪܘ ܫܡܝܐ. ܘܒܪܘܚܐ ܕܦܘܡܗ ܟܠܗ
ܚܝܠܗܘܢ. ܘܡܛܠ ܕܕܡܢܗ ܗܢܘܢ ܕܡܢ ܟܝܢܗ
ܕܐܘܣܝܐ ܕܐܒܐ ܐܝܬܝܗܘܢ. ܘܡܢ ܟܝܢܗ ܕܡ
ܘܡܢܗ ܡܢ ܐܢܢܩܐ ܕܫܘܒܚܐ ܐܝܬܝܗܘܢ.
ܡܠܟܘܬܐ. ܡܫܬܘܡܠܝܘܬܐ. ܗܝ ܓܝܪ ܕܗܘܝ
ܡܢ ܗܝ ܕܐܘܣܝܐ. ܦܚܠܐ ܫܘܘܝܘܬܐ ܕܒܟܠ
ܡܕܡ. ܡܢ ܓܝܪ ܫܡܥܝܢܢ ܒܪܐ. ܡܚܕܐ
ܡܣܬܟܠܝܢܢ. ܕܐܦ ܗܘ ܕܐܘܣܝܐ ܐܝܬܘܗܝ

ܐܝܬܘܗܝ. ܘܢܦܩܬ[1] ܠܡܠܬܐ ܚܝܐ
ܘܩܢܘܡܝܐ ܐܘܠܕ. ܘܐܦ ܪܘܚܐ ܚܝܐ
ܘܩܢܘܡܝܐ ܦܪܩ. ܘܐܝܟܢܐ ܕܐܒܐ ܐܝܬܘܗܝ
ܒܪܘܝܐ. ܗܟܢܐ ܐܦ ܒܪܐ ܒܪܘܝܐ ܐܝܬܘܗܝ.
ܘܪܘܚܐ ܩܕܝܫܐ. ܕܒܡܠܬܗ ܕܡܪܝܐ ܫܡܝܐ
ܐܫܬܪܪܘ. ܘܒܪܘܚܐ ܕܦܘܡܗ ܟܠܗܘܢ
ܚܝܠܘܬܗ. ܘܡܛܠ ܕܡܢ ܟܝܢܗ ܕܡ ܟܝܢܗ
ܕܐܘܣܝܐ ܕܐܒܐ ܐܝܬܝܗܘܢ. ܡܢܗ ܕܡ ܡܢܗ
ܕܐܢܢܩܐ ܘܕܡܠܟܘܬܐ ܘܕܡܫܬܘܡܠܝܘܬܐ.
ܫܘܝܐ ܐܝܬܝܗܘܢ. ܗܝ ܕܝܢ ܕܗܝ ܕܡ ܗܝ
ܕܐܘܣܝܐ. ܒܟܠܡܕܡ ܦܚܠܐ ܫܘܝܘܬܐ.
ܘܐܡܬܝ ܕܫܡܥܝܢܢ ܒܪܐ. ܡܚܕܐ
ܡܣܬܟܠܝܢܢ. ܕܐܦ ܗܘ ܕܐܒܐ. ܟܠ
ܓܝܪ ܐܒܐ. ܒܪܐ ܕܐܘܣܝܗ ܝܠܕ. ܗܟܢܐ
ܘܡܢ ܟܠ ܫܡܗܐ ܕܡܛܠ ܐܠܗܐ.

1. Ms. ܘܦܩܕܬ; corr. from a. v.

hypostatic mind, being incorruptible and invariable, and everlastingly the same, consequently begets a living and hypostatic Word, and emits a living and hypostatic Spirit. And, as the Father is the Creator, so the Son is the Creator, and the Holy Spirit : for 'by the word of the Lord were the heavens established, and by the spirit of his mouth all the strength of them'[1] : and, since they are of the same essence[2] of the Father, they are of necessity[3] of the same glory and kingship and eternity; for the fact that they are of the same essence[2] brings with it identity in every respect. And, when we hear of the Son, we immediately understand that he himself is of the same essence[2] as the Father; for every father certainly begets a son of the same essence[2] as himself. Thus also from every appellation[4] we draw God-

1. Ps. XXXII, 6. — 2. οὐσία· — 3. ἀνάγκη. — 4. A. v. (G [1]) ins. 'concerning God' and om. 'about the Son'.

ܠܐܒܐ. ܥܠ ܗܢܐ ܐܒܐ. ܒܪܐ ܕܢܗܘܐ ܠܗ
ܒܐܘܣܝܐ ܚܕܐ ܡܢ ܒܠܥܕܘܗܝ. ܘܚܫܐ[1]
ܡܢ[2] ܟܠ ܚܘܫܐ. ܫܩܘܠܘ ܦܐܝܢ ܠܐܠܗܐ
ܘܡܛܠ ܗܢܐ ܡܥܒܪܝܢܢ. ܡܢ ܗܘ ܕܝܢ
ܕܙܠܝܩܐ. ܗܘ ܕܢܣܒܘܬ ܡܫܬܘܡܝܘܬܐ ܕܥܡ
ܐܒܐ. ܡܢ ܗܘ *ܕܝܢ ܕܡܠܬܐ. ܠܐ ܚܫܘܫܘܬܐ
ܕܡܘܠܕܐ. ܡܢ ܗܘ ܕܝܢ ܕܒܪܐ.
ܗܘ ܕܢܣܒܘܬ ܐܘܣܝܐ[3]. ܠܝܬ
ܓܝܪ ܕܡܢ ܚܕ ܫܡܐ ܐܘ ܒܦܠܐ
ܠܡܕܪܟ ܟܠܗܝܢ ܕܢܩܦܢ
ܐܝܠܝܢ ܕܩܝܡܢ[4] ܠܟܝܢܐ
ܐܠܗܝܐ. ܡܛܠ ܕܐܝܬܘܗܝ
ܕܠܐ ܕܡܘܬܐ ܘܕܠܐ ܦܚܡܐ. ܐܠܐ ܟܕ
ܡܢ ܟܠܚܕ ܡܢ ܫܡܗܐ ܗܘ
ܕܦܐܐ ܠܐܠܗܐ ܢܣܒܝܢܢ.
ܠܟܠܗܝܢ ܕܝܢ ܫܪܟܐ ܫܒܩܝܢܢ. *ܘܕܠܬܚܬ
ܢܩܘܝܢ ܫܒܩܝܢܢ. ܟܕ ܕܝܢ ܠܟܝܢܐ ܐܠܗܝܐ
ܕܐܡܪܝܢܢ. ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ
ܐܡܪܝܢܢ. ܟܕ ܦܠܓܝܢܢ ܩܢܘܡܐ
ܡܚܝܕܝܢܢ ܕܝܢ ܐܠܗܘܬܐ. ܘܐܡܪܝܢܢ ܕܚܕܐ

ܠܐܬܪܥܝܬܐ ܦܐܝܢ ܠܐܠܗܐ ܡܥܒܪܝܢܢ. ܡܢ
ܗܘ ܕܝܢ ܕܙܠܝܩܐ. ܗܘ ܕܒܪ ܡܫܬܘܡܝܘܬܐ
ܗܘ ܕܐܒܐ. ܡܢ ܗܘ ܕܝܢ ܕܡܠܬܐ. ܗܘ
ܕܠܐ ܚܫܘܫܘܬܐ ܐܝܬܘܗܝ ܡܘܠܕܗ. ܡܢ
ܗܘ ܕܝܢ ܕܒܪܐ ܗܘ ܕܒܪ ܐܘܣܝܐ. ܠܐ ܓܝܪ
G 3 132 r° a. ܐܝܬܘܗܝ ܕܡܢ ܚܕ ܫܡܐ ܐܘ ܒܦܠܐ ܡܢ
G 131 v° b. L 97 r° a. ܚܕܐ ܐܝܩܘܢܐ ܠܡܕܪܟ
ܢܩܦܢ. ܐܝܠܝܢ ܕܩܝܡܢ
ܠܟܝܢܐ ܐܠܗܝܐ. ܡܛܠ ܕܕܠܐ
ܦܚܡܐ ܐܝܬܘܗܝ ܘܕܠܐ ܕܡܘܬܐ.
ܐܠܐ ܡܢ ܟܠܚܕ ܡܢ ܫܡܗܐ
ܗܘ ܕܦܐܐ ܠܐܠܗܘܬܐ
L 97 r° b. ܡܣܬܝܒܪܝܢܢ. ܘܕܫܪܟܐ ܟܠܗܝܢ
ܫܒܩܝܢܢ. ܘܕܠܬܚܬ ܢܩܘܝܢ
ܫܒܩܝܢܢ. ܐܡܬܝ ܕܐܡܪ
Z 32 r° a. ܕܟܝܢܐ ܐܠܗܝܐ ܫܒܩܝܢܢ. ܐܒܐ ܐܡܪ ܐܢܐ
ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ. ܠܩܢܘܡܐ ܦܠܓ.
ܡܦܪܫܝܢ. ܠܐܠܗܘܬܐ ܕܝܢ ܡܚܝܕܝܢ.
ܘܐܡܪܝܢ ܕܝܢ ܕܠܥܠܡ ܕܐܒܐ: ܗܘ ܕܠܐ ܡܬܝܕܥ
ܡܢ ܐܚܪܢܐ ܐܝܬܘܗܝ ܘܥܡܗ ܕܡܬܚܫܒܐ

* ܠܐ ܓܝܪ ܐܝܬ ܕܡܢ ܚܕ ܫܡܐ ܐܘ
ܒܦܠܐ ܐܝܩܘܢܐ. ܢܩܦܢ ܠܟܠܗܝܢ[1]
ܐܝܠܝܢ ܕܩܝܡܢ ܠܟܝܢܐ ܐܠܗܝܐ. ܡܛܠ
ܕܠܐ ܡܬܦܚܡܢܐ ܐܝܬܘܗܝ. ܘܠܐ
ܡܬܕܡܝܢܐ. ܐܠܐ ܟܕ ܡܢ ܟܠ ܫܡܐ ܗܘ
ܕܦܐܐ ܠܐܠܗܐ ܢܣܒܝܢܢ. ܠܫܪܟܐ ܕܝܢ
ܫܒܩܝܢܢ. ܘܕܠܬܚܬ ܢܩܘܝܢ ܫܒܩܝܢܢ.
ܟܕ ܕܝܢ ܐܠܗܐ * ܡܐ ܕܐܡܪܝܢܢ.
ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܐܡܪܝܢܢ. ܟܕ
ܠܩܢܘܡܐ ܡܢ ܡܦܪܫܝܢܢ. ܡܚܝܕܝܢ
ܕܝܢ ܠܐܠܗܘܬܐ.

1. Here begins an extract in Z 32 v° a (Z (2)). — 2. Here begins an extract in G 131 v° b (G (3)). Z (2) G (3) ܡܢ. — 3. Here the extracts in Z (2) and G (3) end. — 4. G om. — 5. Z ܕܐܝܬ.

befitting thoughts about the Son, from that of 'ray' the thought of co-eternity with the Father, from that of 'Word' impassibility of birth, from that of 'Son' the thought of co-essentiality. It is impossible for us in one appellation or illustration to comprehend all the attributes that exist in the divine nature, because it is without likeness and without peer: but, when we receive from each of the names that which is God-befitting, we dismiss all the other things and let them remain below. When we speak of the divine nature, we mean the Father, the Son, and the Holy Spirit, separating the hypostases, but

ܗܘ ܕܐܒܐ ܘܗ̇ܝ ܕܠܐ ܡܬܝܠܕ ܡܢ ܡܕܡ܆
ܡܫܡܠܝܢܘܬܐ ܐܝܬܝܗ̇ ܕܕܝܠܝܘܬܐ ܕܩܢܘܡܗ
ܕܐܒܐ܂ ܗܟܢܐ ܘܫܡܐ ܗܘ ܕܒܪܐ ܘܗ̇ܝ ܕܡܬܝܠܕ
ܡܢ ܐܒܐ܂ ܡܫܡܠܝܢܘܬܐ ܐܝܬܝܗ̇ ܕܕܝܠܝܘܬܐ
ܕܩܢܘܡܗ ܕܒܪܐ܂ ܗܘ ܗܟܘܬ ܘܟܘܢܝܐ ܕܪܘܚܐ
ܩܕܝܫܐ܆ ܘܗ̇ܝ ܕܠܐ ܡܬܝܠܕ ܐܠܐ ܕܢܦܩ ܡܢ
ܐܒܐ܂ ܡܫܡܠܝܢܘܬܐ ܐܝܬܝܗ̇ ܕܕܝܠܝܘܬܐ
ܕܩܢܘܡܐ ܕܪܘܚܐ ܩܕܝܫܐ܀

* ܘܠܘܬ ܀ G(4)13 v° b. L 97 r° b.

ܟܕ ܗܟܝܠ ܩܢܘ̈ܡܐ ܐܘ ܟܝܬ ܦܪ̈ܨܘܦܐ
ܒܪ̈ܘܫܡܐ ܕܝ̈ܠܝܐ ܡܬܝܕܥܝܢ܆ ܘܠܐ ܐܒܐ
ܡܫܬܚܠܦ ܠܘܬ ܒܪܐ ܐܘ ܪܘܚܐ ܩܕܝܫܐ܆ ܘܠܐ ܒܪܐ
ܠܪܘܚܐ ܩܕܝܫܐ ܐܘ ܠܐܒܐ ܥܒܪ܆ ܘܠܐ ܪܘܚܐ
ܩܕܝܫܐ ܠܘܬ ܗ̇ܝ ܕܢܗܘܐ ܐܒܐ ܐܘ ܒܪܐ
ܡܫܬܚܠܦ܂ ܚܕ ܐܝܬܝܗܘܢ ܬܠܬܝܗܘܢ܂
ܒܗ̇ܝ ܕܝܚܝܕ[2] ܗ̇ܝ ܐܘܣܝܐ ܕܐܠܗܘܬܐ܂
ܐܠܗܐ ܗܘ ܓܝܪ ܐܒܐ܂ ܐܠܗܐ ܒܪܐ܂ ܐܠܗܐ
ܪܘܚܐ ܩܕܝܫܐ܂ ܟܕ ܓܝܪ ܠܐ ܬܠܬܐ ܡܬܒܪܝܢ

ܕܩܢܘܡܗ܂ ܗܟܢܐ ܘܠܫܡܗ ܕܒܪܐ܂ ܗ̇ܝ
ܕܡܬܝܠܕ ܡܢ ܐܒܐ܂ ܐܝܬܘܗܝ ܪܘܫܡܐ
ܕܝܠܝܐ ܕܩܢܘܡܗ܂ ܗܟܢܐ ܘܟܘܢܝܐ ܕܪܘܚܐ܂
ܘܗ̇ܝ[1] ܕܠܐ ܡܬܝܠܕ ܐܠܐ ܕܢܦܩ ܡܢ ܐܒܐ܂
ܐܝܬܘܗܝ ܪܘܫܡܐ ܕܝܠܝܐ ܕܩܢܘܡܐ ܕܝܠܗ
ܕܪܘܚܐ ܩܕܝܫܐ܂ ܩܢܘ̈ܡܐ ܗܟܝܠ ܐܘ ܟܝܬ
ܦܪ̈ܨܘܦܐ܂ ܒܪ̈ܘܫܡܐ ܕܝ̈ܠܝܐ ܡܬܝܕܥܝܢ܂
ܘܐܦܠܐ ܐܒܐ ܢܦܠ ܠܘܬ ܗ̇ܝ ܕܒܪܐ ܐܘ ܠܘܬ
ܗ̇ܝ ܕܪܘܚܐ ܩܕܝܫܐ܂ ܘܐܦܠܐ ܒܪܐ ܡܫܢܝܐ
ܠܘܬ ܗ̇ܝ ܕܐܒܐ ܐܘ ܕܪܘܚܐ ܩܕܝܫܐ܂ ܘܠܐ
ܐܦ ܗܘ ܪܘܚܐ ܥܒܪ ܠܘܬ ܗ̇ܝ ܕܢܗܘܐ ܐܒܐ
ܐܘ ܒܪܐ܂ ܚܕ ܕܝܢ ܐܝܬܝܗܘܢ ܬܠܬܝܗܘܢ܂ ܒܗ̇ܝ
ܕܝܚܝܕܐ ܗ̇ܝ ܕܐܘܣܝܐ ܕܐܠܗܘܬܐ܂
ܐܠܗܐ ܗܘ ܓܝܪ ܐܒܐ܂ ܐܠܗܐ ܕܝܢ ܒܪܐ܂
ܘܐܠܗܐ ܪܘܚܐ ܩܕܝܫܐ܂ ܟܕ ܡܬܒܪܝܢ
ܩܢܘ̈ܡܐ ܕܠܐ ܒܘܠܒܠܐ܂ ܒܚܕܝܘܬܐ܂ ܕܠܐ
ܫܘܚܠܦܐ ܐܝܬܝܗ̇ ܠܐܠܗܘܬܐ܂ ܚܝܐ ܓܝܪ
ܐܝܬܝܗ̇ ܐܘܣܝܐ[3] ܕܝܠܗ̇܂ ܘܚܝܐ

1. Ms. ܗ̇ܝ — 2. Ms. ܘܝܚܝܕ — 3. Ms. ܒܐܘܣܝܐ.

uniting the Godhead. And, as the name 'Father' and the fact that he is not begotten by anything is the peculiar characteristic of the hypostasis of the Father, so also the name 'Son' and the fact that he is begotten by the Father is the peculiar characteristic of the hypostasis of the Son : similarly also the appellation 'Holy Spirit' and the fact that he is not begotten but proceeds from the Father is the peculiar characteristic of the hypostasis of the Holy Spirit. While therefore the hypostases or persons are recognised by the peculiar characteristics, and the Father is not converted into the Son or the Holy Spirit, nor does the Son pass into the Holy Spirit or the Father, nor yet is the Holy Spirit transformed so as to become the Father or the Son, the three are one, in that they are of the same essence[1] ⌜of the[2] Godhead; for the Father is God, and the Son God, and the Holy Spirit God, and, while

1. οὐσία. — 2. A. v. (G (3) L) 'and'.

ܩܢܘ̈ܡܐ. ܒܟܠܗܝܢ * ܐܝܬܝܗ ܠܐ ܠܡܫܚܠܦܘܬܐ. ܚܕܐ ܡܬܘܡܝܘܬܐ. ܘܚܕܐ G 4 14 r° a.
ܡܫܬܚܠܦܢܘܬܐ ܠܬܠܝܬܝܘܬܐ. ܚܕܐ ܓܝܪ *ܡܠܟܘܬܐ. ܚܕ ܚܝܠܐ. ܚܕ ܨܒܝܢܐ. ܚܕܐ G (D) 154 r° b.
ܐܝܬܝܗ ܐܘܣܝܐ ܕܝܠܗ. ܠܬܫܒܘܚܬܐ. ܡܥܒܕܢܘܬܐ. ܕܒܐܝܕܝܗ[1] ܚܕ ܐܠܗܐ
ܡܬܘܡܝܘܬܐ. ܡܠܟܘܬܐ ܚܝܠܐ. ܨܒܝܢܐ. ܡܫܬܘܕܥܝܢ. ܕܐܝܬܝܗ ܗܝ ܬܠܝܬܝܘܬܐ.
ܡܥܒܕܢܘܬܐ. ܡܛܠ ܗܢܐ ܘܚܕ ܐܠܗܐ ܘܐܦ ܓܝܪ ܕܠܚܘܕ ܡܢܗܘ ܘܡܬܚܙܝܢ
ܐܝܬܝܗܘܢ ܠܬܠܬܐ ܩܢܘ̈ܡܐ ܡܫܬܘܕܥܝܢ܀ ܡܬܚܙܐ. ܐܠܐ ܚܕܐ ܐܠܗܘܬܐ ܐܝܬܝܗ.
ܒܗ ܗܝ ܒܗ ܒܐܘܣܝܐ[2]..... ܒܪܐ ܕܝܢ ܗܘ ܕܐܬܝܠܕ. ܘܪܘܚܐ ܕܝܢ ܗܘ ܕܢܦܩ. ܘܗܠܝܢ ܕܝܢ.
ܐܝܟ ܕܡܢ ܥܩܪܐ ܡܢ ܐܒܐ ܘܡܬܘܡܐܝܬ ܘܕܠܐ ܙܒܢ. ܠܚܕܐ ܪܫܝܬܐ
ܡܣܩܝܢ ܠܐܠܗܘܬܗܘܢ ܠܘܬ ܐܒܐ. ܘܗܟܢܐ ܡܬܢܛܪܐ ܡܠܬܐ ܕܪܫܝܘܬܐ ܝܚܝܕܝܬܐ.
ܠܐ ܓܝܪ ܡܣܬܒܪܝܢ ܚܢܢ ܪܫܝܘܬܐ ܣܓܝܐܬܐ. ܐܠܐ ܘܠܡܣܟܢܘܬܐ ܝܗܘܕܝܬܐ ܗܝ
ܕܒܨܝܪܐܝܬ ܚܙܝܐ ܡܣܠܝܢܢ. ܘܒܚܕ ܦܪܨܘܦܐ ܠܐܠܗܘܬܐ ܠܐ ܡܚܒܫܝܢܢ. ܘܡܫܬܘܕܥܝܢ
ܘܡܣܬܟܠܝܢ. ܠܬܠܬܐ ܩܢܘ̈ܡܐ ܒܚܕܐ ܐܘܣܝܐ. ܘܚܕܐ ܫܘܝܘܬ ܐܝܩܪܐ.
ܘܠܬܠܝܬܝܘܬ ܪܫܝܘܬܐ ܠܐ ܦܠܓܝܢܢ. ܘܡܢ ܣܓܝܐܘܬ ܐܠܗ̈ܐ ܕܚܢ̈ܦܐ ܥܪܩܝܢܢ.
(ܕܩܘܪܝܠܠܘܣ. ܡܢ ܪܫܐ ܕܬܪܬܥܣܪ ܕܣܝܡܬܐ. ܐܝܟ ܕܫܡܫܐ ܒܙܠܝܩܐ ܕܢܦܩ

1. Ms. [illegible]. — 2. Some words seem to have fallen out.

the hypostases remain unconfused, the Trinity is invariable in all points : for its essence[1] is one, its glory one, its everlastingness one, its kingship one, its power one, its will one, its operation one, and through it we hold that the Trinity is one God. And, though each appears by himself, yet there is one Godhead, in the same essence[2]. . . . . . the Son the fact that he is begotten, and the Spirit the fact that he proceeds. And these are from the Father as from a root and we refer their Godhead eternally and timelessly to one first cause, to the Father, and so the principle of a single first cause is preserved. For we do not hold several first causes, but we reject the Jewish poverty also which sees little, and do not confine the Godhead in one person, and at the same time we know and think of three hypostases in one essence[1], and one identity of honour, and do not divide it into a trinity of first causes, and shun the polytheism of the pagans.

(Of Cyril, from the 12th chapter of the Treasure. « As the sun is in the ray that proceeds from it, and the ray in the sun from which it proceeded,

1. οὐσία. — 2. οὐσία. Here some words seem to have fallen out.

ܡܢܗ ܐܬܝܠܕ: ܘܢܗܪܐ ܒܡܒܘܥܐ ܗܘ ܕܡܢܗ ܢܦܩ: ܘܒܨܠܡܐ ܡܬܚܙܝܐ ܕܐܪܟܝܦ:
ܘܒܘܗܪܐ ܡܕܢܚܢܐ ܕܐܙܕܗܪܘ: ܘܡܬܚܙܝܢܐ ܠܦܘܬܐ. ܗܟܢܐ ܐܝܬܘܗܝ ܐܒܐ ܒܒܪܐ ܘܒܪܐ
ܒܐܒܐ. ܐܝܟܢܐ ܕܐܡܪ ܕܗܘ ܕܚܙܢܝ ܚܙܐ ܠܐܒܐ. ܘܐܢܐ ܘܐܒܝ ܚܕ ܚܢܢ. ܘܐܢܐ ܒܐܒܝ
ܘܐܒܝ ܒܝ. ܟܕ ܒܡܢܝܢܐ ܦܠܝܓܝܢ ܠܬܪܝܢܘܬܐ. ܘܗܟܢܐ ܐܝܬܝܗܘܢ
ܒܩܢܘܡܐ. ܒܗܝ ܕܝܢ ܕܚܕ ܐܢܘܢ ܒܟܝܢܐ. ܠܚܕܐ ܐܠܗܘܬܐ ܡܬܐܚܕܝܢ܀)[1]

ܠܘܬ ܫܘܐܠܐ ܕܬܪܝܢ. ܡܛܠ ܐܝܢܐ ܘܐܝܟܢܐ ܐܡܪܝܢ. ܕܐܬܒܪܢܫ ܡܠܬܐ
ܐܠܗܐ܀ ܡܦܩ ܒܪܘܚܐ܀

ܡܟܝܠ ܕܝܢ ⌐ܝܐܝܐ ܐܠܗܝ[2] ܠܡܒܚܢܘ. ܕܡܛܠ ܐܝܢܐ ܘܐܝܟܢܐ ܐܡܪܝܢ ܕܐܬܒܪܢܫ
ܡܠܬܐ ܝܚܝܕܝܐ ܒܪܗ ܕܐܠܗܐ. ܗܕܐ ܓܝܪ ܫܘܐܠܐ ܬܪܝܢܐ ܫܐܠܬ. ܚܢܢ ܕܝܢ. ܟܕ ܠܒܪ
ܡܢ ܟܬܒܐ ܐܠܗܝܐ ܠܐ ܢܦܩܝܢ. ܐܡܪܝܢ. ܕܡܛܠ ܗܕܐ ܕܢܚ ܘܐܢܗܪ ܠܥܠܡܐ
ܗܢܐ ܒܝܕ ܡܐܬܝܬܐ ܕܡܬܒܪܢܫܘܬܗ ܕܒܒܣܪ: ܕܐܝܟܢܐ ܕܒܐܕܡ ܡܝܬܝܢܢ. ܗܟܢܐ ܒܗ
ܒܡܫܝܚܐ ܢܚܐ. ܘܐܝܟܢܐ ܕܐܡܝܪ ܕܒܝܕ ܒܪܢܫܐ ܡܘܬܐ. ܗܟܢܐ ܘܒܝܕ ܒܪܢܫܐ
ܩܝܡܬܐ ܕܡܝܬܐ. ܟܕ ܓܝܪ ܐܬܚܝܒ ܐܕܡ ܠܡܘܬܐ ܡܢ ܒܬܪ ܥܒܪ ܦܘܩܕܢܐ: ܗܘ
ܕܐܬܥܒܕ ܒܝܕ ܡܛܥܝܢܘܬܗ ܕܚܘܝܐ: ܘܫܡܥ ܗܘ ܕܥܦܪܐ ܐܢܬ ܘܠܥܦܪܐ ܠܗܦܟܝܢ:

1. The fact that this citation is introduced without preface makes it very doubtful if it is really part of the letter. — 2. Ms. ܝܐܝܐ ܐܠܗܝ.

and in the word is the intellect which begot it, and in the river the fount that sent it forth, and in the image the original, so the Father is in the Son and the Son in the Father, as he says, 'He who hath seen me hath seen the Father', and, 'I and my Father are one', and, 'I am in my Father, and my Father in me', being numerically divided into a duality, and being so in hypostases, but in that they are one in nature restricted to one Godhead »)[1].

Next the second question, 'Why and in what way do we say that God the Word was humanized?'. The defence. But now it is reasonable to consider why and in what way we say that the only Word, the Son of God, was humanized; for this is the second question that you put. But we without going outside the divine Scriptures say that the reason for which he shone upon and gave light to this world by the coming of his Humanization in the flesh was that, as in Adam we die, so in Christ himself we might live[2], and, as it is said, « By man is death, so also by man is the resurrection of the dead »[3]. Since Adam was condemned to death after the transgression which was committed through the deceitfulness of the serpent, and heard the words,

1. *Thes.* 12 (*P. G.*, LXXV, 181, 184, 185); put together from several passages. See note on text. — 2. I Cor., xv, 22. — 3. *Ibid.*, 21.

154 v° a. ܘܒܠܚܘܕܝܗ ܗܘ ܐܢܐ ܕܒܥܒܕ ܐܬܝܬ: ܕܥܦܪܐ ܐܢܬ ܘܠܥܦܪܐ ܬܗܦܘܟ: ܘܠܝܛܐ
ܕܝܠܟ ܒܥܒܕܘ ܐܘܦ ܚܘܐ. ܟܕ ܗܝ ܕܫܡܥܬ ܕܒܟܐܒܐ ܬܐܠܕܝܢ ܒܢܝܐ. ܐܘܦ ܠܘܬܢ
ܕܝܢ ܕܐܬܝܢ ܡܢܗܘܢ ܐܫܬܪܪܘ ܥܕܠܐ ܕܠܐ ܡܫܬܡܥܢܘܬܐ: ܘܚܢܢ ܐܢܫܝܢ
ܥܦܪܐ ܘܠܥܦܪܐ ܗܦܟܝܢ. ܘܡܚܝܒܝܢ ܕܠܘܛܬܐ ܘܒܪܝܬܐ ܡܬܝܠܕܢܝܬܐ. ܘܡܢ ܗܝܕܝܢ
ܗܘܝܢ ܡܫܥܒܕܐ. ܟܕ ܡܫܬܥܒܕܝܢ ܠܪܓܝܓܬܐ ܘܠܒܣܝܡܘܬܐ ܡܫܚܠܦܬܐ ܕܗܕܐ. ܐܝܟ
ܡܠܬܗ ܕܛܘܒܢܐ ܦܘܠܘܣ. ܘܐܢܐ ܗܘܐ ܓܝܪ ܕܠܘܩܒܠ ܚܪܝܐ ܘܡܬܢܟܠܢܐ ܕܒܝܫܬܐ.
ܚܘܝܐ ܘܡܚܒܠܢܐ ܕܚܝܝܢ. ܒܗܘܢ ܟܕ ܒܗܘܢ ܢܬܟܬܫ ܥܡܗ. ܒܐܝܠܝܢ ܕܐܛܥܝ
ܪ̈ܫܝ ܓܢܣܢ ܐܛܥܝ. ܘܡܛܠ ܕܝܢ ܕܚܝܠܐ ܐܚܪܢܐ ܠܐ ܐܝܬܘܗܝ ܗܘܐ ܕܢܫܪܐ
ܒܦܘܣܐ ܕܡܢܗ ܕܡܪܢ ܣܝܡܐ. ܠܐ ܐܝܙܓܕܐ ܫܕܪ ܘܠܐ ܡܠܐܟܐ. ܐܠܐ ܐܝܟܢܐ ܕܐܫܥܝܐ
ܡܟܪܙ. ܗܘ ܡܪܝܐ ܦܪܩ ܠܢ. ܗܘ ܓܝܪ ܝܚܝܕܝܐ ܡܠܬܐ ܐܠܗܐ ܗܘ ܕܩܕܡ
ܥܠܡܐ: ܚܝܠܐ ܘܚܟܡܬܗ ܕܐܒܐ: ܗܘ ܕܒܨܠܡܗ ܕܝܠܗ ܠܒܪܢܫܐ ܡܠܝܠܐ ܒܪܐ. ܗܘܐ
ܒܣܪܐ. ܐܡܪ ܐܢܐ ܕܝܢ ܒܪܢܫܐ ܐܝܟ ܒܪܐ ܡܠܬܗ ܕܝܘܚܢܢ. ܠܘ ܟܕ ܠܒܣܪܐ ܐܬܚܠܦ.
ܚܣ. ܐܠܐ ܟܕ ܠܐ ܡܫܬܚܠܦܢܐ ܦܫ ܐܝܟ ܐܠܗܐ. ܗܘ ܠܗ ܢܣܒ ܠܟܠܝ. ܒܚܝܘܕܐ

« Dust thou art and to dust shalt thou return », and, « Cursed is the ground in the work of thine hands », and, « In the sweat of thy face shalt thou eat thy bread », and Eve too was also condemned with him by hearing the words, « In pains shalt thou bear children » [1], so with us also who are sprung from them the charges of disobedience have been confirmed, and we ourselves are dust and to dust we return, and we are condemned to the curse and are creatures born in pains : and from that time we have been in subjection, being subject to lust and to the varied pleasure of this, according to the saying of the blessed Paul [2]. For it was right that against the cunning contriver of evil, the serpent and the destroyer of our life, we should contend with him with the same weapons (?) [3] with which he deceived those founders of our race : and, since it was not the part of another power to annul the punishment fixed by our Lord himself, he did not send an envoy nor an angel, but, as Isaiah cries, the Lord himself saved us [4]. The only God the Word who is before the ages, the power and wisdom of the Father, in whose image he created rational man, became flesh, I mean man according to the words of John [5], not that he was changed into flesh (far be it!), but, while he remained invariable as God, he himself assumed the whole of me by a true

1. Gen., III, 16, 17, 19. — 2. Tit., III, 3. — 3. The substantive has perh. fallen out. — 4. Is., LXIII, 9. — 5. John, I, 14.

ܩܢܘܡܝܐ ܘܡܫܘܡܠܝܘܬܐ. ܒܪܡ ܕܝܢ. ܣܛܪ ܡܢ ܚܛܝܬܐ ܕܥܠܬ ܥܠܝܢ[1]. ܡܚܕܐ
ܓܝܪ ܕܣܒܪ ܓܒܪܐܝܠ ܠܒܬܘܠܬܐ ܘܐܡܪ ܠܗ̇: ܕܚܕܝ ܒܚܕܘܬܐ ܡܚܕܝܬܐ
ܡܪܝܐ ܥܡܟܝ. ܒܗ ܒܪܡܫܐ ܕܙܒܢܐ. ܗܘ ܡܠܬܐ ܐܠܗܐ ܡܗܝܡܢܝܢܢ ܕܐܬܐ
ܒܡܪܒܥܗ̇. ܘܐܬܒܣܪ ܡܢ ܪܘܚܐ ܩܕܝܫܐ. ܘܡܢܗ ܕܚܡܝܪܐ ܕܒܬܘܠܬܐ ܩܕܝܫܬܐ. ܒܒܣܪܐ
ܕܡܢ ܟܝܢܢ ܕܦܩܝܕ ܒܢܦܫܐ ܡܡܠܠܢܝܬܐ. ܗܘ ܓܝܪ ܐܡܪ ܕܒܟܝ ܡܬܝܠܕ. ܡܢ ܪܘܚܐ
ܕܩܘܕܫܐ ܐܝܬܘܗܝ. ܟܕ ܗܘ ܪܘܚܐ ܩܕܝܫܐ. ܒܡܥܒܕܢܘܬܐ ܠܡܦܪܝܢܘܬܐ ܕܒܛܢܐ ܦܥܠ
ܗܘܐ. ܗܝ ܕܝܢ ܡܪܝܡ ܐܝܟ ܡܢܗܓ ܕܟܝܢܐ ܕܐܡܗ̈ܬܐ ܦܥܠܐ ܗܘܬ ܠܡܘܠܕܐ. ܡܛܠܗܢܐ
ܘܙܒܢܐ ܕܒܛܢܐ ܕܬܫܥܐ ܝܪ̈ܚܝܢ ܗܘܐ. ܐܡܪ ܓܝܪ. ܟܕ ܕܝܢ ܐܬܡܠܝܘ ܝܘܡ̈ܬܐ
ܕܬܐܠܕ. ܘܟܠܗܝܢ ܕܝܢ ܗܠܝܢ. ܡܚܣܪܢ ܗܘ̈ܝ ܡܢ ܦܢܛܣܝܐ. ܡܛܠ ܕܗܘ
ܕܐܬܒܛܢ. ܙܪܥܗ ܕܐܒܪܗܡ ܢܣܒ. ܡܢ ܐܒܪܗܡ ܓܝܪ ܐܝܬܝܗ̇ ܗܝ ܒܬܘܠܬܐ.
ܗܝ ܕܐܦ ܒܪܬ ܟܝܢܢ ܐܝܬܝܗ̇. ܕܡܢܗ̇ ܗܘ ܡܪܝܐ ܢܣܒ ܒܣܪܐ ܘܗܘܐ ܥܘܠܐ. ܗܘ
ܓܝܪ ܗܘܐ ܥܘܠܐ. ܘܠܐ ܡܩܕܡܐܝܬ ܥܘܠܐ ܡܢܗ ܘܠܗ ܐܬܓܒܠ. ܘܡܢ ܒܬܪܟܢ
ܗܘܐ ܥܡܗ ܒܥܘܡܪܐ ܕܫܟܝܢܘܬܐ. ܐܝܟܢܐ * ܕܐܡܪܝܢ ܗܠܝܢ ܕܒܬܪܬܝܢ ܟܝܢ̈ܐ[2] ܦܠܓܝܢ ܠܗ 154 v° b.

1. Here is written in marg. ܟܠܡܕܡ ܕܐܝܬ ܒܕܒܪ ܘܒܡܬܩܝܡܢ ܘܒܥܬܝ̈ܕܢ ܚܒܝܫ; but there is nothing to show to what it refers. — 2. Ms. sing.

and hypostatic union, but still without the sin which had come in upon us[1]. For, immediately after Gabriel had made announcement to the Virgin and said to her, « Rejoice greatly, thou that art made glad, the Lord is with thee »[2], at the very moment of time, we believe that God the Word himself came to dwell in her womb, and was incarnate of the Holy Spirit, and of the very leaven of the holy Virgin, in flesh of our nature possessing an intelligent soul. For he says, « That which is born in thee is of the Holy Spirit »[3], since the Holy Spirit operatively effected the fertilization of the conception, while Mary contributed the birth according to the natural manner of mothers. Wherefore also the period of conception was one of nine months (for he says, « But, when the days were accomplished that she should bring forth »[4]), and all these things were devoid of phantasy[5], since he who was conceived took the seed of Abraham[6] : for a descendant of Abraham is the Virgin, who also is of our nature, from whom the Lord took flesh and became a babe. For he himself became a babe, and the babe was not first formed separately, while he afterwards came to be with him by way of indwelling, as those who divide him into two natures say. This unsound opinion is reject-

1. Marg. 'everything that is is included in that which has past, and in the things that are present and in the things that are future'. — 2. Luke, I, 28. — 3. *Ibid.*, 35; Matth., I, 21 (?). — 4. Luke, II, 6. — 5. φαντασία. — 6. Heb., II, 16.

ܠܗ. ܠܗܘ ܓܝܪ ܠܡܫܘܚܬܐ ܠܐ ܣܢܝܩܐ. ܦܘܫ ܠܗ ܛܘܒܢܐ ܦܘܠܘܣ ܟܕ ܐܡܪ.
ܕܡܛܠ ܓܝܪ ܕܒܢܝܐ ܐܫܬܘܬܦܘ[1] ܠܒܣܪܐ ܘܕܡܐ. ܐܦ ܗܘ ܒܡܫܘܝܘܬܐ ܠܗܘܢ
ܡܢ ܗܠܝܢ ܐܫܬܘܬܦ. ܐܝܟܢܐ ܕܒܝܕ ܡܘܬܐ ܢܒܛܠܝܘܗܝ ܠܗܘ ܕܐܝܬ ܠܗ ܐܘܚܕܢܐ
ܕܡܘܬܐ. ܗܘ ܕܐܝܬܘܗܝ ܐܟܠܩܪܨܐ. ܐܢ ܗܘ ܐܦܐ ܕܒܡܫܘܝܘܬܐ ܘܒܗ ܡܢ ܒܗ ܒܝܢܝܐ
ܕܒܢܝܐ ܐܫܬܘܬܦ ܠܒܣܪܐ ܘܕܡܐ. ܝܕܝܥܐ ܗܝ. ܕܐܝܟܢܐ ܕܢܦܫܗ ܕܒܪܢܫܐ ܡܬܝܠܕܐ
ܥܡ ܦܓܪܐ ܕܝܠܗ. ܟܕ ܠܐ ܒܟܝܢܗ ܕܠܐ ܦܓܪ ܐܝܬܝܗ: ܒܪܡ ܕܝܢ ܚܕ ܡܬܚܫܒܐ
ܥܡܗ ܡܛܠ ܚܝܕܝܐ. ܗܟܢܐ ܘܗܘ ܕܐܬܝܠܕ ܡܬܐܡܪ ܘܡܚܝܕ ܠܦܓܪܐ ܕܐܬܝܠܕ.
ܕܢܦܫܐ ܐܝܬ ܠܗ ܡܡܠܠܢܝܬܐ ܘܡܣܬܟܠܢܝܬܐ. ܘܐܝܟܢܐ ܕܠܐ ܠܢܦܫܗ ܕܒܪܢܫܐ: ܐܡܪܬ
ܕܥܒܪܬ ܠܘܬ ܒܣܪܐ: ܟܕ ܗܝ ܡܚܝܕܐ ܠܗ ܠܦܓܪܐ ܒܚܝܕܘܬܐ ܩܕܡܝܬܐ. ܗܟܢܐ
ܐܦ ܠܐ ܡܠܬܐ ܐܠܗܐ ܐܡܪ ܐܢܫ. ܕܐܬܚܠܦ ܠܒܣܪܐ ܘܣܝܒܪ ܠܚܠܛܐ ܕܡܘܙܓܐ.
ܡܛܠ ܕܒܩܢܘܡܐ ܡܚܝܕ ܠܦܓܪܐ. ܡܛܠܗܢܐ ܟܕ ܐܬܝܠܕ. ܝܠܕܬ ܐܠܗܐ ܥܒܕܗ
ܠܒܬܘܠܬܐ. ܠܐ ܕܝܢ ܫܘܪܝܐ ܕܗܘ ܕܐܝܬܘܗܝ ܘܡܬܐܡܪ ܐܠܗܐ. ܢܣܒ ܡܢܗ. ܐܠܐ
ܒܗܝ ܕܒܪܢܫܐ ܗܘܐ ܡܟܬܒ ܠܗ ܐܡܗ. ܠܐ ܕܝܢ ܫܢܐ ܡܢ ܗܝ ܕܐܝܬܘܗܝ ܐܠܗܐ.
ܘܐܦܢ ܢܣܒ ܗܝ ܕܠܐ ܐܝܬܘܗܝ ܗܘܐ. ܐܠܐ ܐܝܟܢܐ ܕܦܫ ܗܝ ܕܐܝܬܘܗܝ. ܗܟܢܐ

1. Ms. ܐܫܬܘܬܦ.

ed by the blessed Paul when he says, « For, since the children partook of flesh and blood, he himself also similarly partook of the same, in order that through death he might destroy him who hath the power of death, who is the devil »[1]. If then[2] he partook of flesh and blood similarly to the children and in the same way, it is plain that, as the soul of a man is born with its own body, though in its nature it is incorporeal, but is nevertheless reckoned to be one with it because of the union, so too he who was born is also said to be united to the body that was born that has a rational and intelligent soul. And, as you do not say that a man's soul passed into flesh, although it is united with the body by an original union, so also no one says that God the Word was changed into flesh and endured the process of mingling, because he is hypostatically united to a body. Wherefore, when he was born, he made the Virgin the God-bearer, but he did not receive the beginning of being God and being held as such from her, but in that he became man he writes her as his mother. But he did not pass from being God, although he took that which he was not; but, as he remained that which he is, so also he became truly man. That the body which he united to

1. Heb., II, 14. — 2. ἄρα.

ܘܗܘܐ ܡܬܝܕܥܐ (ܒܪܢܫܐ)[1]. ܕܠܘ ܕܝܢ ܠܐ ܡܢܦܫܐ ܐܝܬܘܗܝ ܗܘܐ ܦܓܪܐ ܕܝܠܗ
ܠܗ. ܡܝܕܥܐ ܗܝ. ܡܢ ܒܬܪ ܡܠܘܗܝ ܕܡܠܐܟܐ. ܐܡܪ ܓܝܪ ܕܩܘܡ ܕܒܪ ܠܛܠܝܐ ܘܠܐܡܗ.
ܘܙܠ ܠܐܪܥܐ ܕܐܝܣܪܐܝܠ. ܡܝܬܘ ܠܗܘܢ ܓܝܪ ܗܢܘܢ ܕܒܥܝܢ ܗܘܘ ܢܦܫܗ
ܕܛܠܝܐ. ܡܛܠ ܗܝ ܕܐܦ ܐܡܪ ܗܘܐ ܕܫܘܠܛܢܐ ܐܝܬ ܠܝ ܕܐܣܝܡܝܗ̇. ܘܫܘܠܛܢܐ
ܐܝܬ ܠܝ ܕܐܦ ܐܣܒܝܗ̇. ܠܘ ܕܝܢ ܕܠܐ ܗܘܢܐ ܐܘ ܠܐ ܡܫܡܠܝܢܐ ܐܝܬܝܗ̇ ܗܘܬ.
ܐܝܟ ܡܠܬܐ ܕ̈ܡܬܠܘܗܝ ܕܐܦܘܠܝܢܪܝܣ. ܐܠܐ ܡܬܒܝܢܢܝܬܐ. ܐܝܟܢܐ ܕܐܦ ܗܘ ܒܗ ܫܡܗ
ܕܛܠܝܐ ܘܗܝ ܕܒܪܢܫܐ ܐܬܩܪܝ. ܣܦܩܐ ܗܝ ܕܬܚܘܐ ܗܕܐ ܠܗ̇. ܢܦܫܗ ܓܝܪ ܕܛܠܝܐ
ܠܘ ܕܠܐ ܡܡܠܠܬܐ ܐܝܬܝܗ̇. ܐܠܐ ܡܡܠܠܬܐ ܗܝ. ܡܛܠ ܕܐܢܫܝܬܐ ܐܝܬܝܗ̇. ܒܪܡ
ܕܝܢ ܗܕܐ ܠܗ̇ ܕܐ. ܢܘܗܪܐ ܡܚܘܝܢ ܐܦ ܟ̈ܬܒܐ ܩܕܝ̈ܫܐ ܕܐܘܢܓܠܝܘܢ. ܐܡܪ
ܓܝܪ ܥܠܘܗܝ. ܗܝܕܝܢ ܫܪܝ ܠܡܬܟܪܝܘ. ܘܠܡܬܟܡܪܘ. ܘܠܡܐܡܪ ܕܟܪܝܐ ܗܝ
ܠܗ̇ ܠܢܦܫܝ. ܥܕܡܐ ܠܡܘܬܐ. ܠܟܠ ܕܝܢ ܓܠܐ ܗܘ. ܕܟܪܝܘܬܐ ܘܟܡܝܪܘܬܐ. ܕܢܦܫܐ
ܡܡܠܠܬܐ ܘܡܬܒܝܢܢܝܬܐ ܢܩܦܢ. ܐܢ ܕܝܢ ܐܠܗܘܬܗ ܕܝܚܝܕܝܐ ܐܡܪܝܢ ܕܚܠܦ
ܗܘܢܐ ܗܘܬ. ܘܠܐ ܗܘܢܐ ܗܝ ܗܕܐ ܒܫܪܪܐ. ܕܚܫܐ ܕܟܪܝܘܬܐ ܠܟܝܢܐ ܠܐ
ܚܫܝܫܐ ܕܐܠܗܐ ܢܬܠ. ܡܟܝܠ ܡܫܡܠܝܐܝܬ ܝܚܝܕܝܐ ܐܠܗܐ ܡܠܬܐ ܗܘܐ ܒܪܢܫܐ.

1. Ms. om.

him was not without a soul is certain from the words of the angel : for he said, « Rise, take the boy and his mother, and go to the land of Israel, for they are dead who sought the boy's soul » [1] : concerning which he also said, « I have power to lay it down, and I have power to take it again » [2]. But it was not without intelligence and imperfect, according to the statement of the proverbs of Apollinaris, but was in fact intelligent, as indeed the very term 'boy' and the fact that he was named 'man' is enough to show this same thing : for a boy's soul is not without reason, but it is reasonable because it is human. However this very same thing is also clearly shown even by the sacred writings of the gospel; for it said of him, « Then he began to be distressed and grieved, and to say, 'My soul is sorrowful, even unto death' » [3]. But it is plain to everyone that distress and grief happen to a rational and intellectual soul. But, if they say that the Godhead of the Only one took the place of intellect, this is in truth a thing without intellect, for us to assign the passion of distress to the impassible nature of God. Accordingly the Only God the Word became perfectly man, that he might bestow upon us perfect salvation : for, as soon as he was born, he did away

1. Matth., II, 20. — 2. John, X, 18. — 3. Matth., XXVI, 28.

ܘܦܘܪܥܢܐ ܡܫܡܠܝܐ ܢܦܩ ܠܗ. ܡܛܠ ܓܝܪ ܕܐܬܝܠܕ. ܥܒܪܐ ܡܫܡܫ ܒܪܘܫܐ
155 r° a. * ܕܟܠܗ ܚܘܐ. ܗܝ ܕܩܕܡܝܬ ܛܥܬ ܡܢ ܚܘܝܐ. ܐܠܘ ܓܝܪ ܗܘ ܥܡܢܘܐܝܠ ܠܐ
ܐܬܝܠܕ: ܗܘ ܕܐܝܬܘܗܝ ܡܠܬܐ ܕܐܠܗܐ ܕܐܬܒܣܪ: ܗܘ ܕܐܝܟ ܒܪܬ ܩܠܗ ܕܢܒܝܐ:
ܐܥܒܪ ܕܡܥܬܐ ܡܢ ܟܠ ܐ̈ܦܝܢ. ܠܐ ܫܒܩܐ ܗܘܬ ܗܝ ܕܒܥܩܬܐ ܬܐܠܕܝܢ ܒܢ̈ܝܐ.
ܒܪܡ ܕܝܢ ܫܒܩܬ. ܡܛܠ ܕܐܠܗܐ ܐܬܝܠܕ. ܘܣܗ̈ܕܢ ܠܗ̇ ܠܗܕܐ. ܐܦ ܩ̈ܠܐ ܡ̈ܠܐ
ܠܐ ܡܛ̈ܥܝܢܝܬܐ ܕܐܘܢܓܠܝܘܢ. ܡܥܠ ܠܢ ܓܝܪ ܠܡܠܐܟܐ ܟܕ ܐܡܪ. ܡܣܒܪ
ܐܢܐ ܠܟܘܢ ܚܕܘܬܐ ܪܒܬܐ. ܗܝ ܕܐܝܬܝܗ̇ ܕܟܠܗ ܥܠܡܐ. ܕܐܬܝܠܕ ܠܢ ܝܘܡܢܐ
ܦܪܘܩܐ. ܗܘ ܕܐܝܬܘܗܝ ܡܪܝܐ ܡܫܝܚܐ ܒܡܕܝܢܬܗ ܕܕܘܝܕ. ܚܙܝ ܕܝܢ ܢܗܝܪܐܝܬ.
ܕܐܠܘ ܠܐ ܕܡܪܝܐ ܐܝܬܘܗܝ ܗܘܐ ܗܘ ܕܐܬܝܠܕ: ܚܕܘܬܐ ܗܝ ܕܗܘܬ ܠܟܠܗ ܥܠܡܐ: ܗܝ
ܕܐܦ ܕܟܠܗ ܓܢܣܐ ܕܒ̈ܢܝܢܫܐ ܐܝܬܝܗ̇. ܠܐ ܫܒܩܐ ܗܘܬ ܗܝ ܕܒܥܩܬܐ ܬܐܠܕܝܢ
ܒܢ̈ܝܐ. ܐܢ ܕܝܢ ܡܘܠܕܐ ܡܥܠܢܝܐ ܗܘ ܕܚܕܘܬܐ. ܐܦ ܗܝ ܕܝܠܕܬ. ܡܚܪܪܐ ܗܝ ܡܢ
ܦܘܪܥܢܐ. ܘܡܟܝܠ ܠܘܬ ܐܝܠܝܢ ܕܡܗܝܡܢܝܢ ܒܗ. ܥܒܪܐ ܠܗ̇ ܐܢܢܩܝ ܚܕܘܬܐ.
ܐܡܪ ܓܝܪ ܕܐܝܠܝܢ ܕܩܒܠܘܗܝ. ܝܗܒ ܠܗܘܢ ܫܘܠܛܢܐ ܕܒܢ̈ܝܐ ܕܐܠܗܐ ܢܗܘܘܢ.
ܐܝܠܝܢ ܕܠܣܝܡܬ ܒ̈ܢܝܐ ܐܬܛܦܝܘ ܒܝܕ ܪܘܚܐ. ܡܢ ܒܬܪ ܕܗܘܐ ܒܪܢܫܐ܀
ܘܬܘܒ ܫܘܐܠܐ ܕܬܠܬܐ. ܕܐܝܟܢܐ ܗܝ ܕܘܠܐ ܠܢ ܕܢܣܬܟܠ ܗܝ ܕܐܡܪ

the punishment laid upon Eve, who was first led astray by the serpent. If Emmanuel had not been born, who is the Word of God who took flesh, who according to the saying of the prophet 'removed weeping from all faces'[1], the curse, « In pains shalt thou bear children »[2], would not have ceased: nevertheless it ceased because God was born. Further witness is borne to this by the actual unerring words of the gospel also: for it introduces to us the angel saying, « I announce unto you great joy, which belongeth to all the world, that to-day there hath been born to us a Saviour, who is the Lord Christ, in the city of David »[3]. Mark clearly that, if it were not that he who was born was the Lord, the joy that came to all the world, which is also the joy of the whole race of men, the curse, « In pains shalt thou bear children », would not have ceased. But, if the birth is the cause of the joy, she who bore is also free from the punishment; and thenceforth the joy necessarily passes to those who believe in him: for he said, « Those who received him he gave them power to become sons of God »[4], those who attained to the adoption through the Spirit, after he became man.

And next the third question, as to how we should understand Paul's

1. Is., XXV, 8. — 2. Gen., III, 16. — 3. Luke, II, 10, 11. — 4. John, I, 12.

ܡܢ ܦܘܠܘܣ. ܕܒܗ ܥܡܪ ܟܠܗ ܡܘܠܝܐ ܕܐܠܗܘܬܐ ܓܘܫܡܢܐܝܬ܀ ܡܦܩ ܒܪܘܚܐ܀

ܒܗܘܢ ܕܝܢ ܒܗܢܝܢ ܒܬܪܥܝܬܐ ܦܐܝܬܐ ܠܐܠܗܐ ܢܣܬܟܠ. ܘܗܝ ܗܝ ܕܒܫܐܠܬܟ ܬܠܝܬܝܬܐ ܐܬܚܙܝܬ ܕܬܫܐܠ. ܗܝ ܕܚܟܝܡܐ ܦܘܠܘܣ ܟܬܒ ܘܫܕܪ ܠܘܬ ܩܘܠܣܝܐ ܡܛܠ ܡܫܝܚܐ. ܡܛܠ ܗܝ ܕܒܗ ܥܡܪ ܟܠܗ ܡܘܠܝܐ ܕܐܠܗܘܬܐ ܓܘܫܡܢܐܝܬ. ܠܐ ܓܝܪ ܐܝܟܢܐ ܕܨܒܝܢ ܕܢܣܬܟܠܘܢ ܡܥܕܪܢܐ ܕܪܘܫܥܗ ܕܢܣܛܘܪܝܘܣ. ܗܝ ܕܒܗ ܥܡܪ ܡܣܬܟܠܝܢ[1]. ܗܠܝܢ ܓܝܪ ܒܥܡܪܐ ܕܥܡܘܪܐ ܐܡܪܝܢ ܠܗ ܠܡܠܬܐ. ܐܝܟܢܐ ܕܒܚܕ ܡܢ ܢܒܝܐ ܕܥܡܪ ܒܡܫܝܚܐ. ܡܛܠ ܕܝܢ ܕܠܐ ܐܢܫ ܡܢ ܗܝ ܕܐܬܐܡܪ ܕܥܡܪ܆ ܢܣܛܐ ܡܢ ܬܪܝܨܘܬܐ ܕܦܐܝܐ: ܘܡܬܒܣܪܢܘܬܐ ܥܡܘܪܐ ܣܦܝܩܐ[2] ܠܡܬܚܫܒܢܘܬܗ ܕܡܠܬܐ: ܐܝܟ ܗܝ ܕܒܒܪܢܫܐ ܗܘܐ. ܣܦܩ ܠܗ ܠܡܦܣܩܘܬܐ ܗܕܐ ܕܛܥܝܘܬܐ ܦܘܠܘܣ ܟܕ ܐܡܪ. ܕܥܡܪ ܒܗ ܓܘܫܡܢܐܝܬ. ܗܝ ܕܐܝܬܝܗ ܩܢܘܡܝܐܝܬ ܘܟܝܢܐܝܬ. ܐܝܟܢܐ ܕܗܝ ܕܒܦܪܘܫܘܬܐ ܐܫܬܘܬܦ ܠܢ ܒܒܣܪܐ ܘܕܡܐ. ܠܐ ܡܬܚܠܛܢܐܝܬ ܘܠܐ ܡܫܬܚܠܦܢܐܝܬ. ܒܚܕܝܘܬܐ ܕܠܐ ܡܬܦܠܓܐ. ܟܕ ܟܠܗ ܡܘܙܓܐ ܘܦܢܛܣܝܐ ܪܚܝܩ ܡܢܗ. ܢܘܟܪܝܐ ܗܘ ܓܝܪ ܠܟܝܢܐ ܕܠܐ ܓܘܫܡ. ܗܝ ܕܡܛܠ ܚܕܝܘܬܗ ܐܘ

1. Ms. ܡܣܬܟܠܝܢ. — 2. Ms. ܣܦܩܘܗ.

saying, « In him all the fulness of the Godhead dwelleth bodily »[1]. The defence.

In the same God-befitting frame of mind let us also understand (and that is what in your third question you thought good to ask) the words which the wise Paul wrote and sent to the Colossians about Christ, how that in him all the fulness of the Godhead came to dwell bodily; for we do not understand the expression 'in him dwelleth' as the supporters of the impiety of Nestorius wish to understand it : for these say that the Word came to dwell in Christ by way of indwelling, as in one of the prophets. But, lest any man in consequence of the statement that he came to dwell decline from the proper opinion and reckon the Incarnation of the Word a mere indwelling, as happened in the case of a man, Paul is sufficient to meet this false tenet when he says that it came to dwell in him 'bodily', that is hypostatically and naturally, even as the statement that he similarly partook with us of flesh and blood[2] unconfusedly and immutably, in a Unity that is not dissipated, all mingling and phantasy[3] being far from it; for it is alien to a bodiless nature that in consequence of its union with a body it should be mingled or changed, a thing which in its nature does

1. Col., II, 9. — 2. Heb., II, 14. — 3. φαντασία.

ܕܢܬܠܚܡ· ܗܘ ܕܡܕܡ ܦܓܪܢܝܐ ܒܡܫܝܫܘ ܠܐ ܢܓܫ· ܡܢ ܣܘܚܠܗ ܕܠܘܬ ܦܓܪܐ.
ܡܛܠ ܕܝܢ ܕܗܝ ܕܥܡܪ: ܐܦ ܥܠ ܐܝܠܝܢ ܕܩܢܘܡܐܝܬ ܡܬܚܝܕܝܢ ܐܡܝܪܐ· ܣܗܕ ܠܢ.
155 r° b. ܗܘ ܚܟܝܡܐ * ܦܘܠܘܣ. ܐܡܪ ܓܝܪ ܟܕ ܟܬܒ ܠܘܬ ܩܘܪܢܬܝܐ· ܝܕܥܝܢ ܕܐܦ
ܒܝܬܢ ܗܢܐ ܡܫܟܢܢ ܕܒܐܪܥܐ ܡܫܬܪܐ· ܐܝܬ ܠܢ ܒܢܝܢܐ ܡܢ ܐܠܗܐ ܒܝܬܐ
ܕܠܐ ܒܐܝܕ̈ܝܐ ܥܒܝܕ· ܕܩܝܡ ܠܥܠܡ ܒܫܡܝܐ. ܐܝܟܢܐ ܓܝܪ ܕܡܬܐܡܪܝܢܢ
ܕܥܡܪܝܢ ܒܦܓܪܐ ܐܝܟ ܕܒܒܝܬܐ· ܗܟܢܐ ܘܡܠܬܐ ܐܠܗܐ ܡܬܐܡܪ ܕܥܡܪ ܒܦܓܪܐ·
ܐܝܟ ܗܘ ܕܡܚܝܕ ܩܢܘܡܐܝܬ ܠܦܓܪܐ ܕܐܝܬ ܠܗ ܢܦܫܐ ܡܡܠܠܢܝܬܐ ܘܝܕܘܥܬܢܝܬܐ.
ܟܠܗ ܕܝܢ ܡܘܠܝܐ ܕܐܠܗܘܬܐ ܐܡܪ ܕܥܡܪ. ܗܝ ܕܐܝܬܝܗ ܠܘ ܚܕܐ ܡܥܒܕܢܘܬܐ.
ܘܐܦܠܐ ܛܝܒܘܬܐ ܡܢܬܢܝܬܐ ܕܝܠܗ ܕܡܠܬܐ· ܗܝ ܕܒܡܦܘܣܝܬܐ[1] ܕܢܒܝܐ. ܐܠܐ ܟܠܗ
ܩܢܘܡܐ ܕܝܚܝܕܝܐ· ܘܐܦܢ ܥܠܝܐ ܡܢ ܟܠܗ ܡܫܘܚܬܐ· ܗܘ ܕܪ̈ܒܘ ܡܥܒܕܢܘܬܐ
ܡܘܗܒ ܠܐܚܪ̈ܢܐ· ܘܐܝܟ ܕܒܡܘܗܒܬܐ· ܐܝܟ ܕܡܢ ܡܒܘܥܐ ܛܝܒܘܬܐ ܡܦܠܓ܀
ܘܬܘܒ ܫܐܠܬܐ ܕܐܪܒܥܐ· ܡܛܠ ܗܝ ܕܐܡܪܝܢܢ ܐܝܟܢܘ[2] ܕܟܕ ܟܝܢܐ ܐܡܪܝܢܢ ܕܐܝܬܝܗ
ܠܬܠܝܬܝܘܬܐ· ܚܕ ܕܝܢ ܟܝܢܐ ܕܡܠܬܐ ܐܠܗܐ ܕܡܬܒܣܪ ܡܘܕܝܢܢ· ܠܡܢܐ ܐܦ
ܠܐܒܐ ܘܠܪܘܚܐ ܩܕܝܫܐ ܕܐܬܒܣܪ ܥܡ ܒܪܐ ܐܡܪܝܢܢ܀ ܡܦܩ ܒܪܘܚܐ܀

1. Ms. ܕܒܡܦܘܣܬܐ. — 2. Ms. ܘܐܝܟܢܘ.

not touch anything bodily. As to the fact that the word 'dwell' is also used of those who are hypostatically united, we have the testimony of the wise Paul himself; for in writing to the Corinthians he said, « We know that, even if this our house, our tent on earth, is dissolved, we have a building from God, a house not made with hands, that abideth for ever in heaven »[1]. As we are said to dwell in a body as in a house, so too God the Word is said to dwell in a body, as being hypostatically united to a body that has a rational and intelligent soul. But he said that all the fulness of the Godhead dwells, that is, not one operation, nor yet a partial grace of the Word himself, as took place in the inspiration of the prophets, but the whole hypostasis of the Only one, although he is raised above all limitation, he who imparts tens of thousands of operations to others, and distributes graces by way of gifts as from a fountain.

And again the fourth question, as to how it is that, if we say that the Trinity is one nature, and also confess one incarnate nature of God the Word, we do not also say that the Father and the Holy Spirit became incarnate with the Son. The defence.

1. II Cor., v, 1.

ܡܛܠ ܕܝܢ ܕܐܦ ܗܕܐ ܕܪܫܝܥܐܝܬ ܡܬܐܡܪܐ ܡܢ ܐܢܫܝܢ ܐܡܪܬ: ܕܒܗܘ
ܕܡܛܠ ܕܡܗܝܡܢܝܢ ܕܡܠܬܐ ܐܠܗܐ ܐܬܚܝܕ ܠܒܣܪܐ: ܐܠܨܐܝܬ ܐܦ ܐܒܐ ܒܗܘ ܕܡܫܬܡܗ
ܕܡܫܘܗ¹ ܟܕ ܡܫܘܐ ܕܟܝܢܐ ܐܝܬܘܗܝ: ܕܐܬܒܣܪ ܡܬܐܡܪ: ܘܐܦ ܪܘܚܐ ܩܕܝܫܐ.
ܫܦܝܪܐܝܬ ܐܡܪܝܢ. ܗܘ ܕܐܝܬ ܠܢ ܘܗܝܡܢܝܢ. ܟܕ ܡܥܠܝܢ ܗܘܝܢ ܒܟܬܒܐ
ܐܠܗܝܐ. ܘܠܐ ܡܢ ܐܪܥܐ ܡܙܥܩܝܢ ܐܝܟ ܡܠܬܗ ܕܢܒܝܐ. ܘܐܦܠܐ ܗܠܝܢ ܕܡܢ
ܠܒܢ ܡܬܚܫܒܝܢ. ܐܬܩܪܝܬ ܠܗܘܢ ܕܝܢ ܗܕܐ ܗܦܟܬܐ ܗܟܢܐ÷ ܕܐܢ ܗܘ ܕܡܫܝܚܐ
ܩܥܐ ܒܐܘܢܓܠܝܘܢ. ܕܐܢܐ ܒܐܒܝ ܘܐܒܝ ܒܝ: ܘܦܘܠܘܣ ܬܘܒ ܐܡܪ: ܕܨܠܡܐ
ܕܐܠܗܐ ܠܐ ܡܬܚܙܝܢܐ ܐܝܬܘܗܝ ܒܪܐ. ܘܐܝܟ ܨܠܡܗ ܕܒܪܐ ܪܘܚܐ ܩܕܝܫܐ: ܒܗܝ ܕܐܡܪ
ܡܛܠ ܐܝܠܝܢ ܕܐܬܩܒܠܘ ܠܣܝܡܬ ܒܢܝܐ ܕܪܘܚܐ. ܕܒܢܝ ܕܡܘܬܐ ܗܘܘ ܕܨܠܡܐ
ܕܒܪܗ. ܕܐܝܟ ܕܡܢ ܗܕܐ ܬܬܚܘܐ. ܕܚܕܐ ܐܘܣܝܐ ܐܝܬܝܗ ܠܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ.
ܐܝܟܢܐ ܟܕ ܡܬܐܡܪ ܒܪܐ ܕܐܬܒܣܪ. ܠܐ ܘܐܦ ܠܐܒܐ ܘܠܪܘܚܐ ܩܕܝܫܐ ܢܩܒܠ ܕܐܬܒܣܪ.
ܒܗܘ ܕܒܒܪܐ ܐܝܬܝܗܘܢ ܘܒܗ ܡܬܚܙܝܢ. ܗܠܝܢ ܗܟܝܠ ܐܡܪܝܢ. ܚܢܢ ܕܝܢ
ܒܣܘܟܠܐ ܐܡܪܝܢ. ܕܗܠܝܢ ܐܘ ܛܒܐ. ܕܗܠܝܢ ܕܡܒܠܒܠܝܢ ܩܢܘ̈ܡܐ

1. Ms. ܡܫܘܗ.

Since you have said that this also is impiously said by some men, that, inasmuch as we believe that God the Word was united to flesh, the Father also, inasmuch as he is named as being of the same nature, is necessarily said to have become incarnate, and the Holy Spirit also, we fitly say what we can and what we have believed, fixing our mind on the divine Scriptures, and not crying from the earth according to the prophet's saying[1], nor yet making up things that come from our heart[2]. But this objection has occurred to them in this way. If so be that Christ cries in the gospel, « I am in my Father and my Father in me »[3], and Paul again says that the Son is the image of the invisible God[4], and the Holy Spirit also the image of the Son, in that he said of those who had been admitted to the adoption as sons by the Spirit, « they became conformed to the image of his Son »[5], that it might be shown as following from this that the Holy Trinity is one essence[6], when it is said that the Son became incarnate, how can we not also allow that the Father and the Holy Spirit too became incarnate, inasmuch as they are in the Son and appear in him? This is what these say. But we say with intelligence : These, my good men, are the words of those who confuse the hypostases. But, if the Father is the Father, he never passes

1. Is., XIX, 3 (?). — 2. Jer., XXIII, 16. — 3. John, XIV, 10. — 4. Col., I, 15. — 5. Rom., VIII, 29. — 6. οὐσία.

ܐܝܬܘܗܝ. ܐܝܟ ܕܐܦ ܐܒܐ ܐܒܐ ܐܝܬܘܗܝ: ܘܠܐ ܡܬܚܠܦ ܡܫܬܢܐ ܠܘܬ ܒܪܐ: ܘܐܦ ܪܘܚܐ
ܩܘܕܫܐ ܡܩܘܝܐ ܡܫܪܪܐܝܬ ܘܕܠܐ ܫܘܚܠܦܐ ܒܩܢܘܡܐ ܕܝܠܗ: ܘܠܐ ܡܫܢܐ ܠܘܬ ܩܢܘܡܐ
155 V° a ܕܒܪܐ: * ܟܬܒܐ ܕܝܢ ܐܠܗܝܐ ܠܒܪܐ ܐܡܪܘ ܕܐܬܒܣܪ ܘܐܬܒܪܢܫ. ܘܡܛܠܬ ܫܘܝܘܬ
ܐܘܣܝܐ ܡܬܐܡܪ ܐܒܐ ܘܪܘܚܐ ܩܕܝܫܐ ܕܐܝܬܝܗܘܢ ܒܗ. ܘܠܐ ܡܛܠ ܕܩܢܘܡܐ
ܕܐܒܐ ܘܕܪܘܚܐ ܩܕܝܫܐ. ܢܫܪܐ ܘܢܒܠܒܠ ܒܒܪܐ. ܐܢ ܕܝܢ ܨܠܡܐ ܕܐܒܐ ܐܝܬܘܗܝ
ܒܪܐ. ܗܘ ܫܡܐ ܕܨܠܡܐ ܡܚܘܐ ܕܩܢܘܡܐ ܐܚܪܢܐ ܕܠܒܪ ܡܢܗ ܡܬܒܪܢܐ ܕܐܝܬܘܗܝ
ܨܠܡܐ. ܐܢ ܓܝܪ ܨܠܡܐ ܗܘ ܕܐܢܫ ܐܝܬܘܗܝ
V 292 v° I 167 r° ܨܠܡܐ: ܘܠܘ ܡܛܠ ܕܒܟܠܡܕܡ ܨܠܡܐ
ܠܐ ܡܫܬܚܠܦܐ ܐܝܬܘܗܝ. ܗܘ ܗܘ ܕܐܝܬܘܗܝ
ܠܗ ܨܠܡܐ ܐܝܬܘܗܝ. ܐܠܘ ܓܝܪ ܗܘ ܗܘ
ܐܝܬܘܗܝ ܗܘܐ. ܡܚܣܪ ܗܘܐ ܠܗ ܗܘ
ܕܢܗܘܐ ܐܝܬܘܗܝ ܨܠܡܐ. ܠܡܢܘ ܓܝܪ
ܗܘܐ ܐܝܬܘܗܝ ܗܘܐ ܨܠܡܐ. ܐܟܢܐ ܓܝܪ
ܕܐܢܫ ܡܢ ܕܦܐ ܡܕܡ ܪܫܡ ܐܦܝܢܐ: ܒܕܦܐ
ܐܚܪܢܐ ܢܨܘܪ ܪܘܫܡܐ ܘܕܡܘܬܐ: ܘܦܐܝܐܝܬ
ܢܨܘܪ ܒܟܠܡܕܡ: ܘܢܕܡܝܘܗܝ ܠܨܠܡܐ
ܠܘܬ ܗܘ ܪܫܡ ܐܦܝܢܐ: ܟܕ ܒܚܕ ܡܕܡ
ܠܐ ܦܚܬ ܡܢ ܕܡܘܬܐ ܗܝ ܕܐܪܟܛܘܦܘܣ

* ܨܠܡܐ ܓܝܪ ܕܡܕܡ ܐܝܬܘܗܝ ܨܠܡܐ.
ܘܠܘ ܡܛܠ ܕܒܟܠܡܕܡ ܐܝܬܘܗܝ
ܨܠܡܐ ܠܐ ܡܫܬܚܠܦܐ ܗܘ ܡܢ ܕܗܘ ܗܘܘ
ܗܘ ܕܕܝܠܗ ܐܝܬܘܗܝ ܨܠܡܐ. ܐܠܘ ܓܝܪ
ܗܘ ܐܝܬܘܗܝ ܗܘܐ. ܚܣܝܪܐ ܗܘܐ ܕܠܐ ܢܗܘܐ
ܐܝܬܘܗܝ ܨܠܡܐ. ܘܠܡܢܘ ܓܝܪ ܒܐܝܕܐ
ܐܝܬܘܗܝ ܨܠܡܐ. ܐܟܢܐ ܓܝܪ ܕܐܢ ܐܢܫ
ܡܢ ܨܠܡܐ ܡܕܡ ܪܫܡ ܐܦܝܢܐ: ܕܡܘܬܐ
ܘܡܫܡܢܐ ܒܨܠܡܐ ܐܚܪܢܐ ܢܨܘܪ ܘܢܕܡܐ.

into the Son, and the Holy Spirit also remains fixedly and without transformation in his own hypostasis, and does not pass into the hypostasis of the Son : but the divine Scriptures have said that the Son became incarnate and became man, and it is on account of the co-essentiality that the Father and the Holy Spirit are said to be in him, not in order that we may dissolve and confound the hypostasis of the Father and of the Holy Spirit in the Son. But, if the Son is the image of the Father, the very name 'image' shows that it is understood to be the image of another hypostasis separate from itself : for, if it is an image, it is an image of some one, and, because it is an unvarying image in all points, it is not therefore the person himself of whom it is an image; for, if it were the person himself, it would fail to be an image, for of whom would it be an image? Suppose a man delineates and copies a design and pattern from an original tablet on to another, and draws it correctly in all points, and makes the copy like the original, in no

ܪܫܝܡܐ: ܐܠܐ ܐܦ ܓܘܢܐ ܘܐܣܟܡܐ
ܘܩܘܡܬܐ ܘܡܫܘܚܬܐ: ܘܣܝܡܐ ܕܗܕ̈ܡܐ
ܡܕܡܝܐ: ܘܐܝܟ ܕܠܡܐܡܪ ܐܢܫܝܢ ܕܚܙܝܢ
ܒܩܘܕܡܐ ܕܚܙܬܐ ܚܙܝܢ[1] ܠܝܕܥܐ ܐܢܘܢ:
(ܕܐܝܢܐ ܗܘ)[2] ܗܘ ܪܫܡ ܠܦܢܟܐ ܕܡܢܗ
ܐܬܨܝܪ ܘܐܬܪܫܡ[3]. ܡܛܠ ܚܙܬܐ
ܫܘܝܬܐ ܘܡܕܡܝܬܐ ܕܬܪ̈ܝܗܘܢ: ܘܡܢ
ܒܬܪ ܗܕܐ: ܢܣܒܝܘܗܝ ܠܨܠܡܐ
ܘܢܩܒܥܘܗܝ ܒܫܘܪܐ: ܐܦܐ ܐܡܪ ܐܢܫ
ܗܘ ܕܬܪܝܨ ܡܣܬܟܠ: ܕܗܘ ܕܦܐ ܕܪܫܡ
ܠܦܢܟܐ ܐܬܩܒܥ ܒܫܘܪܐ: ܡܛܠ ܕܐܝܩܘܢܗ
ܨܠܡܗ ܘܐܝܬ ܠܗ ܗܠܝܢ ܕܥܬܝܩܝܢ
ܠܪܘܫܡܐ ܕܪܫܡ ܦܢܟܐ. ܗܟܢܐ ܐܡܪܝܢ
ܠܒܪܐ ܕܐܬܒܣܪ. ܠܨܠܡܐ ܫܪܝܪܐ ܕܐܒܐ.
ܗܘ ܕܒܟܝܢܗ ܟܠ ܡܕܡ ܐܝܬ ܠܗ ܗܠܝܢ
ܕܐܝܬ ܠܡܘܠܕܗ. ܘܠܐ[4] ܡܢ ܗܕܐ
ܠܐܒܐ ܡܬܚܫܒܝܢ ܕܐܬܒܣܪ. ܗܘ ܕܒܩܢܘܡܐ
ܐܘ ܒܦܪܨܘܦܐ ܕܝܠܢܝܐ ܕܝܠܗ

ܓܘܢܐ ܘܐܣܟܡܐ
ܘܩܘܡܬܐ. ܐܡܬܝ ܕܒܪܢܫ ܡܠܝܠ
ܠܐ ܝܕܥܝܢ ܗܢܘܢ ܕܡܢ ܚܙܬܐ ܩܕܡܝܬܐ
ܚܙܝܢ. ܕܐܝܢܐ ܗܘ ܪܫܡ ܠܦܢܟܐ ܐܘ ܗܘ
ܕܨܝܪ ܐܬܬܪܝܡ. ܡܛܠ ܡܫܘܝܘܬܐ
ܕܬܪ̈ܝܗܘܢ.

ܡܛܠ ܗܢܐ
ܕܥܬܝܩܝܢ ܒܪܘܫܡܐ ܟܠܗܘܢ ܐܝܠܝܢ ܕܐܝܬ
ܒܡܕܡܝܘܬܐ ܗܝ ܪܫܡܬ ܠܦܢܟܐ. ܗܟܢܐ ܐܡܪܝܢ
ܕܐܬܒܣܪ ܒܪܐ. ܨܠܡܐ ܗܘ ܫܪܝܪܐ ܕܐܒܐ.
ܗܘ ܕܒܟܝܢܗ ܒܫܘܝܐ ܐܝܬ ܠܗ ܒܗ
ܗܠܝܢ ܕܐܝܬܝܗܝܢ ܕܡܘܠܕܗ. ܘܠܐ
ܡܢ ܗܕܐ ܡܬܚܫܒܝܢ ܕܐܒܐ ܐܬܒܣܪ.

1. Ms. ܕܚܙܝܢ. — 2. Ms. om. — 3. Ms. ܐܬܨܝܪܘ ܘܐܬܪܫܡܘ. — 4. ܘ init. ins. later.

point falling short of the pattern that was first designed, but makes the colour and form[1] and stature and size and pose of the limbs also alike, and those who see it for the first time do not know, if one may so say, which is the original from which it was drawn and designed, on account of the exact resemblance of the appearance in both, and after this he takes the copy and fixes it on a wall, then[2] will anyone of right understanding say that the original tablet has been fixed on the wall, because it is a copy of it and contains all that belongs to the original pattern? So we say that the Son became incarnate, the true image of the Father, who has by nature everything that belongs to his begetter, and we do not on this account hold that the Father became incarnate, who appears in his own special hypostasis or person.

1. σχῆμα. — 2. ἄρα.

ܡܬܚܙܝܐ. ܗܠܝܢ ܓܝܪ ܕܐܬܐܡܪ ܠܫܘܕܥܐ
ܕܨܒܘ ܕܣܝܡܬܐ. ܕܠܣܘܟܠܐ ܒܪܡܙܐ
ܡܬܡܬܠܐ ܢܣܒ ܗܘ ܣܘܟܠܐ. ܡܛܠ
ܕܠܘ ܒܬܪ ܥܩܒܗ ܕܫܪܪܐ. ܐܬܐ ܟܠܗ
ܚܝܠܗ ܕܦܬܓܡܐ. ܕܗܪܟܐ ܓܝܪ ܨܠܡܐ.
ܠܐ ܡܢܦܫܐ ܗܘ. ܘܠܐ ܡܬܬܙܝܥܢܐ. ܘܡܬܚܡܐ
ܒܐܣܟܡܐ ܕܨܒܥܐ. ܠܥܠ ܕܝܢ.[1] ܨܠܡܐ
ܚܝܐ ܘܡܬܬܙܝܥܢܐ. ܘܡܬܥܠܝܢܐ ܘܠܐ
ܡܬܚܡܐ. ܘܕܠܐ ܐܣܟܡܐ. ܘܩܢܐ ܠܗ
ܒܟܝܢܐ ܠܐ ܡܫܬܚܠܦܢܘܬܐ. ܡܒܩܝܢܢ
ܕܝܢ ܟܕ ܚܝܪܝܢܢ ܒܟܬܒܐ * ܐܠܗܝܐ. G 155 v° b.
ܕܒܗ ܪܐܙܐ ܗܘ ܕܥܬܝܪܐܝܬ ܐܬܓܠܝ
ܒܗܘܢ. ܐܦ ܡܢ ܦܬܓܡܐ ܐܚܪܢܐ.
ܡܚܘܝܢܘܬܐ ܕܗܘ ܕܐܡܝܪ ܢܣܒ. ܡܠܬܐ
ܓܝܪ ܕܝܠܢ ܝܠܝܕܐ ܗܝ ܒܟܠ ܕܘܟ. ܕܝܠܝܕܐ
ܐܝܬܝܗ ܕܗܘܢܢ. ܘܠܘ ܝܠܝܕܐ ܒܠܚܘܕ.
ܐܠܐ ܐܦ ܨܠܡܐ ܢܗܝܪܐ. ܕܡܨܠܡܐ ܠܨܒܝܢܐ
ܕܒܥܘܡܩܐ ܕܗܘܢܐ. ܢܦܩ ܕܝܢ ܥܡ ܡܠܬܐ

ܠܗܘ ܕܝܢ ܘܐܦ ܕܡܢ ܦܬܓܡܐ ܐܚܪܢܐ.
ܕܡܠܬܐ
ܡܢ ܕܝܠܢ ܡܠܬܐ ܐܠܗܝܬܐ ܕܗܘܬ ܕܝܢ:
ܠܚܕܕܐ ܡܦܩܬܐ ܝܠܝܕܐ. ܘܠܗ ܡܠܬܐ
ܒܠܚܘܕ. ܐܠܐ ܐܦ ܨܠܡܐ ܕܦܪܨܘܦܗ
ܘܡܨܘܪ ܨܘܪܬܗ. ܠܡܬܐܡܪܘܬܗ ܗܘ[2]

1. Ms. with full stop. — 2. Ms. ܘܗ

What has been said is intended as an indication of the subject, in order that the understanding may receive a defective and obscure example, because the whole force of the example does not follow in the footsteps of the truth, since here the image is without soul and immoveable, and is limited by the appearance[1] of colours, but above there is a living and moveable image, suprasensual and unlimited and without appearance[1], and possessing immutability by nature. But, if we look into the divine Scriptures, we may through the mystery that has been richly revealed in them by another example also receive an illustration of what is stated. It is everywhere known that our speech[2] is the offspring of our mind, and not the offspring only, but also the clear image, which represents the disposition[3] that is in the depths of the mind, and with the speech comes forth also the

1. σχῆμα. — 2. Word. — 3. διάθεσις.

ܕܒܘܣܡܐ ܕܗܘܢ. ܘܐܟܚܕܐ ܕܝܢ ܢܦܫܐ
ܒܡܪ ܡܠܬܐ: ܪܘܚܐ ܕܡܢ ܦܘܡܐ
ܡܬܬܦܪܫܐ: ܡܬܬܘܕܝܢܝܬܐ ܗܝ. ܕܒܘܪܬܐ
ܗܝ ܦܚܝ ܗܟܝܠ ܘܐܝܟ ܕܒܛܝܠܢܝܬܐ
ܗܝ ܐܣܘܡܬܐ. ܘܕܘܡܝܬܐ ܡܕܡ ܒܠܚܘܕ
ܕܫܪܪܐ: ܡܛܠ ܕܠܐܘܡܐ ܒܦܘܡܗܘܢ ܕܡܬܩܪܝܢ❖

ܐܦ ܪܘܚܐ ܕܦܘܡܐ. ܘܗܝ ܦܚܝ ܐܣܘܡܬܐ.
ܒܪܡܙܐ ܗܝ. ܘܕܡܘܬܐ ܘܛܠܠܝܬܐ ܡܕܡ
ܐܝܠܗ̇ ܕܝܠܗ ܕܫܪܪܐ. ܠܐܝܠܝܢ ܕܡܫܟܚܝܢ
ܘܡܣܬܟܠܢܐܝܬ ܡܟܫܪܐܝܬ ܠܡܫܡܥܘ.
ܒܪܡ ܕܝܢ ܐܝܟܢܐ ܕܡܠܬܐ ܕܝܠܢ ܒܝܕ
ܐܘܪܓܢܘܢ ܕܩܠܐ ܢܦܩܐ ܘܡܬܙܝܥܐ

ܠܡܫܡܥܬܐ: ܘܥܒܪܐ ܡܢ ܗܘ ܕܫܡܥ ܡܫܡܥܢܐ: ܘܠܐ ܐܢܫ ܐܡܪ ܠܡܠܬܐ ܕܡܬܝܠܕܐ
ܡܢ ܗܘܢܐ: ܕܡܬܩܘܡܐ ܩܢܘܡܐܝܬ: ܗܝ ܕܒܡܫܡܥܬܐ ܕܗܘ ܕܫܡܥ ܥܐܠܐ: ܐܘ ܠܪܘܚܐ
ܗܘ ܕܢܦܩ ܒܗ̇ ܒܡܠܬܐ ܒܝܕ ܩܠܐ: ܐܡܪ ܠܗ ܕܐܝܬܘܗܝ ܒܩܢܘܡܐ: ܐܠܐ ܒܠܚܘܕ
ܡܥܕܪܢܐ ܕܡܫܡܥܬܐ. ܗܟܢܐ ܐܣܬܟܠ ܘܡܛܠ ܐܪܙܐ ܕܡܠܬܐ ܐܠܗܐ. ܡܛܠ
ܕܗܘ ܒܠܚܘܕ ܩܢܘܡܐܝܬ ܘܠܐ ܡܬܡܠܠܢܐܝܬ[1] ܘܐܝܟ ܕܗܘ ܒܠܚܘܕ ܝܕܥ. ܒܟܪܣ
ܒܡܪܒܝܐ ܕܒܬܘܠܬܐ ܥܡܪ ܘܡܢܗ̇ ܐܬܒܣܪ. ܘܠܐ ܐܒܐ ܡܘܠܕܢܗ ܐܘ ܪܘܚܐ ܗܘ ܕܢܦܩ
ܐܫܬܘܬܦ ܒܗܕܐ. ܐܠܐ ܐܝܟ ܕܐܡܪ ܡܠܬܗ ܕܝܘܚܢܢ. ܡܠܬܐ ܒܣܪܐ ܗܘܐ. ܘܐܠܗܐ
ܐܝܬܘܗܝ ܗܘܐ. ܘܠܘܬ ܐܠܗܐ ܗܘܐ. ܐܝܟ ܐܚܪܢܐ ܠܘܬ ܐܚܪܢܐ. ܡܛܠ ܕܩܢܘܡܐ ܦܪܝܫܐܝܬ
ܐܝܬܝܗܘܢ ܩܢܘܡܐ. ܟܕ ܗܟܝܠ ܗܠܝܢ ܕܐܝܟ ܗܢܐ ܐܝܬܝܗܝܢ. ܫܐܠܬܐ ܕܝܠܗܘܢ

1. Ms. ܡܬܡܠܠܢܝܬ.

breath[1] of the mouth. The example is defective, and is a kind of similitude and shadow of the truth itself for those who are able to listen properly and intelligently. However, as our speech comes out through the organ[2] of the voice and moves the hearing and passes inside him who hears, and no one says that the speech which is begotten by the mind exists hypostatically, the speech which enters into the hearing of him who hears, or says that the breath which comes out in the speech through the voice exists in hypostasis[3], but only calls it a help to the hearing, so understand also with regard to the mystery of God the Word, because he himself alone hypostatically and ineffably and as he himself only knows came to dwell in the Virgin's womb and became incarnate from her, and neither the Father his begetter nor the Spirit which proceeds shared in this, but according to the saying of John, « The Word became flesh, and he was God, and was with God »[4], as one with another, because the hypostases exist severally. Since then these things are so, that question of theirs which arises from ignorance

1. Spirit. — 2. ὄργανον. — 3. I cannot render this otherwise, but do not follow the argument. — 4. John, I, 1, 14.

ܐܝܬܘܗܝ ܠܗܘܢ ܗܘ ܫܘܐܠܐ ܕܡܢ ܠܐ ܣܢܝܩܘܬܐ. ܕܠܘܬܗ ܕܡܠܝܐ ܕܪܘܫܥܐ ܐܬܐ܀ ܐܢ
ܠܟܘܢ ܐܡܪܝܢ ܚܕ ܟܝܢܐ ܐܡܪܝܢ ܐܢܬܘܢ ܠܬܠܝܬܝܘܬܐ: ܚܕ ܕܝܢ ܟܝܢܐ ܐܡܪܝܢ
ܐܢܬܘܢ ܕܡܠܬܐ ܕܡܬܒܣܪ. ܐܝܟܢܐ ܠܐ ܠܟܠܗ ܗܘܐ ܬܩܒܠܘܢ ܐܢܬܘܢ܆ ܠܟܠܗ ܗܝ
ܕܐܬܡܪܘܢ ܕܟܠܗ ܠܬܠܝܬܝܘܬܐ ܐܬܒܣܪܬ܀ ܐܢܐ ܕܝܢ ܡܬܕܡܪ ܐܢܐ ܒܚܪܝܦܘܬܐ ܕܒܘܪܝܘܬܗܘܢ
ܕܗܠܝܢ܆ ܕܐܝܟܢܐ ܠܐ ܡܬܒܝܢܝܢ ܠܘܩܒܠ ܣܘܟܠܐ ܬܪܝܨܐ ܡܬܚܨܦܝܢ. ܫܡܐ ܓܝܪ
ܕܟܝܢܐ. ܙܒܢܝܢ ܡܢ ܐܡܪܝܢ ܓܢܣܐܝܬ ܥܠ ܐܘܣܝܐ. ܙܒܢܝܢ ܕܝܢ. ܡܦܪܫܐܝܬ
ܕܩܢܘܡܗ ܕܐܢܫ ܐܝܬܘܗܝ ܡܫܘܕܥܝܢ. ܚܕ ܓܝܪ ܟܝܢܐ ܐܡܪܝܢ ܠܟܠܗ ܐܢܫܘܬܐ.
ܐܝܟ ܗܝ ܕܟܬܝܒܐ. ܕܟܠܗ ܟܝܢܐ ܕܚܝܘܬܐ ܘܕܦܪܚܬܐ. ܘܕܪܚܫܐ ܕܒܡܝܐ. ܡܫܬܥܒܕ
156 r° a. ܘܡܫܬܥܒܕ* ܠܟܝܢܐ ܐܢܫܝܐ. ܘܬܘܒ ܟܝܢܐ ܩܪܝܢܢ ܠܐܢܫ. ܐܝܟܢܐ ܠܦܘܠܘܣ
ܠܦܘܠܘܣ ܐܘ ܠܦܛܪܘܣ܆ ܐܘ ܟܝܬ ܠܝܥܩܘܒ. ܐܡܬܝ ܓܝܪ ܕܚܕ ܟܝܢܐ ܡܫܡܗܝܢܢ
ܠܟܠܗ ܐܢܫܘܬܐ܆ ܓܢܣܐܝܬ ܒܫܡܐ ܕܟܝܢܐ. ܚܠܦ ܐܘܣܝܐ ܡܫܬܡܫܝܢܢ. ܐܡܬܝ
ܕܝܢ ܕܚܕ ܟܝܢܐ ܕܦܘܠܘܣ ܐܡܪܝܢ. ܚܠܦ ܕܝܠܢܝܐ ܩܢܘܡܐ ܡܫܬܡܫܝܢܢ ܒܫܡܐ
ܕܟܝܢܐ. ܗܟܢܐ ܘܐܡܬܝ ܕܐܡܪܝܢ ܕܚܕ ܟܝܢܐ ܐܝܬܝܗ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ: ܐܝܟ ܗܝ
ܕܟܬܝܒܐ: ܐܝܟܢܐ ܕܫܘܬܦܐ ܕܟܝܢܐ ܐܠܗܝܐ ܢܗܘܐ. ܒܫܡܐ ܕܟܝܢܐ ܚܠܦ ܐܘܣܝܐ
ܓܢܣܢܝܬܐ ܕܐܘܣܝܐ ܡܫܬܡܫܝܢܢ. ܗܘܝܘ ܐܠܗܘܬܐ ܗܝ ܕܐܡܪܢ ܕܚܕ ܟܝܢܐ ܐܠܗܘܬܐ

is superfluous and vain, a question that amounts to actual impiety. « If » (they say) « you say that the Trinity is one nature, and say that there is one nature of the incarnate Word, how are you not driven to saying that the whole Trinity became incarnate? » I am surprised at the cunning rusticity of those men, as shown by the way in which they display courage without consideration against the right opinion. We[1] use the name 'nature' sometimes generally of 'essence'[2], and sometimes specifically signifying the hypostasis of a man. We term all mankind one nature, as in the text « Every nature of beasts and of birds and of things that are in the water is subjected and made subject to human nature »[3] : and again we call a man 'nature', Paul for instance or Peter or James. Where we name all mankind one nature, we use the name 'nature' generically in place of 'essence'[2] : but, where we speak of one nature of Paul, we employ the name 'nature' in place of 'individual hypostasis'. So also, when we say that the Holy Trinity is one nature, as in the text, « In order that we may be sharers of the divine nature »[4], we use the name 'nature' in place of the general

1. Cf. ep. 6. — 2. οὐσία. — 3. James, III, 7. — 4. II Pet., I, 4.

ܠܐܝܬܘܬܐ ܡܪܫܡܬܐ܂ ܐܝܟ ܗܘ ܕܚܕܐ ܐܠܗܘܬܐ. ܐܝܟܢܐ ܕܐܦ ܡܥܝܕܝܢ ܦܪܝܫܝܢ
ܠܟܠܗ ܐܢܫܘܬܐ ܚܕ ܟܝܢܐ. ܐܡܬܝ ܕܝܢ ܕܚܕ ܟܝܢܐ ܕܐܠܗܐ ܡܠܬܐ ܕܡܬܒܣܪ ܐܡܪܝܢܢ܂
ܚܠܦ ܫܘܡܗܐ ܕܝܚܝܕܝܐ ܐܡܪܝܢܢ ܠܟܝܢܐ. ܘܒܗܕܐ ܠܗ ܠܚܕ ܩܢܘܡܐ ܕܡܠܬܐ
ܡܘܕܥܝܢܢ܂ ܐܝܟ ܗܘ ܕܦܘܠܘܣ ܐܘ ܕܦܛܪܘܣ܂ ܐܘ ܕܐܝܢܐ ܡܢ ܐܢܫܝܢ ܕܒܠܚܘܕ.
ܡܛܠ ܗܢܐ ܘܟܕ ܕܚܕ ܟܝܢܐ ܐܡܪܝܢܢ ܕܐܬܒܣܪ܂ ܠܐ ܦܫܝܛܐܝܬ ܐܡܪܝܢܢ. ܐܠܐ ܚܕ
ܟܝܢܐ ܕܡܠܬܐ ܕܝܠܗ. ܘܡܫܪܝܪܐܝܬ ܡܘܕܥܝܢܢ ܕܚܕ ܩܢܘܡܐ. ܬܘܒ ܕܝܢ܆ ܠܐ ܐܢܫ
ܢܛܘܫ ܒܟܝܢܐ ܐܠܗܝܐ ܕܡܥܠܝ ܡܢ ܟܠ܂ ܡܕܡ ܕܡܬܡܟܟ ܡܢ ܐܣܘܡܬܐ
ܕܦܘܠܘܣ ܘܕܦܛܪܘܣ. ܘܐܦ ܓܝܪ ܡܢܗ ܕܐܘܣܝܐ ܐܝܬܝܗܘܢ܆ ܠܐ ܒܠܚܘܕ
ܒܩܢܘܡܐ ܦܪܝܫܝܢ܂ ܐܠܐ ܘܒܚܝܠܐ ܘܒܡܥܒܕܢܘܬܐ܂ ܘܒܩܘܡܬܐ ܘܒܐܣܟܡܐ.
ܘܒܙܢ̈ܝܐ ܡܫܚܠܦܐ ܕܪ̈ܢܝܐ ܕܒܪ̈ܢܫܐ. ܒܪܡ ܕܝܢ ܬܠܝܬܝܘܬܐ[1] ܩܕܝܫܬܐ. ܒܦܘܪܫܢܐ
ܕܩܢܘܡܐ ܒܠܚܘܕ ܦܪܝܫܐ܂ ܘܒܟܠܡܕܡ ܠܐ ܡܫܚܠܦܬܐ ܐܝܬܝܗ ܒܫܘܝܘܬܐ܂ ܘܒܗܝ
ܕܡܢܗ ܒܗ ܕܐܘܣܝܐ. ܘܥܪܘܩ ܡܢ ܡܣܟܢܘܬܐ ܕܐܣܘܡܬܐ ܗܝ ܕܦܘܪܦ. ܐܝܕܐ ܕܠܐ ܫܘܝܐ
ܠܐܠܗܘܬܐ܂ ܘܠܐ ܡܠܬܐ ܕܠܐ ܩܢܘܡܐ ܬܣܬܟܠ܂ ܘܐܦܠܐ ܪܘܚܐ ܕܒܐܐܪ ܡܬܒܕܪ܀

1. Ms. ܬܠܝܬܝܘܬܐ.

designation 'essence'[1]. And to say that the Holy Trinity is one nature is the same as to say that it is one Godhead, as we are in fact accustomed to call all mankind one nature. But, when we say 'one incarnate nature of God the Word', we say 'nature' in place of an individual designation, and thereby we denote the one actual hypostasis of the Word, like that of Paul or Peter or any single man. Therefore also, when we say 'one nature which became incarnate', we do not say so absolutely, but we say 'one nature of the Word himself', and clearly denote that it is one hypostasis. But again let no one stain the divine nature that is raised above all things with anything lowly taken from the example of Paul and Peter. For, although they are of the same essence[1], they differ not only in hypostases, but also in power and operation, and stature and shape, and in the various kinds of impulses that are in men's minds. The Holy Trinity however differs by the difference of hypostases only, and in every point is unvarying in equality, and in the fact that it is of the same essence[1]. And avoid that poverty of the example which is not worthy of the Godhead, and do not conceive of the Word as without hypostasis, nor yet of the Spirit as being dissipated in the air[2].

1. οὐσία. — 2. ἀήρ.

ܬܘܒ ܫܘܐܠܐ ܕܚܡܫܐ܂ ܐܝܟܢܐ ܗܘ ܕܝܚܝܕܝܐ ܒܘܪܟܬܐ ܐܝܬܘܗܝ ܗܘ ܡܚܝܢܝܬܐ܂ ܗܘ ܕܐܬܩܪܝ ܠܘܛܬܐ ܡܚܝܢܝܬܐ܀ ܡܦܩ ܒܪܘܚܐ܀

ܢܬܠܘܬ ܡܟܝܠ܂ ܘܥܠ ܗܘ ܫܘܐܠܐ ܕܚܡܫܐ ܠܐܘܚܝܢ ܦܢܝܬܐ܂ ܕܐܝܟܢܐ ܠܘܛܬܐ ܐܬܩܪܝ ܗܘ ܡܚܝܢܐ܂ ܕܐܝܬܘܗܝ ܒܘܪܟܬܐ ܡܚܝܢܝܬܐ܂ ܐܢ ܓܝܪ ܐܬܒܪܢܫ ܕܢܫܪܐ ܐܣܘܪܐ ܕܚܛܗܐ ܩܕܡܝܐ ܠܚܪܢ ܠܓܢܣܢ: ܘܙܪܥܗ ܕܐܒܪܗܡ ܢܣܒ: ܘܒܣܪܐ ܕܟܝܢܢ: ܘܢܦܫܐ ܐܢܫܝܬܐ ܚܝܕ ܠܗ ܩܢܘܡܐܝܬ܂ ܡܛܠܗܢܐ ܟܠܗܘܢ ܚܘܒܐ ܕܓܢܣܢ ܐܝܠܝܢ ܕܡܚܝܒܝܢ ܗܘܝܢ (ܠܗܘܢ)[1] ܕܝܠܗ ܥܒܕ ܐܢܘܢ܂ ܡܛܠ ܓܝܪ ܐܝܬܝܢ ܠܝܛܐ܂ ܘܬܚܝܬ ܗܘܝܢ ܠܬܒܥܬܐ ܕܠܘܛܬܐ܂ ܘܫܡܥܢ ܕܥܦܪܐ ܐܢܬ ܘܠܥܦܪܐ ܬܗܦܘܟ܂ ܘܗܝ ܕܠܝܛܐ ܐܪܥܐ ܒܥܒܕܐ ܕܐܝܕܝܟ܂ ܘܒܕܘܥܬܐ ܕܐܦܝܟ
156 r° b. ܬܐܟܘܠ ܠܚܡܟ܂ ܘܪܫܝܬܐ ܕܝܢ ܕܟܝܢܐ * ܕܝܠܢ ܗܘܐ܂ ܒܗܝ ܓܝܪ ܕܙܪܥܐ ܕܐܒܪܗܡ ܢܣܒ܂ ܢܬܠܘܬ ܗܠܝܢ ܡܬܐܡܪ ܕܗܘܐ܂ ܐܝܠܝܢ ܕܟܝܢܐ ܕܝܠܢ ܡܫܥܒܕ ܗܘܐ ܠܗܝܢ܂ ܘܐܦܠܐ ܕܝܢ ܒܪܡܫܐ ܙܥܘܪܐ ܠܗܝܢ ܠܗܠܝܢ ܗܘܐ ܡܫܥܒܕܐ܂ ܐܠܐ ܡܢ ܦܪܢܣܬܐ ܐܬܪܡܝܝܢ ܠܗ ܣܪܝܩܐܝܬ ܐܒܕ ܐܢܝܢ܂ ܐܝܟ ܕܐܦ ܓܝܪ ܕܫܡܫܐ ܐܡܬܝ ܕܕܢܚ ܒܒܝܬܐ ܥܡܛܢܐ ܘܚܫܘܟܐ: ܡܚܕܐ ܕܡܫܕܪ ܙܠܝܩܘܗܝ ܦܪܐ ܠܗ ܠܚܫܘܟܐ: ܟܕ ܗܘ ܗܘ

1. Ms. om.

Next the fifth question, as to how the Only one, who is a quickening blessing, was termed a curse[1]. The defence.

We will now go on to give you an answer with regard to the fifth question also, how the Only one, who is a quickening blessing, was termed a curse. If he became man to free our race from the bonds of former crimes, and took upon him the seed of Abraham, and flesh of our nature, and united a human soul to himself hypostatically, therefore he made all the debts of our race to which we were liable his own : for we are accursed, and we came under the penalty of the curse, and heard the words, « Dust thou art and to dust shalt thou return », and, « Cursed is the earth in the work of thine hands », and, « In the sweat of thy face shalt thou eat bread »[2]; and he became the firstfruits of our nature. For in that he took upon him the seed of Abraham he is consequently said to have become[3] those things to which our nature was subject. Nor yet was he subject to these things for a moment of time, but rather after they had been vainly applied to him he destroyed them. Just as the sun when it shines in a gloomy and dark house, as soon as it puts forth its ray, dispels the darkness, since it itself is not affected

1. Gal., III, 13. — 2. Gen., III, 17, 19. — 3. We rather require 'been subject to', but an emendation cannot be made without violent alteration. But cf. p. 202, l. 10.

ܡܢ ܚܫܘܟܐ ܠܐ ܡܬܐܚܕ. ܗܟܢ ܐܦ ܗܘ ܚܕ ܝܚܝܕܝܐ ܡܠܬܐ ܐܠܗܐ. ܗܘ ܫܡܫܐ
ܕܙܕܝܩܘܬܐ. ܡܚܕܐ ܕܐܬܩܪܒ ܠܟܝܢܐ ܕܝܠܢ. ܘܠܠܘܛܬܐ ܥܒܪ. ܫܡܥܬ ܓܝܪ ܡܚܕܐ
ܒܬܘܠܬܐ ܩܕܝܫܬܐ: ܗܝ ܕܒܛܢܬ ܗܘ ܒܛܢܐ ܐܠܗܝܐ ܘܠܐ ܡܬܚܒܠܢܐ: ܡܢ ܐܠܝܫܒܥ
ܗܝ ܕܐܠܗܐܝܬ ܐܬܬܙܝܥܬ: ܗܢܘ ܕܝܢ ܡܫܡܫܢܝܬܗ ܕܡܥܡܕܢܐ. ܒܪܝܟܬܐ ܐܢܬܝ
ܒܢܫܐ. ܘܡܒܪܟ ܗܘ ܦܐܪܐ ܕܟܪܣܟܝ: ܘܡܢ ܐܝܟܐ ܠܝ ܗܕܐ. ܕܐܡܗ ܕܡܪܝ ܬܐܬܐ[1] ܠܘܬܝ.
ܐܠܘ ܓܝܪ ܠܐ ܝܕܥܬ ܕܡܪܐ ܐܝܬܘܗܝ ܕܒܛܝܢ ܡܢ ܝܠܕܬ ܐܠܗܐ ܡܪܝܡ. ܠܐ
ܡܩܥܝܐ ܗܘܬ ܕܡܒܪܟ ܗܘ ܦܐܪܐ ܕܟܪܣܟܝ. ܕܫܠܡܐ ܕܝܢ ܠܗܕܐ. ܐܦ ܡܪܢ
ܒܡܠܘܗܝ ܥܒܪ ܠܠܘܛܬܐ. ܕܠܐ ܬܘܒ ܬܗܘܐ ܠܝܛܐ ܐܪܥܐ ܒܥܒܕܐ ܕܐܝܕܝܟ. ܟܕ
ܐܡܪ. ܕܠܐ ܬܦܠܚܘܢ ܠܡܐܟܘܠܬܐ ܕܐܒܕܐ. ܐܠܐ ܡܐܟܘܠܬܐ ܐܝܕܐ ܕܡܩܘܝܐ ܒܚܝܐ
ܕܠܥܠܡ. ܗܝ ܐܝܕܐ ܕܒܪܗ ܕܐܢܫܐ ܝܗܒ ܠܟܘܢ. ܘܠܐ ܒܕܘܥܬܐ ܕܐܦܝܟ ܬܐܟܘܠ
ܠܚܡܟ. ܐܠܐ ܐܢܐ ܐܢܐ ܠܚܡܐ ܕܚܝܐ ܗܘ ܕܡܢ ܫܡܝܐ ܢܚܬ. ܘܐܢ ܐܢܫ ܢܐܟܘܠ
ܡܢ ܗܢܐ ܠܚܡܐ ܢܚܐ ܠܥܠܡ. ܘܠܐ ܬܘܒ ܕܥܦܪܐ ܐܢܬ ܘܠܥܦܪܐ ܬܗܦܘܟ. ܐܠܐ ܗܢܐ
ܐܝܬܘܗܝ ܨܒܝܢܐ ܕܐܒܝ. ܕܟܠ ܕܚܙܐ ܠܒܪܐ ܘܡܗܝܡܢ ܒܗ. ܢܗܘܘܢ ܠܗ ܚܝܐ
ܕܠܥܠܡ. ܘܐܢܐ ܐܩܝܡܝܘܗܝ ܒܝܘܡܐ ܐܚܪܝܐ. ܚܙܝܬ ܐܝܟ ܕܒܟܠܗܘܢ: ܒܗܝܢ[2] ܕܗܘܝ

1. Ms. ܬܐܬܐ. — 2. Ms. ܗܝܢ.

by darkness, in the same way also the Only God the Word, the Sun of righteousness, as soon as he approached our nature, also dispelled the curse. For the holy Virgin, who conceived with the divine and incorruptible conception, immediately heard from Elizabeth who had been divinely moved, that is the servant of the Baptist, the words, « Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? »[1]. If she had not known that it was the Lord who was conceived of the God-bearer Mary, she would not have cried, « Blessed is the fruit of thy womb ». In agreement with this our Lord himself also in his words dispelled the curse, that the earth might no more be ‘ cursed in the work of thine hands ’, saying, « Work not the food that perisheth, but the food that abideth in eternal life, which the Son of man will give you », and not, « In the sweat of thy face shalt thou eat thy bread », but, « I am the bread of life which came down from heaven, and if any man eat of this bread he shall live for ever », and no more, « Dust thou art and to dust shalt thou return », but, « This is the will of my Father, that everyone who seeth the Son and believeth on him shall have eternal life, and I will raise him up at the last day »[2]. You see that on all points by

1. Luke, I, 42, 43. — 2. John, VI, 27, 40, 51.

ܗܘ ܠܘܛܬܐ: ܦܢܝܐ ܕܠܘܛܬܐ ܗܘܐ. ܘܠܗܕܐ ܥܠ ܙܩܝܦܐ ܡܣܩ: ܘܡܢ ܬܡܢ
ܡܥܪܩܐ ܥܒܕ ܠܗ. ܡܢ ܢܡܘܣܐ ܓܝܪ ܡܬܟܢܫܐ ܗܘܬ ܗܘ ܕܐܡܪ܆ ܕܠܝܛ ܗܘ
ܡܢ ܐܠܗܐ ܟܠ ܡܢ ܕܢܬܬܠܐ ܥܠ ܩܝܣܐ. ܘܗܘ ܠܡܘܬܐ ܠܝܛܐ ܕܚܠܦܝܢ ܩܒܠ܆
ܘܡܢ ܬܡܢ ܠܟܠܗ ܓܢܣܐ ܐܢܫܝܐ ܒܪܟ. ܘܣܗܕ ܛܘܒܢܐ ܦܘܠܘܣ ܕܟܬܒ
ܠܓܠܛܝܐ ܘܐܡܪ. ܕܡܫܝܚܐ ܙܒܢ ܠܢ ܡܢ ܠܘܛܬܗ ܕܢܡܘܣܐ. ܘܗܘܐ ܚܠܦܝܢ
ܠܘܛܬܐ. ܡܛܠ ܕܟܬܝܒ܆ ܕܠܝܛ ܗܘ ܟܠ ܡܢ ܕܬܠܐ ܥܠ ܩܝܣܐ. ܐܝܟܢܐ
ܕܒܥܡ̈ܡܐ ܬܗܘܐ ܒܘܪܟܬܗ ܕܐܒܪܗܡ ܒܝܫܘܥ ܡܫܝܚܐ. ܗܟܢܐ ܘܚܛܝܬܐ ܡܬܐܡܪ
ܕܗܘܐ܆ ܒܗܝ ܕܡܘܬܐ ܕܙܕܩ ܠܚ̈ܛܝܐ ܣܝܒܪ܆ ܟܕ ܗܘ ܓܝܪ ܐܝܬܘܗܝ ܟܐܢܘܬܐ
ܕܟܝܐ ܕܐܒܐ܆ ܡܙܕܩܦ ܒܝܢܬ ܬܪܝܢ ܓܝ̈ܣܐ. ܐܠܐ ܗܠܝܢ ܡܢ ܡܛܠ
156 v° a. ܣܟܠܘܬܗܘܢ܆ ܘܐܝܟ ܡܠܬܐ ܕܐܘܢܓܠܝܘܢ ܕܡܪܩܘܣ ܕܐܡܪ܆ ܘܥܡܗ ܙܩܦܘ ܬܪܝܢ
ܓܝ̈ܣܝܢ܆ ܚܕ ܡܢ ܝܡܝܢܐ ܘܚܕ ܡܢ ܣܡܠܐ. ܘܐܬܡܠܝ ܟܬܒܐ ܕܐܡܪ܆
ܕܥܡ ܥܘ̈ܠܐ ܐܬܡܢܝ. ܗܟܢܐ ܗܘܐ ܚܛܝܬܐ܆ ܕܚܛܗ̈ܐ ܕܐܚܪ̈ܢܐ ܢܫܪܐ. ܗܟܢܐ
ܘܚܘܒܬܐ ܕܚܠܦܝܢ ܦܪܥ܆ ܘܚܢܢ ܗܘܝܢ ܚܢܢ ܒܗ ܙܕܝܩܘܬܐ. ܐܝܠܝܢ ܓܝܪ
ܕܐܬܚܪܪܘ ܡܢ ܚܘ̈ܒܬܐ ܙܕܝ̈ܩܐ ܐܝܬܝܗܘܢ܆ ܘܠܐ ܡܣܬܒܪܐ ܡܬܚܫܒܝܢ. ܡܛܠ

being himself made a curse he becomes a dispeller of the curse, and this curse he takes up on to the cross, and thence puts it to flight : for it was overcome by the law which said, « Cursed of God is everyone who shall be hanged upon wood »[1]. And he himself underwent the accursed death that was for our sake, and thence blessed the whole human race; and the blessed Paul bears witness who writes to the Galatians and says, « Christ redeemed us from the curse of the law, and became a curse for our sake, because it is written, 'Cursed is everyone who is hanged upon wood', in order that the blessing of Abraham might be among the nations in Jesus Christ »[2]. So also he is said to have become sin[3], because he endured the death that was the due of sinners; for, while he is himself the pure justice of the Father, he is crucified between two robbers; but these on account of their offences, and in accordance with the passage in the Gospel of Mark who says, « And with him they crucified two robbers, one on the right hand and one on the left, and the Scripture was fulfilled which saith, 'He was numbered with the unjust' »[4]. So he became sin to remit the sins of others : so also he paid the debt that was incurred for us, and we ourselves became righteousness in him; for those who have been freed from debts are righteous, and

1. Deut., XXI, 23. — 2. Gal., III, 13, 14. — 3. II Cor., V, 21. — 4. Mark, XV, 27, 28.

ܕܝܢ ܕܒܙܒܢܐ ܕܡܬܒܪܢܫܘܬܗ ܚܛܝܬܐ ܠܐ ܥܒܕ: ܘܐܦܠܐ ܥܘܠܐ ܐܫܬܟܚ ܒܗ: ܐܠܐ
ܐܬܚܙܝ ܙܕܝܩܐ: ܗܢܘ ܕܝܢ ܐܝܬܘܗܝ ܙܕܝܩܘܬܐ: ܟܕ ܗܘܐ ܒܣܪܐ: ܒܗ ܬܘܒ ܐܝܟ
ܒܪܫܝܬܐ: ܟܠܗ ܟܝܢܢ ܐܙܕܕܩ. ܘܗܢܘ ܐܡܝܪ ܗܘ ܕܐܡܪ ܚܟܝܡܐ ܦܘܠܘܣ
ܠܩܘܪܢܬܝܐ ܡܛܠ ܐܒܐ. ܕܗܘ ܕܠܐ ܝܕܥ ܚܛܝܬܐ. ܚܠܦܝܢ ܚܛܝܬܐ ܥܒܕܗ.
ܕܢܗܘܐ ܒܗ ܙܕܝܩܘܬܐ ܕܐܠܗܐ. ܗܕܐ ܐܦ ܒܬܫܡܫܬܐ ܢܡܘܣܝܬܐ ܡܫܬܡܠܝܐ
ܗܘܬ. ܬܪܝܢ ܓܝܪ ܨܦܝܪܐ ܕܥܠܝܗܘܢ ܡܬܐܪܡܝܢ ܗܘܘ ܦܣܐ. ܛܘܦܣܐ
ܐܚܝܕܝܢ ܗܘܘ ܕܡܫܝܚܐ ܦܪܘܩܢ. ܗܘ ܕܡܢ ܬܪܬܝܢ ܡܢ ܐܠܗܘܬܐ ܐܡܪ ܐܢܐ ܡܫܡܠܝܬܐ
ܘܐܢܫܘܬܐ. ܘܗܘ ܡܢ ܚܕ ܕܥܠܘܗܝ ܢܦܠ ܦܣܐ ܕܡܪܝܐ ܡܬܢܟܣ ܗܘܐ. ܗܘ ܕܝܢ
ܐܚܪܢܐ. ܡܫܬܠܚ ܗܘܐ ܠܡܕܒܪܐ ܕܠܐ ܡܬܕܪܟ. ܐܝܢܐ ܕܐܦ ܡܫܬܠܚܢܐ ܡܫܬܡܗ
ܗܘܐ. ܕܡܢܗ ܕܣܘܥܪܢܐ ܩܢܐ ܐܦ ܫܘܡܗܐ. ܡܫܬܠܚ ܗܘܐ ܓܝܪ. ܠܘ ܕܝܢ ܦܫܝܛܐܝܬ.
ܐܠܐ ܒܝܕ ܗܘ ܕܐܡܪ ܟܬܒܐ. ܐܡܪ ܓܝܪ ܗܟܢܐ. ܘܬܩܪܒ ܠܨܦܝܪܐ ܚܝܐ. ܘܢܣܝܡ
ܐܗܪܘܢ ܬܪܬܝܢ ܐܝܕܘܗܝ ܥܠ ܪܫܗ ܕܨܦܝܪܐ ܚܝܐ. ܘܢܘܕܐ ܥܠܘܗܝ ܟܠܗ ܚܛܝܬܐ
ܕܒܢܝ ܐܝܣܪܝܠ. ܘܟܠܗ ܪܘܫܥܗܘܢ ܘܥܘܠܗܘܢ. ܘܢܣܝܡ ܐܢܘܢ ܥܠ ܪܫܗ
ܕܨܦܝܪܐ ܚܝܐ. ܘܢܫܕܪܝܘܗܝ ܒܐܝܕܝ ܓܒܪܐ ܡܛܝܒܐ ܠܡܕܒܪܐ. ܘܢܫܩܘܠ ܟܠܗܘܢ

are not termed liable. And, because during the time of his Humanization he did no sin, therefore also iniquity was not found in him, but he showed himself righteous, that is, he is righteousness; and, when he became flesh, all our nature again was justified in him as in firstfruits; and this is what the wise Paul said to the Corinthians about the Father, « He made him sin for our sake, who knew no sin, that we might be the righteousness of God in him »[1]. This too was carried out in the ritual of the law also; for the two goats on whom lots were laid were a type of Christ our Saviour, who is made up of two elements, the perfect Godhead I mean and the manhood: and the one, on whom the Lord's lot fell, was slaughtered, while the other was dismissed into the wilderness that is not passed, who also was named 'the dismissible', who gained the appellation also from the fact itself; for he was dismissed, but was not simply dismissed, but in the manner which Scripture mentioned; for it said as follows: « And thou shalt bring the living goat, and Aaron shall lay his two hands on the head of the living goat, and shall confess over him all the sin of the sons of Israel, and all their wickedness and their iniquity, and shall lay them on the head of the living goat, and shall dismiss him by means of a man who is ready into the wilderness;

1. II Cor., v, 21.

ܨܦܝܪܐ ܥܠܘܗܝ ܟܠܗܘܢ. ܗܕܐ ܗܟܝܠ ܗܘܬ ܡܬܓܡܪܐ ܗܘܬ. ܘܥܠ ܬܪ̈ܝܢ ܨܦܝܪ̈ܐ. ܕܗܘ
ܕܝܢ ܡܬܢܟܣ. ܗܘ ܕܝܢ ܡܫܬܪܐ. ܚܙܝܢܢ ܓܝܪ ܓܠܝܐܝܬ ܠܡܐܪܬܐ ܕܨܠܝܒܐ. ܡܚܘܐ
ܠܗ ܓܝܪ ܗܘ ܛܘܦܣܐ. ܠܗܘ ܚܕ ܠܗܘ ܡܫܝܚܐ. ܕܒܒܣܪܐ ܕܝܢ ܚܫ. ܘܦܫ
ܕܝܢ ܕܠܐ ܚܫܐ. ܒܗܘ ܕܡܬܚܫܒ ܐܠܗܐ ܫܪܝܪܐ. ܗܘ ܓܝܪ ܚܕ ܗܘ ܘܡܬܦܪܫ ܒܦܣܐ
156 v° b. ܠܡܪܝܐ ܘܡܬܢܟܣ. ܐܫܠܡ ܓܝܪ ܗܘ ܠܗ * ܚܠܦܝܢ ܩܘܪܒܢܐ ܘܕܒܚܐ ܠܐܠܗܐ
ܐܒܐ ܠܪܝܚܐ ܕܒܣܝܡܘܬܐ. ܘܐܙܠ ܕܠܐ ܚܫܐ ܟܕ ܫܩܝܠ ܚܛܗ̈ܐ ܕܟܠܗ ܐܝܣܪܝܠ.
ܗܠܝܢ ܕܡܬܘܕܝܢ ܗܘܘ ܥܠ ܪܫܗ ܕܨܦܝܪܐ. ܒܛܘܦܣܗ ܕܐܗܪܘܢ. ܡܚܘܐ ܓܝܪ
ܗܘ ܠܗ ܕܢܦܫܗ. ܕܗܘ ܐܝܬܘܗܝ ܐܠܗܐ ܫܪܝܪܐ. ܗܘ ܕܡܘܕܝܢܢ ܥܠܘܗܝ ܚܛܗ̈ܝܢ
ܢܡܘܣܐܝܬ. ܐܡܪ ܓܝܪ ܐܘܕܐ ܥܠ ܚܛܗ̈ܝ ܠܟ ܡܪܝܐ. ܘܐܢܬ ܫܒܘܩ
ܥܘܠܐ ܕܠܒܝ. ܐܦ ܓܝܪ ܐܝܟ ܐܡܪܐ ܠܢܟܣܬܐ ܐܬܕܒܪ. ܐܠܐ ܠܫܪܒܬܗ ܡܢܘ ܢܫܬܥܐ.
ܡܛܠ ܕܡܫܬܩܠܝܢ ܚܝܘܗܝ ܡܢ ܐܪܥܐ. ܠܐ ܫܪܒܬܐ ܓܝܪ ܐܝܬܘܗܝ. ܐܝܟ ܐܠܗܐ.
ܘܚܝܐ ܐܝܬܘܗܝ ܒܟܝܢܗ. ܐܫܬܩܠ ܓܝܪ ܡܢ ܐܪܥܐ ܘܐܬܬܪܝܡ. ܫܪܝܪܐܝܬ ܓܝܪ
ܡܬܐܡܪܐ ܥܠܘܗܝ ܡܛܠ ܛܘܦܣܐ. ܕܢܫܬܪܐ ܠܡܕܒܪܐ ܕܠܐ ܡܬܕܪܟܐ. ܠܐ ܡܬܕܪܟܢܐ
ܓܝܪ ܐܝܬܘܗܝ ܐܬܪܐ ܗܘ ܠܟܠܗܘܢ ܒܪ̈ܝܐ. ܡܛܠ ܕܐܬܚܙܝ ܒܟܝܢܗ ܐܝܬܘܗܝ

and the goat shall take upon him all their iniquity »[1]. This therefore was thus performed in the case of the two goats also, that the one was slaughtered and the other dismissed. We clearly see the hidden meaning which relates to the Cross : for the type denotes that the same one Christ suffered in the flesh, but remained without suffering in that he is considered to be true God. For the same person both is separated by lots to the Lord and slaughtered (for 'he delivered himself for our sake as an offering and a sacrifice to God the Father for a sweet savour'[2]), and goes away without suffering bearing the sins of all Israel, which in the type of Aaron were confessed over the head of the goat : for he clearly displays himself as being himself true God, over whom we confess our sins according to law; for « I will make confession », he saith, « unto thee, Lord, concerning my sins, and thou wilt forgive the wickedness of my heart »[3]; for, though 'he was led as a lamb to the slaughter', yet, 'who shall tell his generation, because his life is taken away from the earth?'[4], for he is without descent as God, and he is life in his nature, for he was taken away and lifted up from the earth. Truly is it said of him in reference to the type that he shall be dismissed into the wilderness that is not passed; for that country is impassable to all outside

1. Lev., XVI, 20-22. — 2. Eph., V, 2. — 3. Ps. XXXI, 5. — 4. Is., LIII, 7, 8.

ܡܬܚܫܢܐ. ܠܟܘܪܣܝܐ ܐܡܪ ܐܢܐ ܕܡܠܟܘܬܐ. ܕܥܠܘܗܝ ܝܬܒ ܡܢ ܝܡܝܢܐ
ܕܐܒܐ. ܟܕ ܫܩܝܠ ܚܛܗܝܢ. ܗܟܢܐ ܓܝܪ ܐܦ ܝܘܚܢܢ ܗܘ ܟܪܘܙܐ ܪܡ ܩܠܐ
ܘܐܝܙܓܕܐ ܕܝܠܗ ܕܡܠܬܐ ܐܪܝܡ ܘܐܡܪ. ܕܗܐ ܐܡܪܗ ܕܐܠܗܐ. ܗܘ ܕܫܩܠ ܚܛܝܬܗ
ܕܥܠܡܐ. ܗܘ ܓܝܪ ܟܕ ܗܘ ܒܙܒܢ ܡܢ ܨܦܝܪܐ ܒܙܒܢ ܕܝܢ ܐܡܪܐ ܡܬܩܪܐ. ܘܡܚܘܐ
ܕܠܘ ܒܠܚܘܕ ܚܠܦ ܚܛܝܐ ܐܬܐ ܠܡܚܫ. ܐܠܐ ܘܚܠܦ ܙܕܝܩܐ. ܐܡܠܟ ܓܝܪ
ܡܘܬܐ. ܘܐܦ ܥܠ ܐܝܠܝܢ ܕܠܐ ܚܛܘ. ܐܝܟ ܕܐܦ ܦܘܠܘܣ ܐܡܪ. ܛܘܦܣܐ ܡܟܝܠ
ܐܝܬܘܗܝ. ܐܡܪܐ ܡܢ ܕܙܕܝܩܐ. ܨܦܝܪܐ ܕܝܢ ܕܚܛܝܐ. ܙܕܝܩܐ ܓܝܪ ܐܝܟ ܐܡܪܐ ܡܢ
ܝܡܝܢܐ ܩܝܡܝܢ. ܚܛܝܐ ܕܝܢ ܐܝܟ ܨܦܝܪܐ ܡܢ ܣܡܠܐ. ܠܐ ܕܝܢ ܐܢܫ ܢܣܒܪ ܒܝܕ
ܛܘܦܣܐ ܕܬܪܝܢ ܨܦܝܪܝܢ. ܕܬܪܝܢ ܡܫܝܚܐ ܡܚܘܐ ܠܢ. ܚܕ ܡܢ ܚܫܘܫܐ. ܘܐܚܪܢܐ
ܕܝܢ ܠܐ ܚܫܘܫܐ. ܐܠܐ ܚܕ ܘܗܘ ܗܘ. ܚܫܘܫܐ ܡܢ ܒܒܣܪ. ܠܐ ܚܫܘܫܐ ܕܝܢ
ܒܐܠܗܘܬܗ. ܐܦܠܐ ܓܝܪ ܣܦܩ ܗܘܐ ܚܕ ܨܦܝܪܐ ܒܠܚܘܕ ܕܢܨܘܪ ܗܘ ܕܒܝܬ ܬܪܝܢ.
ܐܝܟܢܐ ܓܝܪ ܡܫܟܚ ܗܘܐ ܕܗܘ ܟܕ ܗܘ ܢܬܢܟܣ ܘܠܐ ܢܬܢܟܣ. ܕܢܚܘܐ ܠܡܫܝܚܐ
ܕܛܥܡ ܡܘܬܐ ܒܒܣܪ. ܘܒܐܠܗܘܬܗ ܡܥܠܝ ܡܢ ܚܫܐ. ܠܐ ܗܘܐ ܓܠܝܐ ܗܝ ܡܕܝܢ
ܕܐܬܢܣܒ ܨܦܝܪܐ ܐܚܪܢܐ ܡܬܒܥܝܢ: ܐܝܟܢܐ ܕܡܫܡܠܝܐܝܬ ܗܘ ܚܕ ܣܘܥܪܢܐ ܒܐܬܘܬܗ

nature, and is passable to him who became incarnate only, I mean the throne of the kingdom, on which he sits at the Father's right hand, bearing our sins; for so too John also the loud-voiced preacher and ambassador of the Word himself cried and said, « Behold! the Lamb of God who beareth the sin of the world »[1]. For the same person is termed at one time a goat, at another a lamb; and he shows that he came to suffer not only for the sake of sinners, but also for the sake of the righteous; for death reigned 'even over those who had not sinned' also, as Paul also said[2]. Accordingly the lamb is the type of the righteous, and the goat of sinners; for the righteous stand as lambs on the right hand, and the sinners as goats on the left. Let no one think that through the symbol of the two goats he shows us two Christs, one passible and the other impassible, but one and the same, passible in the flesh, but impassible in his Godhead. For indeed one goat only was not sufficient to signify what was signified with two (how was it possible for the same to be slaughtered and not slaughtered?), to show that Christ tasted death in the flesh, and in his Godhead is raised above suffering. Is it not plain therefore that another goat is necessarily taken, in order that the one fact may be perfectly revealed symbolically in

1. John, I, 29. — 2. Rom., V, 14.

157 r° a. ܠܬܪ̈ܬܝܢ ܡܦܠܓܝܢܢ: ܐܝܟܢܐ ܓܝܪ ܕܐܝܟ ܨܝܪܐ ܐܡܬܝ ܕܨܐܪ ܡܟܬܒܢܘܬܐ ܕܥܠ
ܐܒܪܗܡ: ܣܓܝܐܬܐ ܨܐܪ ܠܗ[1]: ܙܒܢ ܡܢ ܫܡܥ ܠܐܠܗܐ ܕܐܡܪ ܠܗ. ܕܐܣܩ
ܠܝ ܠܒܪܟ ܠܥܠܬܐ: ܙܒܢ ܕܝܢ ܕܦܠܚ ܩܝܣܐ: ܙܒܢ ܕܝܢ ܬܘܒ ܕܟܦܬ ܠܗ
ܠܐܝܣܚܩ ܘܣܐܡ ܠܗ ܥܠ ܩܝܣܐ: ܙܒܢ ܕܝܢ ܕܡܙܝܢܐ ܐܝܕܗ ܒܣܟܝܢܐ ܘܡܬܡܬܚܐ
ܠܢܟܣܬܐ: ܘܟܕ ܩܠܐ ܫܡܝܢܐ ܕܡܢ ܠܥܠ ܐܬܐ ܡܬܟܠܝܐ: ܘܠܐ[2] ܠܚܕ ܣܓܝ
ܐܒܪܗܡ ܣܓܝܐܐ ܡܣܬܒܪܝܢܢ: ܡܛܠ ܕܗܘ ܗܘ ܣܓܝܐܬܐ ܐܬܨܝܪ: ܘܐܦܠܐ ܕܝܢ
ܣܦܩܐ ܗܘܐ ܚܕܐ ܨܘܪܬܐ ܕܬܫܥܐ ܠܟܠܗ ܫܪܒܐ. ܗܟܢܐ ܐܦ ܠܨܘܪܬܐ ܛܠܢܝܬܐ ܕܛܘܦܣܐ.
ܠܫܘܠܡܐ ܡܫܡܠܝܐ ܕܣܘܥܪܢܐ. ܬܪܝܢ ܨܦܝܪ̈ܝܢ ܐܬܢܣܒܘ. ܘܠܐ ܠܚܕ
ܡܫܝܚܐ ܦܠܓܝܢܢ. ܐܠܐ ܡܢ ܬܪܬܝܢ ܟܝܢܝܢ ܠܐܠܗܘܬܐ ܡܫܡܠܝܬܐ ܘܐܢܫܘܬܐ. ܚܕ
ܡܘܕܝܢܢ. ܐܝܟ ܗܝܡܢܘܬܐ ܕܟܬܒ̈ܐ ܐܠܗܝ̈ܐ. ܘܡܠܬܐ ܩ̈ܠܐ ܐܡܝܪ̈ܬܐ ܒܪܘܚܐ ܕܐܒ̈ܗܬܐ.
ܕܡܢܗܘܢ ܐܦ ܚܢܢ ܗܠܝܢ ܡܡܠܠܝܢܢ. ܕܬܪܝܢ ܕܝܢ ܨܦܝܪ̈ܝܢ ܠܛܘܦܣܐ ܐܣܬܝܒܘ
ܗܘܘ ܕܚܕ ܡܫܝܚܐ. ܡܬܚܙܐ ܗܘ. ܡܢ ܬܐܘܪܝܐ ܕܦܣ̈ܐ. ܠܐ ܓܝܪ ܐܝܟ ܕܗܘܐ ܟܗܢܐ
ܐܗܪܘܢ. ܠܚܕ ܟܝ ܡܢ ܨܦܝܪ̈ܐ ܠܢܟܣܬܐ ܦܪܫ ܗܘܐ. ܐܠܐ ܠܠܐ ܝܕܥܬܐ ܕܦܣ̈ܐ ܡܫܠܡ
ܗܘܐ ܠܗ ܠܣܘܥܪܢܐ. ܕܒܗ ܗܕܐ ܢܚܘܐ. ܚܕܝܘܬܐ ܩܕܡܝܬܐ ܕܡܠܬܐ ܐܠܗܐ ܘܕܒܣܪܗ.
ܐܝܟܢܐ ܓܝܪ ܕܗܘ ܐܠܗܐ ܠܐ ܫܚܠܦܐ ܐܬܒܣܪ ܡܢ ܒܬܘܠܬܐ: ܡܢ ܚܕܝܘܬܐ ܕܝܢ ܕܟܠܗ

1. Ms. ܘܠܗ. — 2. Ms. ܘܠ.

the two? Just as a painter, when he depicts the story of Abraham, depicts him several times, now hearing God saying to him, « Offer thy son to me as a burnt-sacrifice », now cutting faggots, now again binding Isaac and laying him on the faggots, now with his hand armed with the knife and stretched out to slay and held back by the heavenly voice coming from above, and we do not think the one Abraham to be many because the same person was depicted many times, and indeed one picture was not sufficient to tell the whole story, so also for the shadowy representation of the symbol, for the sake of perfectly setting forth the fact, two goats were taken, and we do not divide the one Christ into two, but we declare him to be one out of two natures, the perfect Godhead and the manhood, according to the faith of the divine Scriptures, and the words of the fathers that are inspired by the Spirit, from which sources we also speak these things. That the two goats symbolized the one Christ is plain from the allegory of the lots; for the priest Aaron did not select one of the goats at haphazard to be slaughtered, but committed the matter to the uncertainty of lots, that by this he might show the primary unity of God the Word and his flesh. As he is himself God

ܦܓܪܐ ܗܘ ܕܦܓܥ ܒܢܦܫܐ ܡܡܠܠܬܐ: ܡܬܚܝܒ ܗܘܐ ܠܡܘܬܐ: ܟܕ ܠܝܬ ܒܟܝܢܗ
ܐܠܗܘܬܗ ܠܐ ܡܝܘܬܐ. ܗܟܢܐ ܐܘܦ ܚܕ ܨܦܪܐ ܕܡܫܬܠܚ ܗܘܐ ܕܢܫܬܪܐ ܗܘܐ ܠܡܕܒܪܐ.
ܠܦܘܫܐ ܐܝܟ ܗܘܐ ܕܠܐ ܚܫܘܫܘܬܐ ܕܐܠܗܘܬܗ ܕܝܚܝܕܝܐ. ܘܬܚܝܬ ܚܪܡܐ ܗܘܐ ܗܘܐ
ܕܢܟܣܬܐ. ܠܐ ܝܕܝܥܐ ܓܝܪ ܐܠܗܘܢ ܗܘܐ ܦܣܐ ܕܥܠܘܗܝ ܡܬܪܡܐ. ܐܘ ܕܢܬܢܟܣ
ܐܘ ܕܢܫܬܪܐ. ܝܕܝܥܐ ܡܟܝܠ ܕܬܪܝܢ ܨܦܪܝܢ. ܠܚܕ ܡܫܝܚܐ ܡܫܘܕܥܝܢ. ܘܠܗܘ ܟܕ
ܠܗܘ ܕܚܫ ܒܒܣܪ. ܘܒܗܘ ܕܐܝܬܘܗܝ ܐܠܗܐ. ܦܫ ܕܠܥܠ ܡܢ ܚܫܐ. ܘܠܐ ܕܝܢ
ܐܢܫ ܗܘ ܐܝܟ ܢܣܒܪ. ܟܕ ܠܫܢܝܘܬܐ ܕܚܢܦܐ ܡܬܕܡܐ. ܐܝܟ ܕܗܘ ܕܗܘ ܨܦܪܐ
ܕܡܫܬܪܐ ܠܫܐܕܐ ܡܕܡ ܡܬܦܪܫ ܗܘܐ. ܘܡܫܬܪܐ ܠܡܕܒܪܐ. ܗܕܐ ܓܝܪ ܡܢ
ܢܡܘܣܘܗܝ ܕܡܘܫܐ ܢܦܩܐ ܗܝ. ܟܕ ܗܘ ܕܐܡܪ. ܫܡܥ ܐܝܣܪܝܠ.. ܡܪܝܐ
ܐܠܗܟ ܡܪܝܐ ܚܕ ܗܘ. ܘܬܘܒ. ܠܡܪܝܐ ܐܠܗܟ ܬܕܚܠ. ܘܠܗ ܒܠܚܘܕܘܗܝ ܬܦܠܘܚ.
ܘܠܘܬܗ ܬܬܩܪܒ. ܘܒܫܡܗ ܬܐܡܐ. * ܘܠܐ ܬܐܙܠ ܒܬܪ ܐܠܗܐ ܐܚܪܢܐ. ܘܒܕܘܟܬܐ 157 r° b.
ܬܘܒ ܐܚܪܬܐ. ܘܫܡܐ ܕܐܠܗܐ ܐܚܪܢܐ ܠܐ ܬܥܗܕܘܢ. ܘܠܐ ܢܫܬܡܥ ܡܢ ܦܘܡܟܘܢ.
ܘܬܘܒ ܠܐ ܬܣܓܘܕ ܠܐܠܗܝܗܘܢ. ܘܠܐ ܬܦܠܘܚ ܠܗܘܢ. ܘܠܐ ܬܥܒܕ ܐܝܟ ܥܒܕܝܗܘܢ. ܐܠܐ
ܡܗܦܟܘ ܬܗܦܘܟ ܐܢܘܢ ܘܬܬܒܪ ܩܝܡܬܗܘܢ. ܘܠܡܪܝܐ ܐܠܗܟ ܬܦܠܘܚ.[1] ܐܝܟܢܐ

impassible and free, but by reason of the union with a body possessing a rational soul was condemned to death, though in his nature he is immortal, so also the one goat who was to be dismissed to the wilderness symbolized the impassibility of the Godhead of the Only one, and was under the decree of slaughter; for the lot cast over him, whether he was to be slaughtered or dismissed, was uncertain. Accordingly it is plain that the two goats signify the one Christ, and that the same suffered in the flesh, and, in that he is God, remained raised above sufferings. Nor yet let anyone, imitating the madness of the heathen, imagine that the dismissed goat was set apart and dismissed to the wilderness for some demon; for this is a departure from the laws of Moses, inasmuch as he said, « Hear, Israel. The Lord thy God is one Lord », and again, « Thou shalt fear the Lord thy God, and him only shalt thou serve, and to him shalt thou draw near, and in his name shalt thou swear », and, « Thou shalt not go after other gods »[1]; and again in another place, « And ye shall not make mention of the name of other gods, and it shall not be heard from your mouth »; and again, « Thou shalt not worship their gods, nor serve them, nor do according to their deeds, but shalt utterly overturn them and destroy their pillars, and shall serve the Lord

1. Deut., VI, 4, 13, 14.

ܐܝܟܢܐ ܗܘ ܕܝܢ ܗܘ ܒܪܥܝܢܐ ܠܡܨܒܬܗܘܢ ܢܥܣܘܩ ܘܢܗܦܘܟ. ܘܕܠܐ ܢܫܒܘܩ ܫܡܐ
ܕܐܠܗܐ ܐܚܪܢܐ ܠܐ ܢܫܒܘܩ ܕܢܬܕܟܪ ܠܒܪ ܡܢ ܚܕ ܡܪܝܐ ܐܠܗܐ. ܗܘ ܕܝܢ ܠܐܚܪܢܐ ܠܒܪ
ܡܢܗ ܐܝܟ ܕܠܒܝܫܐ ܡܕܡ ܫܐܕܐ. ܠܨܦܪܐ ܦܪܫ[1] ܗܘܐ. ܘܠܗܢܐ ܡܦܝܣ ܗܘܐ
ܒܗܝ ܗܕܐ. ܐܠܐ ܝܕܝܥ ܗܘ. ܕܐܝܟ ܕܠܐܝܩܪܐ ܕܚܕ ܐܠܗܐ ܒܠܚܘܕܘܗܝ. ܬܪܝܗܘܢ ܨܦܪܐ̈
ܡܬܩܪܒܝܢ ܗܘܘ. ܘܓܡܪܘ[2] ܠܦܘܣܝܬܐ ܗܝ ܐܘܟܝܬ ܕܩܕܡܢ ܐܡܪܢ. ܘܡܫܡܠܝܢ[3] ܗܘܘ.
ܘܐܬܝܢ ܦܣܐ̈ ܡܬܪܡܝܢ ܗܘܘ. ܚܕ ܡܬܢܟܣ ܗܘܐ ܠܡܪܝܐ. ܘܐܚܪܢܐ ܡܫܬܕܪ ܗܘܐ
ܒܕܡܘܬܐ ܕܦܘܪܫܢܐ ܕܦܣܐ̈. ܘܡܛܠ ܗܢܐ ܡܫܬܕܪܢܐ ܡܬܩܪܐ ܗܘܐ. ܐܠܘ ܓܝܪ ܐܡܪ
ܕܨܦܪܐ ܚܕ ܠܡܪܝܐ: ܘܨܦܪܐ ܚܕ ܠܡܫܬܕܪܢܐ. ܟܒܪ ܐܝܬ ܗܘܐ ܠܗܘܢ ܦܝܣܐ ܡܕܡ
ܠܡܛܥܝܢܘܬܗܘܢ ܡܢ ܟܬܒܐ ܐܠܗܝܐ. ܡܛܠ ܕܐܡܪ ܗܘܐ ܦܣܐ ܚܕ ܠܡܪܝܐ. ܘܚܕ
ܠܡܫܬܕܪܢܐ. ܝܕܝܥ ܓܝܪ ܕܗܘ ܡܢ ܠܢܟܣܬܐ ܡܬܦܪܫ ܗܘܐ. ܗܘ ܕܝܢ ܡܫܬܕܪ
ܗܘܐ ܠܗ ܠܡܪܝܐ. ܘܠܐ ܠܐܚܪܢܐ ܠܒܪ ܡܢܗ. ܗܟܢܐ ܓܝܪ ܐܡܪ ܟܬܒܐ ܐܠܗܝܐ.
ܘܢܩܝܡܝܘܗܝ ܠܚܝܐ ܩܕܡ ܡܪܝܐ ܐܝܟܢܐ ܕܢܫܕܪܝܘܗܝ ܒܡܫܬܕܪܢܘܬܐ. ܐܢܫܝܢ ܕܝܢ
ܡܢ ܣܦܪ̈ܐ[4] ܥܒܪ̈ܝܐ: ܗܢܘ ܕܝܢ ܕܩܕܝܡܝܢ ܠܗܠ[ܝ]ܢ[5] ܕܡܢ ܥܒܪ̈ܝܐ: ܐܡܪܘ

1. Ms. ܦܪܫܘ. — 2. Ms. ܓܡܪܘ. — 3. Letter erased before ܠ. — 4. In erasure. — 5. ܢ[ܝ]ܠ in erasure.

thy God only »[1]. How then should he in the same mind break in pieces and overturn their pillars (and he did not allow the name of other gods to be mentioned at all beside the one Lord God), and on the other hand separate the goat to another beside him as to some evil fiend, and propitiate this fiend in this way? But it is plain that the two goats were offered in order to honour one God only, and completed the symbolic allegory which we have already mentioned, and two lots were cast, and one was slaughtered to the Lord, and the other was dismissed after the manner of the separation of the lots, and therefore he was called 'the dismissible'. If he had said, « One goat to the Lord, and one goat to the dismissible », perhaps their charge would have derived some plausibility from the divine Scripture, because it said, « One lot to the Lord, and one to the dismissible »; for it is plain that the one was separated for the purpose of slaughter, and the other was dismissed to the Lord, not to another different from him; for this is what the divine Scripture said, « And he shall set the living one before the Lord, in order to dismiss him in dismissal »[2]. But some of the learned Hebrews, that is rather those who are earlier than those who are of the Hebrews, said

1. Ex., XXIII, 13, 24, 25. — 2. Lev., XVI, 10. I do not follow the argument in this passage.

ܕܦܣܐ ܚܕ ܠܡܪܝܐ ܘܦܣܐ ܚܕ ܠܗܘ ܕܡܫܬܪܐ. ܐܝܟܢܐ ܕܒܟܠܗܝܢ ܢܬܚܙܐ ܐܘܦ ܡܢܗ
ܕܡܣܬܒܪܢܘܬܗܘܢ ܕܚܢ̈ܦܐ: ܕܒܫܠܝܡܘܬ (ܕܝܢ ܐܡܪ)[1] ܡܢ ܠܐ ܡܬܪܕܝܘܬܗܘܢ.. ܕܕܠܐ
ܦܘܡܐ ܐܝܬܘܗ̇ ܡܬܚܪܝܢܘܬܗܘܢ ܕܥܠ ܢܡܘܣܘܗܝ ܩܕ̈ܝܫܐ ܕܡܘܫܐ. ܐܢܫܝܢ ܓܝܪ
ܡܛܠ ܐܠܗܗܘܢ ܗܘ ܕܡܬܩܪܐ ܐܡܒܠܟܝܘܢ: ܗܢܘܢ ܕܡܢ ܒܬܪ ܕܫܠܝܐ ܕܟܪ̈ܣܛܝܢܐ
ܐܬܥܠܝܘ ܒܦܝܠܘܣܘܦܘܬܐ[2]: ܘܐܬܚܦܛܘ ܥܠܘܬܐ ܐܠܗܘܬܐ ܕܫܐܕ̈ܐ ܒܢܟܦܘܬܐ ܢܨܒܬܘܢ[3].. ܐܝܟ
ܕܗܢܘܢ ܐܡܪܝܢ ܚܠܦ ܐܚܪ̈ܢܐ܀ ܠܐ ܠܡ ܙܕܩ ܕܢܕܒܘܚ ܠܐܠܗ̈ܐ. ܐܠܐ ܕܢܪܥܐ. ܘܢܝܩܪ
ܐܢܘܢ. ܒܕܟܝܘܬܐ ܕܬܪܥܝܬܐ܀ ܗܠܝܢ ܕܝܢ ܕܒܗ̇ ܗܝ ܒܫܫܠܬܐ ܕܐܣܝܪܝܢ
ܡܬܪܥܝܢ ܐܡܪܘ. ܕܒܚܦܝܛܘܬܐ ܠܪ̈ܘܚܐ ܒܝ̈ܫܬܐ ܗܠܝܢ ܕܪܚܡܝܢ ܒܕܡܐ.. ܕܒܚ̈ܐ
ܠܡ ܙܕܩ ܠܡܩܪܒܘ. ܠܘ ܕܢܥܕܪܘܢ. ܐܠܐ ܕܠܐ ܢܚܒܠܘܢ. ܐܢܗܘ ܗܟܝܠ ܕܡܘܫܐ ܚܕ ܡܢ
ܨܦܪ̈ܐ ܠܫܐܕܐ ܡܦܪܫ ܦܪܫ ܗܘܐ ܘܫܕܪ.. ܙܕܩ ܗܘܐ ܕܢܦܩܘܕ ܐܝܟ ܫܢܝܘܬܗܘܢ ܕܗܢܘܢ
ܕܢܬܢܟܣ ܠܗ ܗܘܐ.. ܘܢܚܕܐ ܒܕܡܗ ܗܘ ܕܒܕܡܐ ܡܬܒܣܡ. ܗܫܐ ܕܝܢ ܚܠܦܝܗ.
ܕܠܡܥܒܠ. ܕܗܘ ܓܝܪ *ܕܠܐܠܗܐ ܡܪܝܡܐ ܡܬܦܪܫ. ܡܬܢܟܣ ܗܘܐ. ܗܘ ܕܝܢ ܐܚܪܢܐ 157 v° a.
ܡܫܬܕܪܢܐ.. ܐܘ ܕܐܝܟ ܕܨܒܝܢ ܠܡܐܡܪ: ܕܠܫܐܕܐ ܒܝܫܐ ܡܬܦܪܫ ܗܘܐ.. ܕܠܐ ܕܡܐ

1. Ms. om. — 2. Ms. ܒܦܝܠܘܣܘܦܘܬܐ. — 3. Ms. ܢܨܒܬܘܢ.

« One lot to the Lord, and one lot to him that was dismissed »[1], in order that in all points and that even from the very imagination of the heathen, or, to speak fittingly, from their lack of instruction, it might be seen that their charge against the holy laws of Moses is without plausibility. For those who after the Christian religion were lifted up in philosophy, and endeavoured to adorn demon-worship in a reverend fashion[2], as they themselves say on behalf of others, say of their god who is called 'm b l kh y w n, « We should not sacrifice to the gods, but by purity of mind propitiate and honour them »[1] : but men who were fettered in the same chain as they said that men should sedulously offer sacrifices to the evil spirits who delight in blood, not that they may help, but that they may not injure[3]. If then Moses separated and dismissed one of the goats to a demon, according to the madness of those men he ought to have ordered this goat to be slaughtered to the demon, and he who is pleased by blood ought to have rejoiced in his blood. But now the exact contrary is the case : the one who was set apart to God Most High was slaughtered, while the other, the dismissible, or, as they wish to say, the one who was separated to an evil

1. I do not know the source of this quotation. — 2. Julian (?). — 3. Porphyry, *De Abstin.*, II, 37 ff.; *De sacrificiis et diis atque daemonibus*, ap. Iamblichum, ed. Ficinus (1577), p. 317.

ܘܕܠܐ ܕܒܚܐ. ܠܡܕܒܪܐ ܡܫܬܕܪ ܗܘܐ. ܒܗܠܝܢ ܟܠܗܝܢ ܐܬܟܣܣ ܫܢܝܘܬܐ ܚܟܝܡܬܐ
ܕܚܢܦܐ. ܕܒܥܘ ܕܢܨܒܥܘܢ ܕܕܚܠܬܗܘܢ ܣܓܝܐܬܐ ܕܫܐܕܐ. ܒܡܘܡܐ ܠܟܠ ܟܬܒܐ ܐܠܗܝܐ.
ܗܢܘܢ ܕܠܐ ܐܬܟܠܝܘ ܕܕܒܚܐ ܕܥܝܕܐ ܕܦܬܟܪܝܗܘܢ ܡܫܬܪܝܢܐ ܢܩܪܘܢ. ܐܝܟܢܐ ܕܒܚܕ
ܫܘܝܘܬ ܫܡܐ ܦܝܣܐ ܢܫܪܪܘܢ ܠܛܥܝܘܬܗܘܢ. ܗܠܝܢ ܟܕ ܦܣܝܩܐܝܬ ܐܡܪܢ
ܠܗ. ܟܕ ܪܓܝܓܝܢ ܕܢܚܘܐ. ܕܐܝܟܢܐ ܚܛܝܬܐ ܗܘܐ ܝܫܘܥ. ܕܢܗܘܐ ܒܗ
ܙܕܝܩܘܬܐ ܕܐܠܗܐ. ܡܘܬܐ ܕܡܛܠܬܢ ܣܝܒܪ. ܗܘ ܕܚܠܦ ܚܛܗܐ ܕܟܠܢ ܗܘܐ
ܡܫܥܒܕܐ. ܗܘ ܕܠܐ ܝܕܥ ܚܛܝܬܐ. ܐܝܟ ܡܠܬܗ ܕܢܒܝܐ. ܡܛܠ ܚܛܗܐ
ܕܥܡܝ ܐܬܐ ܠܡܘܬܐ. ܘܡܛܠܬܢ ܟܐܒ ܘܐܬܡܚܝ. ܘܐܬܟܪܗ ܡܛܠ ܥܘܠܢ.
ܗܟܢܐ ܐܦ ܦܘܠܘܣ ܠܥܒܪܝܐ ܟܬܒ ܗܘܐ ܘܐܡܪ. ܕܚܕܐ ܙܒܢ ܐܬܩܪܒ ܡܫܝܚܐ.
ܕܚܛܗܐ ܕܣܓܝܐܐ ܢܫܩܘܠ. ܘܠܒܛܠܘܬܐ ܕܝܢ ܕܚܛܝܬܐ: ܒܚܪܬܐ ܚܕܐ ܙܒܢ ܒܕܒܚ
ܕܢܦܫܗ ܐܡܪ ܕܐܬܓܠܝ. ܘܚܕ ܩܘܪܒܢܐ ܕܠܥܠܡ ܩܪܒ ܚܠܦ ܚܛܗܝܢ. ܘܦܛܪܘܤ
ܗܘ ܪܝܫܐ ܕܫܠܝܚܐ ܐܡܪ. ܕܗܘ ܗܘܐ ܐܣܩ ܚܛܗܝܢ ܒܦܓܪܗ ܥܠ ܙܩܝܦܐ. ܕܟܕ
ܡܢ ܚܛܗܐ ܦܨܝܚܝܢ. ܚܝܝ ܒܙܕܝܩܘܬܐ ܢܚܐ܀

ܘܬܘܒ ܫܘܐܠܐ ܕܫܬܐ. ܡܛܠ ܗܝ ܕܐܝܟܢܐ ܐܡܪܝܢ ܠܗ ܕܗܘ ܕܒܒܣܪ ܚܫ

demon, was dismissed into the wilderness without blood and without sacrifice. By all these arguments the ingenious madness of the heathen has been refuted, who wished to stain the divine Scripture with the blame of their cults of many demons, men who did not shrink from calling the usual sacrifices to their idols 'dismissible', in order to substantiate their error by a plausible identity of name. These things we have stated shortly in the desire to show how Jesus became sin for us, that we might in him become the righteousness of God. He endured a death that was for our sake, he who for the sins of us all became one that is subject, he who knows not sin, for according to the prophet's saying, « He came to death for the sins of my people, and for our sake he suffered pain, and was smitten, and he endured sickness for our iniquity »[1]. So also Paul wrote to the Hebrews and said, « Christ was offered once, that he might bear the sins of many », and he says that 'by his sacrifice he hath been revealed once for all at the last for the doing away of sin', and 'he offered one eternal offering for our sins'[2] : and Peter the eminent among the apostles said, « The same carried up our sins in his body on to the cross, that we, being freed from sins, might live in righteousness »[3].

And again the sixth question, as to how we say that the same suffered in

1. Is., LIII, 5 (loose quotation). — 2. Heb., IX, 26, 28; X, 12. — 3. 1 Pet., II, 24.

ܚܫ. ܒܐܠܗܘܬܗ ܕܝܢ ܕܠܐ ܚܫܐ ܩܘܝ. ܘܟܕ ܠܐ ܡܢܘܟܪܝܢ ܠܗ ܠܚܫܐ. ܢܛܪܝܢ
ܠܗ ܕܠܐ ܚܫܐ܀ ܡܦܩ ܒܪܘܚܐ܀

ܣܦܩܐܝܬ ܡܦܢܝܢܢ ܐܦ ܠܗܘ ܫܘܐܠܐ ܕܐܝܟܢܐ. ܕܐܡܪܝܢܢ ܠܗ
ܕܗܘ ܗܘ ܕܒܒܣܪ ܚܫ. ܒܐܠܗܘܬܐ ܕܝܢ ܠܐ ܚܫ. ܘܟܕ ܠܐ ܡܢܘܟܪܝܢܢ ܠܗ
ܠܚܫܐ. ܢܛܪܝܢܢ ܠܗ ܕܠܐ ܚܫܐ. ܢܣܝܡ ܠܟ ܕܝܢ ܡܛܠܬܗ ܕܡܠܬܐ. ܐܣܟܡܐ
ܗܘ ܕܡܢ ܐܒܗ̈ܝܢ ܠܘܬܢ ܐܬܡܛܝܬ. ܘܚܝܠܗ ܗܘ ܕܝܢ ܐܝܟ ܕܒܫܪܪܐ ܙܥܘܪ ܕܐܣ̈ܟܡܐ.
ܘܪܚܝܩ ܡܢ ܫܪܪܐ. ܒܪܡ ܕܝܢ ܘܐܢ ܒܦܢܛܣܝܣ ܡܕܡ ܩܛܝܢܬܐ
ܘܛܠܢܝܬܐ. ܫܘܪܝܐ ܕܣܘܟܠܐ ܡܩܪܒܐ ܠܗܘܢ ܗܘܢܐ. ܐܝܟܢܐ ܓܝܪ ܕܦܪܙܠܐ ܐܘ ܟܠܗ
ܗܝܠܐ ܐܚܪܬܐ ܕܐܝܟܘܬܗ: ܐܡܬܝ ܕܒܡܪܝܪܘܬܐ ܡܫܬܚܢ ܒܢܘܪܐ. ܘܡܬܓܡܪ ܒܫܠܗܒܝܬܐ:
ܦܪܙܠܐ ܝܕܥܝܢܢ ܠܗ: ܕܟܕ ܡܢ ܟܝܢܐ ܕܝܠܗ ܠܐ ܡܦܩܐ: ܕܡܬܚܠܦܐ[1] ܕܟܠܗ ܢܘܪܐ ܗܘ:
ܗܘ ܕܟܠܗ ܟܠܗ ܒܫܠܗܒܝܬܐ ܥܒܪ: ܘܐܬܠܚܫ ܘܐܬܢܦܚ ܡܢܗ: ܘܟܕ ܗܟܢܐ * ܐܝܬܘܗܝ: 157 v° b.
ܐܝܟ ܠܡܚܘܬܐ ܡܫܬܠܡ: ܟܕ ܡܬܡܚܐ ܒܐܪܙܦܬܐ ܐܘ ܒܙܢܝ̈ܐ ܐܚܪ̈ܢܐ: ܡܩܒܠ ܕܝܢ
ܗܘ ܦܪܙܠܐ ܠܗܝܢ ܠܡܚܘ̈ܬܐ: ܟܕ ܡܬܦܫܛ ܡܬܥܨܪܐ ܘܡܬܩܛܢ: ܡܛܠܗܕܐ ܕܝܢ. ܘܠܐ
ܡܕܡ ܟܝܢܐ ܕܢܘܪܐ ܡܢ ܗܘ ܕܡܚܐ. ܗܟܢܐ ܙܕܩ ܠܡܣܬܟܠܘ. ܐܘܦ ܠܐܪܙܐ

1. Ms. ܘ for ܕ.

the flesh, and in his Godhead remained without suffering, and, while we do not make him alien to suffering, we keep him without suffering. The defence.

Now we will give a sufficient answer to that question also, how we say that the same suffered in the flesh, and did not suffer in the Godhead, and, while we do not make him alien to suffering, we keep him without suffering. On the same subject we will lay before you an example which has come to us from our fathers. The force of examples is in truth small, and far removed from the truth; nevertheless, if only in some thin and shadowy phantasies[1], it offers to the understanding a beginning of conceptions. As, when iron or another similar substance[2] is abundantly warmed by fire, and is heated by flame, we know that, while the iron does not pass out of its own nature, the iron which has passed into a complete flame, and has been made to hiss and to glow by it, it appears to be all fire, and, while it is in this state, blows are applied to it, it being smitten by a hammer or by means of other kinds of strokes, but the iron is exposed to the blows themselves, being expanded and narrowed at the same time, while the nature of the fire is in no way injured by the smiter, so must we also understand the mystery

1. φαντασίας. — 2. ὕλη.

ܕܡܛܠ ܡܫܝܚܐ܂ ܘܐܦ ܟܠ ܚܝܠܐ ܕܡܡܠܠܐ ܓܪܫ ܡܢ ܠܬܫܒܘܚܬܗ ܕܨܒܘܬܐ܂
ܒܩܢܘܡ ܗܘܐ ܓܝܪ ܠܦܓܪܐ ܡܬܢܦܫܢܐ܇ ܕܢܦܫܐ ܐܝܬ ܠܗ ܡܡܠܠܬܐ ܘܡܣܬܟܠܢܝܬܐ܂
ܡܪܦܐ ܗܘܐ ܠܗ ܕܝܢ܂ ܕܟܝܢܐܝܬ ܢܚܫ ܡܢ ܡܚܘܬܐ ܩܫܝ ܕܟܐܒܐ܇ ܐܡܪܢܐ ܕܝܢ
ܒܙܩܝܦܐ܂ ܟܕ ܫܪܐ ܗܘܐ ܕܝܢ ܕܐܦ ܠܗܠܝܢ ܢܡܝܬ ܐܝܟ ܐܠܗܐ܂ ܐܠܐ ܠܐ ܡܬܛܒܐ
ܡܣܬܢܩ ܗܘܐ܂ ܠܗ ܓܝܪ ܠܗܘ܇ ܐܠܐ ܠܓܢܣܐ ܕܝܠܢ܇ ܠܙܟܘܬܐ ܕܨܘܠܚܐ ܡܬܬܓܪ
ܗܘܐ܂ ܡܛܠܗܢܐ ܐܪܦܝ ܠܗ ܠܦܓܪܗ ܕܢܚܫ܇ ܟܕ ܘܐܦ ܗܘ ܡܢܘܟܪ ܗܘܐ ܠܗ
ܠܚܫܐ܂ ܡܚܝܕ ܗܘܐ ܓܝܪ ܠܦܓܪܐ ܕܚܫ܂ ܘܐܝܟܢܐ ܕܦܓܪܐ ܕܝܠܗ ܐܝܬܘܗܝ܇ ܗܟܢܐ
ܘܚܫܐ ܕܝܠܗ ܡܬܐܡܪ܂ ܒܪܡ ܕܝܢ ܐܝܟ ܐܠܗܐ ܦܫ ܕܠܐ ܚܫܐ܂ ܐܠܗܐ ܓܝܪ܂ ܠܐ
ܡܬܐܚܕ ܡܢ ܚܫܐ܂ ܡܬܐܡܪ ܕܝܢ ܘܛܥܡ ܡܘܬܐ ܚܠܦܝܢ܇ ܟܕ ܗܝ ܕܦܪܫܬ
ܢܦܫܗ ܡܢ ܦܓܪܗ܂ ܠܘ ܟܕ ܐܬܦܣܩܬ ܢܦܫܗ ܡܢ ܐܠܗܘܬܗ܇ ܐܘ ܟܕ ܦܓܪܗ ܕܠܐ
ܐܠܗܘܬܐ ܗܘܐ܂ ܐܠܐ ܒܬܪܝܗܘܢ ܕܠܐ ܦܘܪܫܢܐ ܚܘܝ ܕܐܝܬܘܗܝ ܗܘܐ܂ ܘܠܐ ܓܝܪ ܢܦܫܗ
ܐܫܬܒܩܬ ܒܫܝܘܠ܇ ܐܦܠܐ ܒܣܪܗ ܚܙܐ ܚܒܠܐ܇ ܐܝܟ ܒܪܬ ܩܠܗ ܕܗܘ
ܕܡܙܡܪ܂ ܠܐ ܓܝܪ ܦܪܝܫ ܗܘܐ ܡܢ ܦܓܪܗ ܗܘ ܕܡܬܩܒܪ ܗܘܐ܂ ܘܡܛܠܗܢܐ ܗܘܐ
ܡܒܛܠ ܗܘܐ ܠܚܒܠܐ܂ ܐܠܘ ܓܝܪ ܦܪܝܫ ܗܘܐ ܡܢ ܗܘ ܕܐܝܬܘܗܝ ܚܝܐ ܘܠܐ

concerning Christ also, even although all the power of speech shrinks from the glory of the fact. He was hypostatically united to a body with a rational and intelligent soul, but he permitted it to suffer naturally from the blows of pains, I mean on the cross, when he might have deadened these also as God, but he was not desirous of this, for it was not for himself, but for our race, that he was purchasing the successes of victory. Therefore he permitted his body to suffer, while even he himself also was not alien from suffering, for he was united to a suffering body, and, as it is his body, so also it is called his suffering; nevertheless as God he remained without suffering, for God is not touched by suffering. He is said also to have tasted death for us, in that his soul was separated from his body; not that his soul was cut away from his Godhead, or his body left without Godhead; but he showed that he was in both without separation, for neither was his soul left in Sheol, nor did his flesh see corruption[1], according to the saying of the Psalmist. For he was not separated from his body that was buried, and therefore he annihilated corruption; for, if it had been separated from him who is life and incorruption, perhaps it would have been constantly

1. Ps. xv, 10.

ܡܬܚܒܠܢܘܬܐ. ܟܕ ܐܦܣܢܝܬ ܡܬܚܒܠܢܘܬܐ ܗܘܬ ܘܡܬܚܒܠܢܘܬܐ. ܢܚܬ ܓܝܪ
ܥܡ ܢܦܫܗ ܠܫܝܘܠ. ܟܕ ܟܠܗ ܐܝܬܘܗܝ ܒܗ. ܘܟܠܗ ܒܦܓܪܗ ܠܐ ܡܬܦܪܫܐܝܬ.
ܐܝܟ ܠܐ ܦܓܪܢܝܐ ܘܡܫܟܚ ܕܢܡܠܐ ܟܠ ܐܝܟ ܠܐ ܡܬܚܡܢܐ. ܙܕܩ ܗܘܐ ܠܗ ܓܝܪ
ܕܢܢܗܪ ܐܦ ܠܐܬܪܘܬܐ ܬܚܬܝܬܐ. ܘܢܪܚܡ ܥܠ ܢܦܫܬܐ ܕܬܡܢ ܚܒܝܫܢ ܗܘܝ. ܘܐܝܟ
ܡܠܬܐ ܕܢܒܝܐ. ܕܢܐܡܪ ܠܐܝܠܝܢ ܕܒܐܣܘܪܐ ܐܢܘܢ ܦܘܩܘ. ܘܐܦ ܠܐܝܠܝܢ ܕܒܚܫܘܟܐ
ܐܬܓܠܘ. ܗܕܐ ܒܥܒܕܐ ܫܡܠܝ. ܬܪܥܐ ܓܝܪ ܕܫܝܘܠ ܕܚܙܐܘܗܝ ܙܥܘ. ܘܡܘܩܠܐ
ܕܦܪܙܠܐ ܘܬܪܥܐ ܕܢܚܫܐ ܬܒܪ. ܘܠܦܪܕܝܣܐ ܗܘ ܕܐܚܝܕ ܗܘܐ ܦܬܚ. ܘܣܓܝܐܐ ܦܓܪܐ
ܕܟܐܢܐ ܡܢ ܐܝܠܝܢ ܕܕܡܟܘ. ܡܢ ܒܬܪ ܩܝܡܬܗ ܢܦܩܘ ܡܢ ܩܒܪܝܗܘܢ. ܘܥܠܘ
* ܠܡܕܝܢܬܐ ܩܕܝܫܬܐ. ܘܐܬܚܙܝܘ ܠܣܓܝܐܐ. ܘܫܦܝܪ ܐܘܣܦ ܡܢ ܒܬܪ ܩܝܡܬܗ 158 r° a.
ܐܘܢܓܠܝܣܛܐ. ܙܕܩ ܗܘܐ ܓܝܪ ܠܗܘ ܕܐܝܬܘܗܝ ܚܝܐ ܒܟܝܢܗ. ܕܗܘ ܩܕܡܝܬ
ܗܘ ܢܫܪܐ ܒܩܝܡܬܐ. ܘܗܘ ܗܘ ܕܐܫܟܚ ܕܢܫܪܐ ܐܘܚܕܢܗ ܕܡܘܬܐ. ܗܘ ܢܕܪܘܟ ܐܘܪܚܐ
ܠܫܪܟܐ ܕܐܬܝܢ ܡܢ ܒܬܪܗ. ܠܘ ܓܝܪ ܫܘܠܛܢܐܝܬ ܐܬܢܗܓ ܥܡ ܐܟܠܩܪܨܐ. ܗܘ
ܗܘ ܕܐܛܥܝܗ ܠܩܕܡܝܐ ܐܕܡ. ܟܕ ܐܝܟ ܕܡܢ ܐܠܗܐ ܐܙܕܟܝ. ܐܠܐ ܐܝܟ ܟܐܢܐ ܘܐܚܕ
ܠܚܟܝܡܐ ܒܚܪܝܥܘܬܗܘܢ. ܟܕ ܚܟܡܬܗܘܢ ܡܚܒܠ ܠܚܪܝܥܐ. ܗܘ ܓܝܪ ܕܐܛܥܝ ܠܐܕܡ

attacked by corruption also. For he went down into Sheol with his soul also, the whole of him being in it, and the whole of him in his body without separation, as one that is incorporeal and is able to fill everything as one that is infinite. It was necessary for him to give light even to the lower regions also, and to have mercy on the souls there imprisoned, and, according to the saying of the prophet, « to say to those that are in bonds, 'Come forth', and to those also that are in darkness, 'Be revealed' »[1]. This he accomplished in action. The gates of Sheol which saw him trembled, and he broke the bars of iron and gates of bronze[2], and opened Paradise which was shut, and « many bodies of just men among those who had fallen asleep came out of their graves after his resurrection, and went into the holy city, and appeared to many »[3]. Very properly the evangelist added, 'after his resurrection'; for it was necessary that he who is life in his nature should himself first begin the resurrection, and that the very one who was able to dissolve the power of death should himself tread the way for the rest who came after him. He did not deal arbitrarily with the devil, the same who led the first man astray, when he was defeated as by God, but, as one who is just and 'taketh the wise in their craftiness'[4], he brought the

1. Is., XLIX, 9. — 2. Ps. CVI, 16. — 3. Matth., XXVII, 53. — 4. Job, V, 13.

ܘܐܡܪ ܠܗ ܕܬܗܘܐ ܐܠܗܐ: ܐܢ ܗܘ ܕܬܥܒܪ ܐܢܬ ܥܠ ܢܡܘܣܐ. ܒܡܟܝܠܬܐ ܕܚܪܝܦܘܬܐ
ܢܦܠ. ܐܬܟܬܫ ܓܝܪ ܥܡ ܐܕܡ ܬܢܝܢܐ ܗܘ ܕܐܝܬܘܗܝ ܡܫܝܚܐ. ܘܐܫܟܚܗ ܐܠܗܐ
ܐܟܚܕܐ ܘܒܪܢܫܐ. ܘܙܟܗ ܙܟܘܬܐ ܟܐܢܬܐ. ܘܡܟܝܠ ܠܫܘܒܚܐ ܕܙܟܘܬܐ ܕܝܠܗ ܕܥܠ
ܡܘܬܐ ܡܫܒܚܝܢ ܒܬܘܟܠܢܐ ܘܐܡܪܝܢ. ܕܐܝܟܐ ܗܝ ܙܟܘܬܟ ܡܘܬܐ.. ܘܐܝܟܐ ܗܘ
ܥܘܩܣܟ ܫܝܘܠ.. ܥܘܩܣܗ ܓܝܪ ܕܡܘܬܐ ܚܛܝܬܐ ܐܡܪ ܕܐܝܬܝܗ ܦܘܠܘܣ܀

ܠܘܬ ܫܘܐܠܐ ܕܫܒܝܥܝܐ. ܕܡܛܠ ܕܡܢܐ ܐܬܝܗܒ ܢܡܘܣܐ ܠܐܒܗܬܐ. ܕܢܓܙܪܘܢ
ܥܘܪܠܘܬܗܘܢ܀ ܡܦܩ ܒܪܘܚܐ܀

ܡܟܝܠ ܕܝܢ ܘܥܠ ܡܠܬܐ ܕܡܛܠ ܓܙܘܪܬܐ ܡܬܢܟܦܝܢ. ܗܕܐ ܓܝܪ ܫܐܠܬ.
ܕܡܛܠ ܡܢܐ ܐܬܝܗܒ ܢܡܘܣܐ ܠܐܒܗܬܐ. ܕܢܓܙܪܘܢ ܥܘܪܠܘܬܗܘܢ.
ܐܢܫܝܢ ܡܢ ܓܝܪ ܦܫܝܛܐܝܬ ܘܒܢܝܚܘܬܐ. ܥܠܬܐ ܕܐܝܟ ܗܕܐ ܐܫܠܡܘ. ܐܡܪܝܢ ܓܝܪ.
ܕܡܛܠ ܕܐܒܪܗܡ ܐܫܢܝ ܗܘܐ ܡܢ ܐܪܥܐ ܕܟܠܕܝܐ: ܡܦܣ ܗܘܐ ܕܝܢ[1] ܠܟܠܕܝܐ ܐܝܟ
ܥܝܕܐ ܕܐܒܗܝܗܘܢ: ܗܢܘ ܕܝܢ ܘܐܦ ܠܡܕܝܐ ܘܦܪܣܝܐ: ܕܥܡ ܐܡܗܬܗܘܢ ܘܐܚܘܬܗܘܢ
ܢܬܚܠܛܘܢ. ܘܡܛܠܗܕܐ ܗܟܝܠ ܓܙܪ ܗܘܐ ܥܘܪܠܘܬܗ. ܕܢܥܪܘܩ ܡܢ ܩܪܝܒܘܬܗ

1. Added above line.

crafty one into subjection by means of his devices. He who led Adam astray and said to him, « You will be a god, if you transgress the law », fell by the device of craft. He fought with the second Adam who is Christ, and found him to be God and man at the same time; and he won a just victory over him; and henceforth we confidently sing songs of praise for his victory over death and say, « Where is thy victory, death? and where is thy sting, Sheol? » For Paul says that 'the sting of death is sin'[1].

Next the seventh question, why the law was given to the fathers that they should circumcise their foreskin. The defence.

Now we pass on to discuss the subject of circumcision. This[2] is what you ask, « Why was the law given to the fathers that they should circumcise their foreskin? » Some have simply and easily handed down a reason like this. They say, « Because Abraham migrated from the land of the Chaldees, and the Chaldees were permitted (and the same was the case too with the Medes and Persians also) according to the custom of their fathers to have intercourse with their mothers and sisters, for this reason therefore he circumcised his foreskin, that he might shun kindred flesh,

1. I Cor., xv, 55, 56. — 2. This passage to 'kln' (p. 215, l. 1) is published in Greek in Cramer, *Cat. in Act. Apost.*, p. 108.

ܕܒܣܪܐ ܢܫܬܐܠ ܗܘܐ. ܘܡܪܚܩܐ ܕܐܚܝܢܘܬܗ ܢܗܘܐ ܗܘܐ. ܡܛܠ ܗܕܐ ܐܠܗܐ ܒܝܕ
ܡܘܫܐ ܠܒܢܝ ܐܝܣܪܝܠ ܣܐܡ ܗܘܐ ܢܡܘܣܐ ܘܐܡܪ. ܕܓܒܪܐ ܠܘܬ ܟܠ ܕܩܪܝܒ
ܠܗ ܒܒܣܪ. ܠܐ ܢܥܘܠ ܕܢܓܠܐ ܥܪܛܠܘܬܗ. ܐܚܪܢܐ ܕܝܢ ܐܡܪܝܢ. ܕܡܛܠܬܗ ܗܘܐ
ܐܬܦܩܕ ܐܒܪܗܡ ܕܢܓܙܘܪ ܐܦ ܠܙܪܥܗ ܕܡܢܗ. ܕܢܬܓܠܐ ܕܗܘܐ. ܕܡܫܝܚܐ ܡܢܗܘܢ
ܢܗܘܐ ܒܒܣܪ. ܗܘ ܕܐܝܬܘܗܝ ܐܠܗܐ ܕܥܠ ܟܠ ܠܥܠܡ ܥܠܡܝܢ. ܐܠܐ ܐܢ ܡܢ
ܗܠܝܢ ܥܠܠܬܐ ܐܢ ܫܦܪ ܠܟ. * ܢܥܒܪ. ܡܬܝܕܥ ܓܝܪ ܐܦ ܡܨܪܝܐ ܘܥܡܡܐ 158 r° b.
ܐܚܪܢܐ ܕܓܙܪܝܢ ܥܘܪܠܘܬܗܘܢ[1]. ܘܐܦ ܒܥܒܪܝܐ ܐܬܕܡܝܘ. ܗܘ ܕܝܢ ܕܫܪܝܪܐ ܘܦܐܐ
ܠܐܠܗܐ ܣܐܡ ܢܡܘܣܐ: ܘܪܡܐ ܛܒ ܘܡܣܬܗܕܐ ܡܢ ܟܬܒܐ ܐܡܪܝܢ.
ܕܓܙܘܪܬܐ ܡܣܒܪܐ ܕܝܠܕܐ ܒܣܪܢܝܐ ܡܫܠܡܢܘܬܐ. ܘܡܩܢܝܢܐ ܕܣܝܡܬ ܒܢܝܐ ܕܪܘܚܐ.
ܕܒܗ ܡܬܩܪܝܢܢ ܒܢܝܐ ܕܐܠܗܐ. ܟܬܝܒ ܓܝܪ. ܕܗܟܢܐ ܐܡܪ ܡܪܝܐ. ܕܒܪܝ ܒܘܟܪܝ
ܐܝܣܪܝܠ. ܡܢ ܒܬܪ ܓܝܪ ܡܦܘܠܬܐ ܕܡܢ ܦܪܕܝܣܐ ܘܐܒܕܢܐ ܕܠܐ ܡܝܘܬܘܬܐ.
ܝܕܥ ܐܕܡ ܠܚܘܐ. ܘܒܛܢܬ. ܘܝܠܕܬ. ܘܫܘܬܦܘܬܐ ܗܕܐ ܪܕܝܐ ܘܫܘܬܦܘܬܐ ܕܝܐܝܐ
ܠܚܝܘܬܐ. ܠܡܣܓܝܘ ܕܓܢܣܢ ܐܬܝܗܒܬ. ܕܐܝܬܝܗ ܐܣܝܘܬܐ ܡܕܡ ܕܟܪܝܗܘܬܐ. ܕܠܐ

1. Ms. ܥܘܪܠܘܬܗ.

and renounce marriage with those of his kin, and on this account God gave the law to the sons of Israel through Moses and said, 'A man shall not go in to any that is related to him in the flesh to uncover his shame'[1] ». And others say that the reason why Abraham was commanded to circumcise his progeny also besides was that it might be plain that Christ should come of them in the flesh who is God over all for ever and ever. But, if you please, we will pass from these reasons; for it is known that the Egyptians also as well and other nations circumcise their foreskin, even although they imitated the Hebrews; and we state that which is true and befits God the lawgiver, and that is very sublime and to which testimony is borne by the Scriptures, that circumcision promises renunciation of fleshly birth, and acquisition of the adoption of the Spirit, by which we are called sons of God; for it is written, « Thus saith the Lord, 'Israel is my son, my firstborn' »[2]. After the fall from Paradise and the destruction of immortality, Adam knew Eve, and she conceived and bare; and this unstable intercourse, intercourse befitting beasts, was given for the propagation of our race, it being a kind of healing of the sickness, that the race of men might

1. Lev., XVIII, 6. What follows to 'ever' (l. 6) is in Cramer, *l. c.*, headed μετ' ὀλίγα. — 2. Ex., IV, 22.

ܒܝܕ ܡܘܬܐ ܠܡܦܣܩ ܓܢܣܐ ܕܒܢܝܢܫܐ. ܡܬܦܣܩ ܡܢ ܓܢܣ. ܠܘ ܡܛܠ ܡܦܪܝܢܘܬܐ
ܕܒܢܝܐ ܐܬܝܗܒܬ ܐܢܬܬܐ ܠܐܕܡ. ܐܠܐ ܕܡܥܕܪܢܝܬܐ ܬܗܘܐ ܠܗ. ܐܡܪ ܓܝܪ ܡܪܝܐ ܐܠܗܐ.
ܕܠܐ ܫܦܝܪ ܕܢܗܘܐ ܐܕܡ ܒܠܚܘܕܘܗܝ. ܢܥܒܕ ܠܗ ܡܥܕܪܢܝܬܐ ܐܟܘܬܗ. ܠܐ ܓܝܪ ܐܡܪ
ܡܢ ܫܘܪܝܐ ܕܢܥܒܕܝܗ ܕܬܦܪܐ ܘܬܣܓܐ. ܐܝܟܢܐ ܕܒܝܕ ܡܦܪܝܢܘܬܐ ܢܬܘܣܦܘܢ ܓܢܣܐ
ܠܟܠ ܣܘܓܐܐ. ܡܫܟܚ ܗܘܐ ܓܝܪ ܐܠܗܐ ܕܢܥܒܕ ܗܕܐ. ܘܕܠܐ ܫܘܬܦܘܬܐ ܕܙܘܘܓܐ. ܘܐܝܟܢܐ
ܕܪ̈ܒܘܬܐ ܕܡ̈ܠܐܟܐ ܢܣܓܘܢ ܠܓܢܣܢ. ܐܝܟܢܐ ܕܐܦ ܒܦܘܡܐ ܐܡܪ
ܒܐܘܢܓܠܝܘܢ ܗܘ ܡܪܝܐ. ܕܒܩܝܡܬܐ ܠܐ ܢܣܒܝܢ ܢܫ̈ܐ. ܘܐܦܠܐ ܡܬܡܟܪܢ. ܐܠܐ
ܐܝܟ ܡܠ̈ܐܟܐ ܕܒܫܡܝܐ ܢܗܘܘܢ. ܐܢ ܕܝܢ ܐܢܫ ܢܐܡܪ: ܕܡܢܐ ܐܝܬܘܗܝ ܥܘܕܪܢܐ ܗܘ
ܕܥܬܝܕܐ ܗܘܬ ܐܢܬܬܐ ܕܬܬܠ ܠܓܒܪܐ. ܦܫܝܛܐܝܬ[1] ܐܡܪܝܢ. ܒܬܫܡܫܬܐ ܕܒܦܪܕܝܣܐ
ܘܒܢܛܘܪܘܬܐ ܕܢܡܘܣܐ. ܐܝܟܢܐ ܕܐܦ ܫܠܝܡܘܢ ܐܡܪ ܡܛܠ ܐܢܬܬܐ ܕܐܟܘܬܗ ܗܕܐ.
ܕܐܢܬܬܐ ܓܒܪܢܝܬܐ ܡܢܘ ܢܫܟܚ. ܘܬܘܒ ܐܚܪܢܐ ܚܟܝܡܐ ܐܡܪ. ܕܐܢܬܬܐ ܓܒܪܢܝܬܐ
ܡܚܕܝܐ ܠܒܥܠܗ. ܘܐܢܬܬܐ ܛܒܬܐ ܡܢܬܐ ܗܝ ܛܒܬܐ. ܘܡܛܠܗܕܐ ܢܡܘܣܐ ܒܫܘܬܦܘܬܐ
ܡܩܒܠܝܢ ܗܘܘ. ܕܒܚܝܕܘܬܐ ܘܫܘܬܦܘܬ ܢܦܫܐ. ܘܠܐ ܡܬܟܒܫܢܐ

1. Ms. ܦܫܝܛ.

not be cut off through death. The woman was not at first given to Adam for the sake of the procreation of children, but that she might be a helper to him; for the Lord God said, « It is not good for Adam to be alone; let us make him a helper like to him »[1]. He did not say from the beginning that he would make her be fruitful and multiply, in order that by means of fertility the race might go on to multiplication; for God might have done this even without the intercourse of marriage, and have made our race increase and multiply like the myriads of angels, as the Lord himself actually said in a place in the gospel, « In the resurrection there is no marriage, nor yet are they joined in marriage, but they will be as the angels in heaven »[2]. If anyone says, « What is the help that the woman was to give the man? », we easily say : In the worship in Paradise and in the keeping of the law; as Solomon also said of a similar woman, « Who can find a manly woman? »[3], and again another wise man says, « A manly woman gladdeneth her husband », and, « A good woman is a good portion[4] » : and for this reason they also received the law in common, that through union and ⌜conjunction of breath[5] they might be cautious, and not liable to be overcome by the

1. Gen., II, 18. — 2. Matth., XXII, 30. — 3. Pr., XXIX, 28. — 4. Sir., XXVI, 2, 3. — 5. This probably represents some Greek compound (ὁμοπνοία?).

ܠܛܥܝܘܬܗ ܕܚܘܝܐ. ܐܡܪ ܠܗܘܢ ܓܝܪ. ܕܡܢ ܩܝܣܐ ܕܝܕܥܬܐ ܕܛܒܬܐ ܘܕܒܝܫܬܐ.
ܠܐ ܬܐܟܠܘܢ ܡܢܗ. ܒܝܘܡܐ ܕܝܢ ܕܬܐܟܠܘܢ ܡܢܗ ܡܘܬܐ ܬܡܘܬܘܢ. ܟܡܐ ܓܝܪ
ܕܢܛܪܝܢ ܗܘܘ ܢܡܘܣܐ: ܘܠܐ ܚܫܝܫܐܝܬ ܥܡ ܚܕ̈ܕܐ ܚܕܝܢ ܗܘܘ: ܘܡܥܪܛܠܝܘܬܐ ܕܚܕ̈ܕܐ
ܠܐ ܡܪܓܫܝܢ ܗܘܘ: ܘܐܦ * ܠܫܘܬܦܘܬܗܘܢ ܕܒܙܘܘܓܐ ܗܓܝܢ ܗܘܘ. ܡܬܒܣܡܝܢ 158 v° a.
ܗܘܘ ܒܗ ܒܦܪܕܝܣܐ ܒܚܝܐ ܛܘܒܢܝܐ. ܟܕ ܕܝܢ ܐܢܬܬܐ ܐܫܬܒܩܬ ܗܠܝܢ ܕܥܘܕܪܢܐ:
ܘܡܢ ܦܫܝܛܘܬܐ ܐܝܟ ܟܪܝܗܬܐ ܠܛܥܝܘܬܐ ܡܠܟܗ ܕܚܘܝܐ ܩܒܠܬ. ܗܝܕܝܢ ܐܦ ܗܝ.
ܡܡܠܟܢܝܬܐ ܒܝܫܬܐ ܠܓܒܪܐ ܗܘܬ. ܘܡܚܕܐ ܢܘܟܪܝܐ ܠܐܠܗܐ ܗܘܝܢ ܗܘܘ. ܘܐܦ ܠܚܝܐ
ܕܦܪܕܝܣܐ. ܘܒܝܕ ܡܘܬܐ ܡܬܚܝܒܝܢ ܗܘܘ. ܘܝܕܥ ܐܕܡ ܠܚܘܐ ܐܢܬܬܗ. ܘܗܘܬ ܠܗ
ܒܕܘܟܬܐ ܬܪܝܢܝܬܐ ܡܥܕܪܢܝܬܐ. ܒܝܕ ܡܦܪܝܢܘܬܐ ܕܒ̈ܢܝܐ. ܘܡܩܕܡܬ ܕܝܢ. ܠܦܘܠܚܢܐ
ܕܦܪܕܝܣܐ ܐܬܝܗܒܬ ܗܘܬ ܠܗ ܡܥܕܪܢܝܬܐ. ܕܐܝܟ ܗܕܐ ܓܝܪ ܐܝܬܝܗ ܒܛܝܠܘܬܗ
ܕܐܠܗܐ ܕܡܛܠܬܢ. ܕܐܦ ܟܕ ܚܢܢ ܡܫܬܚܠܦܝܢܢ. ܢܩܘܡ ܥܡܢ ܒܥܘܕܪܢܐ.
ܥܒܕܗ ܓܝܪ ܠܒܪܢܫܐ ܡܠܟܐ ܕܢܦܫܗ ܘܕܢܝܩܪ ܠܛܒܬܐ. ܘܟܕ ܩܕܡ ܚܙܐ
ܕܡܫܬܚܠܦ. ܩܕܡ ܛܝܒ ܠܗ ܥܘܕܪܢܐ. ܡܛܠܗܢܐ ܘܐܕܡ ܡܢ ܛܝܒܘܬܐ ܐܠܗܝܬܐ
ܡܚܕܐ ܕܐܬܒܪܝܬ ܐܢܬܬܐ. ܩܕܡ ܐܡܪ. ܕܢܫܒܘܩ ܓܒܪܐ ܠܐܒܘܗܝ ܘܠܐܡܗ. ܘܢܩܦ

deceit of the serpent; for he said to them, « Of the tree of knowledge of good and evil ye shall not eat of it; but in the day in which ye shall eat of it ye shall die »[1]. For, as long as they kept the law, and rejoiced with one another without passion, and did not perceive one another's nakedness, and also did not think of their union in marriage, they enjoyed the blessed life in Paradise itself. But, when the woman gave up the duty of help, and like a weak person out of simplicity accepted the deceitful counsel of the serpent, then she herself also became an evil counsellor to the man, and immediately they were alien to God, and also to the life in Paradise, and by means of death were condemned; and Adam knew his wife, and she becomes a helper to him in the second line, through the procreation of children[2]. And at first she was given him as a helper in the worship in Paradise; for such is God's care for us that, even when we change, he continues to help us : for he made man his own master, and to honour that which is good; and, having foreseen that he would change, he provided a helper for him beforehand. Therefore also Adam by the grace of God, as soon as the woman was created, foretold that a man should 'leave his father and his

1. Gen., II, 17. — 2. Cf. ep. 63.

ܠܐܢܬܬܗ. ܘܢܗܘܘܢ ܬܪܝܗܘܢ ܚܕ ܒܣܪ. ܗܢܐ ܡܘܠܕܐ ܦܓܪܢܝܐ ܡܫܪܐ ܗܝ ܓܙܘܪܬܐ.
ܗܝ ܐܝܕܐ ܕܡܢ ܒܬܪ ܡܦܘܠܬܐ ܕܡܢ ܚܝܐ ܕܒܦܪܕܝܣܐ ܐܬܝܗܒܬ ܒܐܣܟܡܐ
ܕܐܣܝܘܬܐ. ܘܠܘܬ ܠܐ ܚܫܝܫܘܬܐ ܕܒܝܘܡܐ ܕܒܦܪܕܝܣܐ ܡܩܪܒܐ ܠܢ. ܕܒܗ ܒܢܝܐ
ܕܐܠܗܐ ܡܬܩܪܝܢܢ. ܟܕ ܡܡܝܬܐ ܠܗܕܡܝܢ ܕܥܠ ܐܪܥܐ. ܘܫܠܚܐ ܡܢܢ ܠܒܪܢܫܐ
ܥܬܝܩܐ. ܗܕܐ ܠܢ ܣܗܕ ܗܝ ܫܪܪܐ ܗܘ ܐܝܟ ܕܛܘܦܣܗ ܐܝܬܝܗ ܓܙܘܪܬܐ. ܟܬܒ
ܗܘܐ ܓܝܪ ܦܘܠܘܣ ܠܩܘܠܣܝܐ ܘܐܡܪ. ܕܓܙܘܪܬܐ ܕܒܡܫܝܚܐ ܡܥܡܘܕܝܬܐ ܐܝܬܝܗ.
ܕܒܗ ܠܒܪܢܫܢ ܥܬܝܩܐ ܡܫܠܚܝܢܢ ܡܢܢ. ܘܠܡܝܘܬܘܬܐ ܗܝ ܕܒܗ ܡܝܬܢ ܡܢ ܒܬܪ
ܡܦܘܠܬܢ ܕܡܢ ܦܪܕܝܣܐ. ܐܦ ܠܪܓܬܐ ܦܓܪܢܝܬܐ. ܐܝܟ ܕܠܥܘܪܠܘܬܐ ܡܕܡ
ܦܣܩܝܢܢ. ܘܩܒܪܝܢܢ ܠܗ ܒܡܝܐ ܡܡܝܬܢܝܬܗ ܕܚܛܝܬܐ. ܘܒܗ ܒܪܬܐ[1] ܡܬܩܒܪܝܢܢ
ܥܡ ܡܫܝܚܐ. ܘܚܕܬܐ ܘܡܬܝܠܕܝܢ ܡܢ ܪܝܫ ܩܝܡܝܢܢ. ܘܠܘܬ ܚܝܐ ܚܕܬܐ ܘܠܐ ܚܫܘܫܐ
ܡܫܬܪܗܒܝܢܢ. ܗܕܐ ܓܝܪ ܦܘܠܘܣ ܟܬܒ. ܕܒܗ ܐܬܓܙܪܬܘܢ ܓܙܘܪܬܐ ܕܠܐ ܒܐܝܕܝܐ.
ܒܫܠܚܐ ܦܓܪܐ ܕܒܣܪܟܘܢ. ܒܓܙܘܪܬܗ ܕܡܫܝܚܐ. ܘܐܬܩܒܪܬܘܢ ܥܡܗ ܒܡܥܡܘܕܝܬܐ.
ܘܒܗ ܩܡܬܘܢ ܥܡܗ ܒܗܝܡܢܘܬܐ[2] ܕܡܥܒܕܢܘܬܐ ܕܐܠܗܐ ܗܘ ܕܐܩܝܡܗ ܡܢ ܒܝܬ ܡܝܬܐ.
ܐܦ ܠܟܘܢ ܕܡܝܬܝܢ ܗܘܝܬܘܢ ܒܚܛܗܝܟܘܢ ܘܒܥܘܪܠܘܬܐ ܕܒܣܪܟܘܢ ܐܚܝܟܘܢ

1. Ms. ܒܗ ܒܪܬ. — 2. Ms. with point .· following.

mother, and cleave to his wife, and they two should be one flesh'[1]. This bodily birth circumcision renounces, which was given after the fall from the life in Paradise in the character of a remedy, and causes us to approach to the impassibility which existed during the residence in Paradise; by which we are named sons of God, inasmuch as it slays our members upon the earth, and puts off from us the old man. The truth itself, of which circumcision is a type, testifies to us; for Paul wrote to the Colossians and said that circumcision in Christ is baptism, whereby we put away from us our old man, and the mortality wherein we died after our fall from Paradise, and we also cut away the bodily desire as it were a kind of foreskin, and bury it in the waters which slay sin, and in the same way we are buried with Christ, and rise as new men and born afresh, and hasten to the new and, passionless life; for this is what Paul wrote : « In whom ye were circumcised with a circumcision not made with hands, by stripping off the body of your flesh, by the circumcision of Christ, and were buried with him in baptism, and rose in him through faith in the operation of God who raised him from the place of the dead; and you also, who had died in your sins and in the foreskin of your flesh, he quickened

1. Gen., II, 24.

ܥܡܗ. ܘܫܒܩ ܠܟܘܢ ܟܠܗܘܢ ܣܟܠܘܬܟܘܢ. ܚܙܐ ܐܢܬ ܕܐܒܕܢܐ ܕܥܘܪܠܘܬܐ ܐܝܬܝܗ̇
ܓܙܘܪܬܐ: ܘܡܥܒܪܢܘܬܐ ܐܝܬ ܒܗ̇ ܕܝܠܕܐ ܒܣܪܢܝܐ: ܘܕܒܘܣܡܐ ܕܡܝܘܬܘܬܐ ܕܦܓܪܐ. ܡܛܠ 158 v° b.
ܓܝܪ ܠܐ ܚܫܘܫܐ ܘܚܕܬܐ ܕܘܒܪܐ ܡܘܕܝܐ. ܐܝܟܢܐ ܕܗܘ ܫܪܪܗ ܕܡܥܡܘܕܝܬܐ ܚܘܝ. ܗ̇ܝ
ܕܛܘܦܣܐ ܕܝܠܗ̇ ܐܝܬܝܗ̇ ܓܙܘܪܬܐ. ܕܗ̇ܝ ܒܛܠܠܐ ܠܥܘܪܠܘܬܐ ܕܒܣܪܐ ܦܣܩܐ.
ܡܥܡܘܕܝܬܐ ܕܝܢ. ܠܥܘܪܠܘܬܐ ܕܢܦܫܐ. ܘܐܝܟ ܕܢܐܡܪ ܐܢܫ ܠܡܘܬܪܐ ܕܒܝܫܘܬܗ̇ ܡܘܒܕܐ.
ܘܐܝܟ ܗܕܐ ܓܝܪ ܐܝܬܝܗ̇ ܗܘܬ ܬܫܡܫܬܐ ܢܡܘܣܝܬܐ. ܘܩܝܡܐ ܕܥܡ ܐܒܪܗܡ.
ܘܕܐܝܠܝܢ ܕܡܢܗ ܕܦܓܪܢܐܝܬ ܗܘ[1] ܘܡܬܪܓܫܢܐܝܬ. ܡܢ ܩܕܡܝܐ ܡܫܬܡܠܝܐ
ܗܘܐ. ܡܩܕܡܐ ܗܘܐ ܕܝܢ ܡܪܫܡܐ ܣܘܟܠܐ ܬܐܘܪܝܐ. ܗܠܝܢ ܕܐܓܠܝܗ̇ ܘܐܫܠܡܗ̇
ܐܝܟ ܕܒܡܫܝܚܐ ܬܫܡܫܬܐ[2] ܪܘܚܢܝܬܐ ܘܡܬܥܠܝܢܝܬܐ ܕܡܢ ܪܓܫܐ. ܕܒܡܥܡܘܕܝܬܐ
ܡܬܓܙܪܝܢ ܓܙܘܪܬܐ ܡܬܥܠܝܢܝܬܐ. ܘܡܩܒܠܝܢ ܒܡܕܥܢ. ܕܠܐ ܬܘܒ ܐܝܬܝܢ
ܒܢܝܐ ܕܒܣܪܐ. ܒܢܝܐ ܓܝܪ ܕܐܠܗܐ ܡܫܬܡܗܝܢ. ܫܡܥ ܓܝܪ ܡܢܐ ܐܡܪ ܝܘܚܢܢ
ܗܘ ܪܥܡܐ ܘܫܝܦܘܪܐ ܕܡܠܐ ܐܠܗܝܬܐ. ܐܝܠܝܢ ܓܝܪ ܕܩܒܠܘܗܝ ܝܗܒ ܠܗܘܢ
ܫܘܠܛܢܐ. ܕܒܢܝܐ ܕܐܠܗܐ ܢܗܘܘܢ. ܠܐܝܠܝܢ ܕܗܝܡܢܘ ܒܫܡܗ. ܐܝܠܝܢ ܕܠܐ ܡܢ
ܕܡܐ. ܘܠܐ ܡܢ ܨܒܝܢܐ ܕܓܒܪܐ. ܐܠܐ ܡܢ ܐܠܗܐ ܐܬܝܠܕܘ. ܡܘܕܥ ܕܝܢ ܝܫܘܥ

1. Added in marg. — 2. Ms. ܠܬܫܡܫܬܐ.

with him, and he forgave you all your sins »[1]. You see that circumcision is the destruction of the foreskin, and contains a renunciation of fleshly birth and of the body's pleasure in mortality; for it confesses the passionless and new-fashioned life, as the actual truth of baptism showed, of which circumcision is a type, which in a shadow cuts away the foreskin of the flesh, while baptism cuts away the foreskin of the soul, and, so to speak, destroys its excessive wickedness. Such was the legal ceremony, and the covenant with Abraham, and of[2] his descendants, which by the ancients was carried out in a bodily and sensual fashion, but signified beforehand the allegorical conceptions, which the spiritual and suprasensual ceremony in Christ revealed and brought to pass, for through baptism we are circumcised with a suprasensual circumcision, and receive in our mind the privilege of being no longer sons of the flesh, for we are named sons of God. Hear what John the thunder and trumpet of the divine words says, « For those who received him he gave them power to become sons of God, those who believed on his name, who were born not of blood, nor of the will of man, but of God »[3]. Joshua[4] also the son of Nun, who typified Jesus who is God and our Saviour, shows this clearly, that circumcision is the baptism which is

1. Col., II, 11-13. — 2. Sic Syr. — 3. John, I, 12, 13. — 4. Syr. 'Jesus'.

ܠܗ ܠܡܫܝܚܐ܆ ܘܡܫܡܠܝ ܗܘ ܒܪܗ ܕܝܢ܇ ܗܘ ܕܐܬܦܫܛܬ ܐܝܬ ܗܘܐ ܕܐܠܗܐ ܦܪܘܩܢ ܡܫܝܚܐ܇
ܘܡܬܡܟܢܫܘܬܐ ܗܝ ܕܡܬܦܠܚܢܐ ܒܡܥܡܕܢܐ ܐܬܝܗܒܬ ܠܒܢܝ̈ ܐܝܣܪܝܠ. ܘܐܝܟ ܕܠܒܢܝ̈ܐ
ܡܢܟܪ ܕܠܐ ܚܫܝܫܘܬܐ. ܠܟܠܗܝܢ ܐܪܒܥܝܢ ܫܢܝ̈ܢ ܒܡܕܒܪܐ. ܡܛܠ ܕܝܢ ܕܐܬܕܒܪܘ ܫܢܝ̈ܢ
ܕܒܢܘ ܒܡܕܒܪܐ: ܓܕܫ ܠܒܢܝ̈ܐ ܕܡܢܗܘܢ ܐܬܝܠܕܘ. ܕܠܐ ܓܙܝܪ̈ܐ ܢܩܘܘܢ. ܟܕ ܫܪܐ.
ܥܠܝܗ ܗܘܐ ܠܗܘܢ ܠܡܓܙܪ. ܐܠܐ ܗܘܐ ܠܗ ܐܝܟ ܕܒܗ ܓܕܫܐ ܗܘܐ. ܐܠܐ ܟܕ ܠܗܢܐ
ܨܒܝܢܐ ܕܐܪܐ ܕܥܬܝܕ. ܡܕܒܪ ܠܗ ܐܠܗܐ ܠܡܓܠܝܘ. ܘܐܦܠܐ ܕܝܢ ܡܘܫܐ ܓܙܪ ܐܢܘܢ.
ܗܘ ܢܛܘܪܐ ܚܬܝܬܐ ܕܥܝܕ̈ܐ ܐܒܗ̈ܬܐ. ܗܘ ܕܦܩܕ ܕܟܠ ܗܘ ܐܢܫ ܕܡܠܩܛ ܩܝ̈ܣܐ
ܒܝܘܡܐ ܕܫܒܬܐ ܢܡܘܬ. ܗܘ ܕܟܠ ܡܕܡ ܩܕܡ ܝܕܥ ܗܘܐ. ܘܐܦ ܠܓܘܡܗܘܢ ܕܐܠܗܐ ܗܘ
ܕܐܡܪ. ܕܐܢܫ ܕܠܐ ܡܬܓܙܪ[1] ܒܒܣܪܐ ܕܥܘܪܠܘܬܗ ܒܝܘܡܐ ܬܡܝܢܝܐ. ܬܐܒܕ ܢܦܫܐ
ܗܝ ܡܢ ܥܡܗ. ܡܛܠ ܕܠܡܘܡܬܐ ܕܝܠܝ ܒܛܠܬ. ܘܐܦܠܐ ܬܘܒ ܝܫܘܥ ܗܘ
ܕܩܒܠ ܡܕܒܪܢܘܬܐ ܡܢ ܒܬܪ ܡܘܫܐ. ܓܙܪ[2] ܐܢܘܢ ܩܕܡ ܕܢܥܒܪܘܢ ܠܝܘܪܕܢܢ. ܐܠܐ
ܡܢ ܕܥܒܪܘ ܝܘܪܕܢܢ. ܗܝܕܝܢ ܢܣܒ ܣܟܝ̈ܢܐ ܕܫܘܥܐ ܘܦܣܩ ܡܢܗܘܢ ܥܘܪ̈ܠܘܬܗܘܢ.
ܘܗܕܐ ܓܠܝܐ ܗܝ. ܕܗܘ ܕܥܒܪ ܠܝܘܪܕܢܢ ܘܡܬܩܒܠܐ ܠܡܠܝܐ ܕܡܬܝܠܕ ܒܡܥܡܘܕܝܬܐ.
159 rº a. ܒܣܟܝܢܐ * ܕܫܘܥܐ ܡܬܓܙܪ. ܗܘ ܕܐܝܬܘܗܝ ܡܫܝܚܐ. ܡܛܠ ܗܘ ܓܝܪ ܕܡܠܐܟܘ

1. Ms. ܡܬܓܙܪܝܢ. — 2. Ms. ܓܙܪ

perfected in Christ, and was given to the sons of Israel as to a kind of sons without passibility; but, because they had lived forty years in the wilderness, it happened that the sons who were begotten by them remained uncircumcised, though it was possible for them to circumcise. But this did not happen by chance, but because God was directing this matter in order to reveal the future mystery; and neither did Moses circumcise them, the exact observer of the fathers' customs, who ordered that anyone who collected sticks on the sabbath-day should die[1], who knew all things beforehand, and among them the threat pronounced by God who said, « Whoever is not circumcised in the flesh of his foreskin on the eighth day, that soul shall perish from among its people, because it hath set at naught my covenant »[2]; nor yet did Joshua[3] again, who succeeded to the government after Moses, circumcise them before they crossed Jordan; but, after they had crossed Jordan, then he took knives of rock and cut away their foreskins from them. And this is plain, that he who has crossed Jordan and by the laver is admitted to regeneration is circumcised with a rock-knife, which is Christ : for « the

1. Num., XV, 32-35. — 2. Gen., XVII, 14. — 3. Syr. 'Jesus'.

ܕܐܠܗܐ. ܘܡܥܒܕܢܝܬܐ ܘܚܪܝܦܐ ܝܬܝܪ ܡܢ ܣܦܣܪܐ ܕܬܪܝܢ ܦܘܡܝ̈ܗ. ܐܝܟ ܡܠܬܗ
ܕܝܢ ܕܦܘܠܘܣ. ܐܦ ܡܫܝܚܐ ܟܐܦܐ ܐܝܬܘܗܝ. ܠܐ ܐܢܫ ܕܝܢ ܗܕܐ ܕܠܐ ܗܘܢܐ ܗܝ
ܢܣܒܪ. ܕܠܐ ܐܝܬ ܗܘܐ ܠܗܘܢ ܣܟܝ̈ܢܐ ܕܦܪܙܠܐ ܒܡܕܒܪܐ. ܡܙܝܢܝܢ ܗܘܘ ܓܝܪ.
ܘܩܛܠܝܢ ܕܩܝܡܝܢ ܠܘܩܒܠܗܘܢ. ܦܩܕܝܢ ܗܘܘ. ܚܙܝ ܬܘܒ ܘܒܐܪ̈ܙܐ ܐܚܪ̈ܢܐ ܠܗ
ܠܛܘܦܣܐ. ܐܡܪ ܓܝܪ ܛܘܒܢܐ ܦܘܠܘܣ. ܕܐܝܠܝܢ ܕܥܡܕܘ ܒܡܫܝܚܐ ܒܡܘܬܗ ܗܘ
ܥܡܕܘ. ܘܠܗ ܠܗܢܐ ܛܘܦܣܐ ܡܚܘܐ ܠܗ ܝܫܘܥ ܒܪ ܢܘܢ. ܣܟܝ̈ܢܐ ܓܝܪ ܗܠܝܢ
ܕܓܙܪ ܒܗܝܢ ܠܒܢܝ̈ ܐܝܣܪܝܠ. ܕܢܬܩܒܪ̈ܢ ܥܡܗ ܥܒܕ. ܕܒܗܕܐ ܢܚܘܐ. ܕܐܝܠܝܢ
ܕܥܡܕܝܢ ܒܫܡܗ ܕܝܫܘܥ ܐܠܗܐ ܫܪܝܪܐ: ܒܥܡܕܐ ܗܘ ܕܒܡܘܬܗ ܡܫܬܡܠܐ. ܒܗ
ܡܬܓܙܪܝܢ. ܟܕ ܠܗܘܢܐ ܕܟܬܒܐ ܡܒܨܝܢܢ. ܥܘܬܪܐ ܕܡܚܫܒܬܐ ܕܠܐ ܣܟܐ ܡܫܟܚܝܢܢ.
ܘܚܘܝܐ ܘܫܘܝܘܬܐ ܩܕܡܝܬܐ ܕܛܘ̈ܦܣܐ ܥܡ ܫܪܪܐ. ܘܡܫܒܚܝܢܢ[1] ܠܚܕ ܐܠܗܐ
ܝܗܘܒܐ ܕܕܝܬܩ̈ܐ ܬܪ̈ܬܝܢ. ܘܗܝ ܕܐܝܟܢܐ ܬܘܒ ܟܕ ܡܬܩܪܒܝܢܢ ܠܣܚܬܐ
ܐܠܗܝܬܐ ܘܠܡܘܠܕܐ ܕܡܢ ܕܪܝܫ: ܘܡܫܠܚܝܢܢ ܡܢܢ ܠܒܪܢܫܢ ܥܬܝܩܐ: ܘܡܬܩܪܝܢܢ
ܡܢ ܡܫܝܚܐ ܠܦܬܘܪܐ ܐܪ̈ܙܢܝܐ: ܘܠܚܡܐ ܡܠܐܟܝܐ ܘܫܡܝܢܝܐ ܐܟܠܝܢܢ. ܗܘ
ܗܘ ܝܫܘܥ ܒܪ ܢܘܢ ܚܘܝܗ ܠܢ ܠܐܪܙܐ ܗܢܐ. ܡܢ ܟܕ ܓܝܪ ܡܥܒܪܢܗܘܢ

1. Ms. om. ܘ

Word of God is living, and effectual and sharp beyond a two-edged knife »[1]; and according to Paul's saying Christ also is a rock[2]. Let no one hold the unreasonable supposition that they had no iron-knives in the wilderness; for they were armed, and slew those who opposed them. Mark again the same type in other mysteries also; for the blessed Paul said, « Those who were baptized in Christ were baptized in his death »[3], and Joshua[4] the son of Nun presents the same figure, for he provided that the knives with which he circumcised the sons of Israel should be buried with him, that thereby he might show that those who are baptized in the name of Jesus the true God with the baptism that is completed in his death are by it circumcised. And, when we examine the sense of Scripture, we find an unlimited abundance of thoughts, and a primary union and agreement of the types with the truth, and praise the one God, the giver of the two covenants[5]. And, as to the manner again in which we on being admitted to the divine laver and regeneration and putting off from us our old man are both invited by Christ to the mystic table and eat the angelic heavenly bread, Joshua[4] the son of Nun himself again showed us this mystery. For,

1. Heb., IV, 12. — 2. I Cor., X, 4. — 3. Rom., VI, 3. — 4. Syr. 'Jesus'. — 5. διαθήκας.

ܕܓܡܘܪܝܢ ܓܙܘܪܬܗܘܢ ܗܝ ܕܒܣܟܝܢܐ ܕܟܐܦܐ. ܗܝܕܝܢ ܡܢ ܚܛܬܐ ܕܐܪܥܐ ܕܡܘܠܟܢܐ
ܩܕܡܝܬ ܗܢܘܢ ܕܐܬܓܙܪܘ ܐܟܠܘ. ܘܥܒܕܘ ܦܨܚܐ ܠܘ ܒܚܡܝܪܐ ܥܬܝܩܐ. ܐܠܐ

G 2 75 v a. L 65 r a. ܒܚܡܝܪܐ ܕܟܝܐ ܘܫܪܝܪܐ. ܘܐܝܟܢܐ ܕܝܫܘܥ
ܡܫܝܚܐ ܟܕ ܐܟܠ ܦܨܚܐ ܢܡܘܣܝܐ ܥܡ
ܬܠܡܝܕܘܗܝ: ܘܗܘܐ ܡܫܡܠܐ ܢܡܘܣܐ:
G 2 75 v b ܘܒܡܨܥܬܐ ܢܣܒ ܠܚܡܐ ܕܐܘܟܪܣܛܝܐ:
ܘܠܟܣܐ ܒܪܟ: ܘܫܠܡ ܠܦܨܚܐ ܢܡܘܣܝܐ:
ܫܘܪܝܐ ܘܡܥܠܬܐ ܕܕܒܚܐ ܚܕܬܐ ܘܡܬܝܕܥܢܝܬܐ
ܢܣܒ. ܗܟܢܐ ܐܦ ܟܕ ܝܫܘܥ ܒܪܗ ܕܢܘܢ.
L 65 r b. ܐܝܟ ܕܒܛܘܦܣܐ ܘܪܘܫܡܐ ܠܫ ܡܢ
ܡܢ ܚܛܬܐ ܚܕܬܐ ܦܛܝܪܐ ܘܥܒܕ ܠܗ
ܦܨܚܐ (ܥܒܕ ܦܨܚܐ[1]). ܡܐܟܘܠܬܐ
ܥܬܝܩܬܐ ܕܡܢܢܐ ܦܣܩܬ. ܘܒܗ ܒܗܘ
ܝܘܡܐ ܫܠܡܬ. ܗܟܢܐ ܕܝܢ ܒܟܠܗܝܢ ܗܘ
ܛܘܦܣܐ ܠܫܪܪܐ ܚܘܝ. ܘܠܡܐ ܗܘ ܕܐܦ

ܕܡܫܒܐ ܦܠܐܘܪܐ. ܡܢ
ܐܠܦܪܐ ܕܠ—ܬܐ
ܐܦܘܪܟܣܝܣ ܡܫܡܠܝܐ.
ܡܢ ܫܘܐܠܐ * ܕܬܠܡܝܕܐ܀

ܘܐܝܟܢܐ ܕܝܫܘܥ ܡܫܝܚܐ: ܟܕ ܐܟܠ
ܦܨܚܐ ܢܡܘܣܝܐ ܥܡ ܬܠܡܝܕܘܗܝ:
ܘܗܘܐ ܡܫܡܠܝܐ ܗܘܐ ܢܡܘܣܐ.
ܘܡܥܠܬܐ ܠܐܘܟܪܣܛܝܐ * ܘܫܘܪܝܐ ܣܡ:
ܡܢ ܫܠܡ ܠܦܨܚܐ ܢܡܘܣܝܐ: ܫܘܪܝܐ
ܘܡܥܠܬܐ ܕܕܒܚܐ ܚܕܬܐ ܡܬܝܕܥܢܝܬܐ ܢܣܒ.
ܗܟܢܐ ܐܦ ܟܕ ܝܫܘܥ ܒܪ ܢܘܢ: ܐܝܟ ܕܒܪܘܫܡܐ
ܘܪܘܫܡ ܘܛܘܦܣܐ ܦܛܝܪܐ: ܠܫ ܡܢ ܚܛܬܐ
ܚܕܬܐ ܠܗ ܦܛܝܪܐ[2]. ܥܒܕ ܗܘܐ ܦܨܚܐ.
ܡܐܟܘܠܬܐ ܥܬܝܩܬܐ ܕܡܢܢܐ ܦܣܩܬ.
ܘܒܗ ܒܗܘ ܝܘܡܐ ܫܠܡܬ܀

1. Ms. om. — 2. G (2) ܠܦܛܝܪܐ.

after they had crossed the Jordan and been circumcised with knives of rock, then for the first time those who were circumcised ate of the wheat of the land of promise, and celebrated the Passover, not with the old leaven, but with the pure true leaven : and, as, when Jesus Christ ate the legal Passover with his disciples and thereby fulfilled the law, and ⌈took the bread of thanksgiving in the midst, and blessed⌉[1] the cup, and put an end to the legal Passover, the new[2] suprasensual sacrifice received a beginning and entrance, so also, when Joshua[3] the son of Nun as in a kind of prefigurement and type kneaded[4] unleavened loaves out of new wheat and kept the Passover, the old eating of manna ceased, and on that same day came to an end. Thus in every single point the type set forth the truth. It is proper also for us to hear the actual words of divine Scripture :

1 A. V. G. 2 L. 'blessed in the midst the *eucharistia* and' — 2 A. V. (G 15) 'spiritual' — 3. Syr. 'Jesus'. — 4. A. V. G. L. ins. 'and made'.

ܠܗܘܢ ܠܚ̈ܒܠܐ ܕܗܠܝܢ ܠܗܘܢ ܢܥܒܕܘܢ. ܘܥܒܕܘ ܠܗܘܢ ܒܢ̈ܝ ܐܝܣܪܝܠ ܦܨܚܐ ܒܐܪܒܥܣܪܐ
ܡܢ ܪܡܫܐ. * ܡܢ ܡܥܪ̈ܒܝ ܐܝܪܝܚܘ. ܒܥܒܪܐ ܕܝܘܪܕܢܢ ܒܦܩܥܬܐ. ܘܐܟܠܘ ܡܢ 159 r° b.
ܥܠܠܬܐ[1] ܕܐܪܥܐ. ܘܒܬܪ ܝܘܡܐ ܐܟܠܘ ܡܢ ܠܐ ܚܡ̈ܝܥܬܐ ܕܦܨܚܐ. ܘܒܗ ܒܝܘܡܐ
ܗܘ. ܐܬܒܛܠ ܡܢܢܐ. ܡܢ ܒܬܪ ܕܐܟܠܘ ܡܢ ܚܛ̈ܐ ܘܦܐܪ̈ܐ ܕܐܪܥܐ. ܘܠܐ ܬܘܒ
ܐܝܬܝܗܘܢ ܗܘܐ ܡܢܢܐ ܠܒܢ̈ܝ ܐܝܣܪܝܠ. ܘܗܝ ܬܘܒ ܕܒܬܡܝܢܝܐ ܡܬܓܙܪ ܗܘܐ
ܗܘ ܕܡܬܝܠܕ. ܢܘܗܪܐ ܡܚܘܐ ܕܗܝ ܓܙܘܪܬܐ ܛܘܦܣܐ ܐܝܬܝܗ̇ ܕܚ̈ܝܐ ܕܠܐ
ܚܫܘܫܘܬܐ. ܕܒܗ̇ ܫܪܝܪܐܝܬ ܚܝܝܢ. ܠܐ ܗܠܝܢ ܕܒܥܘܠܡܐ ܕܐܝܠܝܢ ܕܡܬܝܠܕܝܢ
ܠܚܒܠܐ. ܒܩܝܡܬܐ ܓܝܪ ܠܝܬ ܙܘܘܓܐ. ܘܐܦܠܐ ܕܡܙܕܘܓܝܢ. ܐܠܐ ܐܝܟ
ܡܠܐܟ̈ܐ ܕܒܫܡܝܐ ܐܝܬܝܗܘܢ. ܗܘ ܓܝܪ ܬܡܝܢܝܐ. ܗܘ ܐܝܬܝܗܘܝ ܫܘܪܝܐ ܕܒܗ ܩܡ
ܡܪܢ. ܟܕ ܠܩܝܡܬܐ ܕܝܠܢ ܗܘܐ ܪܫܝܬܐ. ܗܘ ܓܝܪ ܕܒܬܡܝܢܝܐ ܡܬܓܙܪ: ܗܘ
ܕܐܝܬܝܗܘܝ ܫܘܪܝܐ ܕܥܠܡܐ ܕܥܬܝܕ. ܡܬܬܥܠܐ ܠܗ ܡܢ ܥܠܡܐ ܗܢܐ. ܗܘ
ܕܠܡܢܚܬܗ ܗܘܐ ܫܒܝܥܝܐ. ܗܘ ܕܫܘܠܡܗ ܡܩܪܒ ܠܢ. ܠܘܬ ܗܘ ܝܘܡܐ ܕܫܘܪܝܐ
ܘܬܡܝܢܝܐ. ܕܒܗܘܢ ܐܝܬܝܗܘܢ ܚ̈ܝܐ ܠܐ ܚܫܘܫܐ. ܘܠܗܝ ܕܦܪܘ ܘܣܓܘ ܠܐ ܝܕܥ.
ܗܠܝܢ ܐܝܬܝܗܝܢ ܐܝܟ ܕܠܐ ܕܡܣܬܒܪܝܢ. ܗܠܝܢ ܕܟܕ ܓܙܘܪܬܐ ܐܬܝܗܒܬ[2] ܠܥܒ̈ܕܝ

1. Ms. ܥܠܠܬܗ̇. — 2. Ms. ܐܬܝܗܒ.

« And the sons of Israel celebrated the Passover on the fourteenth day from the evening, to the west of Jericho, beyond Jordan in the plain. And they ate of the produce of the land, and the next day they ate of the unleavened loaves of the Passover. And that same day the manna was taken away, after they had eaten of the wheat and the fruits of the land, and the sons of Israel had no longer manna »[1]. The fact again that he who was born was circumcised on the eighth day shows clearly that that circumcision is a type of the life of impassibility in which we truly live, not the life that is spent by those who are born to destruction; « for in the resurrection there is no marriage, nor yet persons given in marriage, but they are as the angels in heaven »[2] : for the eighth day itself is the beginning also on which our Lord rose, when he became firstfruits for our resurrection. He who is circumcised on the eighth day, which is the beginning of the future world[3], is raised above this world, for the rest of which the seventh day was appointed, the end of which brings us to that day which is the beginning and the eighth, on which is the impassible life, and he does not know the words, « Be fruitful and multiply »[4]. These, we think, are the

1. Josh., v, 10-12. — 2. Matth., xxii, 30. — 3. Cf. ep. 79, 80. — 4. Gen., i, 28.

ܐܫܬܡܠܠ. ܐܠܐ ܕܝܢ ܐܢܬ ܐܝܟ ܡܢ ܕܡܘܠܦܢ ܠܐܠܗ̈ܝܬܐ ܚܒܝܒ ܐܢܬ. ܐܦ ܡܕܡ
ܪܒ ܘܡܥܠܝ ܡܫܟܚ ܐܢܬ ܠܡܣܬܟܠܘ܀

ܘܡܢ ܫܘܐܠܐ ܕܬܡܝܢܝܐ. ܕܐܝܟܢܐ ܙܕܩ ܠܢ ܠܡܣܬܟܠܘ ܠܗܝ ܕܡܢ ܦܪܘܩܢ
ܒܐܘܢܓܠܝܘܢ ܐܬܐܡܪܬ. ܕܗܘܝܬ ܡܬܐܘܐ ܠܒܥܠܕܝܢܟ ܒܥܓܠ. ܥܕ ܥܡܗ ܐܢܬ
ܒܐܘܪܚܐ܀ ܡܦܩ ܒܪܘܚܐ܀

ܢܦܠ ܗܘ ܕܝܢ ܠܛܟܣܐ ܕܫܘ̈ܐܠܝܟ[1] ܕܐܦ ܒܟܠܐ ܗܘ ܫܘܐܠܟ ܐܚܪܢܐ ܢܡܠܠ
ܡܠܬܐ ܕܒܬܪܝܬܐ. ܡܛܠ ܗܝ ܕܐܡܝܪܐ ܒܐܘܢܓܠܝܘܢ ܡܢ ܦܪܘܩܢ ܡܦܝܣܢܘܬܐ
ܘܡܠܟܢܘܬܐ. ܕܗܘܝܬ ܡܬܐܘܐ ܠܒܥܠܕܝܢܟ ܒܥܓܠ. ܥܕ ܥܡܗ ܐܢܬ ܒܐܘܪܚܐ.
ܕܠܡܐ ܢܫܠܡܟ ܒܥܠܕܝܢܟ ܠܕܝܢܐ. ܘܕܝܢܐ ܢܫܠܡܟ ܠܡܫܡܫܢܐ. ܘܬܦܠ ܒܒܝܬ
ܐܣܝܪܐ. ܘܡܢ ܬܡܢ ܠܐ ܬܦܘܩ ܥܕܡܐ ܕܬܬܠ ܫܡܘܢܐ ܐܚܪܝܐ. ܗܕܐ ܦܩܘܕܬܐ
ܩܪܝܒ ܡܟܝܠ. ܗܘ ܟܕ ܗܘ ܐܝܬܘܗܝ ܗܘ ܕܐܡܪ. ܕܠܡܢ ܕܨܒܐ ܕܢܕܘܢ ܥܡܟ ܘܢܣܒ
ܟܘܬܝܢܟ. ܫܒܘܩ ܠܗ ܐܦ ܡܪܛܘܛܟ. ܒܪܡ ܕܝܢ ܗܕܐ ܠܥܡܠܐ ܪܒܐ ܣܢܝܩܐ. ܠܗܕܐ ܗܘ
159 v° a. ܕܢܟܠܐ ܘܢܦܣܘܩ ܣܘܪ̈ܚܢܐ ܕܚܛܝܬܐ. ܗܘ ܓܝܪ ܕܐܡܪ * ܗܟܢܐ ܐܝܬܘܗܝ.
ܐܢܗܘ ܕܩܐܡ ܐܢܬ ܥܡܗ ܕܝܢܐ ܕܝܠܟ ܕܡܫܟܢܐ: ܘܟܠܗ ܕܝܢܐ ܪܒ ܐܢܬ: ܡܟܝܠ

1. Ms. ܕܫܘܐܠܟ.

things which through circumcision were given to the sons of Israel. But you perhaps, conversant as you are in divine things, can think of something else that is greater and more sublime.

And next the eighth question, how we ought to understand the saying of our Saviour in the gospel, « Agree with thine adversary quickly, while thou art in the way with him »[1]. The defence.

It agrees with the order of your questions that we should also shortly refer to your other question about the words spoken by our Saviour in the gospel by way of persuasion and advice, « Agree with thine adversary quickly, while thou art in the way with him, lest thine adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison, and thou shalt not come out thence till thou pay the last mite »[2]. This commandment is almost the same which says, « He that will sue thee and take away thy tunic, let him have thy coat also »[3]. However this needs a great effort in order that we may restrain and cut away the corruptions of sin. For what he said is like this. « If you are standing in the

1. Matth., v. 25. — 2. *Ibid.*, 25, 26. — 3. *Ibid.*, 40.

ܐܬܠܒܟ ܕܥܡܗ ܕܝܢܐ. ܐܬܬܥܝܪ ܒܐܘܪܚܐ. ܘܐܫܬܚܠܦ ܡܢ ܒܥܠܕܒܒܘܬܐ ܕܠܘܬ
ܒܥܠܕܒܒܟ. ܠܫܝܢܐ. ܟܕ ܡܬܒܩܐ ܐܢܬ ܠܠܐ ܝܕܝܥܘܬܗ ܕܚܪܬܐ. ܕܠܡܐ ܦܣܩܐ
ܕܠܡܐ ܦܣܩܐ ܠܩܘܒܠܟ. ܘܡܫܠܡܢܘܬܐ ܢܫܠܡܟ ܒܥܠܕܒܒܐ ܠܕܝܢܐ ܐܝܟ ܡܚܝܒܐ.
ܘܬܦܠ ܙܒܢ ܠܦܘܬ ܐܣܟܝܢ ܚܘܒܐ. ܘܕܝܢܐ ܢܫܠܡܟ ܠܡܫܡܫܢܐ. ܘܗܟܢܐ ܬܬܪܕܐ
ܥܕܡܐ ܕܬܦܪܘܥ ܫܡܘܢܐ ܐܚܪܝܐ. ܥܝܕܐ ܓܝܪ ܐܝܬ ܠܡܩܪܐ ܠܦܠܣܐ ܕܢܚܫܐ.
ܗܘ ܕܐܝܬܘܗܝ ܒܨܝܪܐ. ܫܡܘܢܐ. ܠܗܢܐ ܣܘܟܠܐ ܕܝܢ ܡܫܪܪ ܦܪܝܫܐܝܬ ܗܘܐ ܐܦ ܠܘܩܐ.
ܘܡܫܡܠܝܐ ܐܝܟ ܕܣܦܩ ܐܢܐ ܠܝ ܡܣܟܠܢܘܬܐ. ܕܢܐܡܪ ܠܡܠܘܗܝ ܢܩܝܡ.
ܠܡܢܐ ܕܝܢ ܡܢ[1] ܢܦܫܟ ܠܐ ܕܐܢ ܐܢܬ ܟܐܢܐܝܬ. ܡܐ ܕܝܢ ܕܐܙܠ ܐܢܬ ܥܡ ܒܥܠܕܒܒܟ
ܒܐܘܪܚܐ ܠܘܬ ܕܝܢܐ. ܗܒ ܐܬܥܡܠܐ ܘܐܫܬܪܐ ܡܢܗ. ܕܠܡܐ ܢܓܪܘܪܟ ܠܘܬ ܕܝܢܐ.
ܘܕܝܢܐ ܢܫܠܡܟ ܠܡܬܒܥܢܐ. ܘܡܬܒܥܢܐ ܢܪܡܝܟ ܒܝܬ ܐܣܝܪܐ. ܘܐܡܝܢ ܐܡܝܢ
ܐܡܪ ܐܢܐ ܠܟ. ܕܠܐ ܬܦܘܩ ܡܢ ܬܡܢ. ܥܕܡܐ ܕܬܦܪܘܥ ܫܡܘܢܐ ܐܚܪܝܐ. ܗܘ ܓܝܪ
ܕܠܗܘ ܕܕܐܢ ܥܡܟ ܡܛܠ ܟܘܬܝܢܝܟ: ܠܡܫܠܚ ܐܦ ܡܪܛܘܛܟ: ܘܒܚܝܠܐ ܣܓܝܐܐ
ܠܡܙܟܐ ܠܥܠܘܒܘܬܗ ܕܗܘ ܕܥܡܟ ܡܬܚܪܐ. ܕܚܟܡܬܐ ܡܥܠܝܬܐ ܘܪܡܬܐ ܐܝܬܝܗ.
ܗܘ ܓܝܪ ܕܪܗܛܐ ܕܠܘܬ ܕܝܢܐ ܠܚܘܕ ܐܬܒܝܢ: ܘܫܠܡܘܬܐ ܠܦܘܬ ܚܝܠܐ ܕܐܝܬ ܠܟ:

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court that is trying the case itself, and are prosecuting before the judge, and are altogether wrapt up in the court, rouse yourself on the way, and change from enmity towards your adversary to agreement, considering the uncertainty of the issue, lest you have to submit to an adverse verdict, and the adversary on the contrary part deliver you to the judge as one that is guilty, and you fall some time under sentence, and the judge deliver you to the officer, and so you be chastised until you pay the last mite » (it is the custom to term the bronze coin that is the smallest a mite). Luke also clearly confirms this sense, and for perfect understanding it seems to me sufficient to cite his actual words : « But why dost thou not of thyself judge righteously? But, when thou art going with thine adversary on the way to the judge, make it thy business to be quit of him, lest he deliver thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into prison. And verily, verily I say unto thee that thou shalt not come out thence till thou pay the last mite »[1]. To strip off your cloak also for the man who has a suit with you about your tunic and with great power overcome the rapacity of him who is contending with you is an act of sublime and exalted wisdom. Think only of getting rid of the running to the judge

1. Luke, XII, 57-59.

ܐܝܟܢܐ ܕܠܐ ܐܫܠܛܬ ܐܢܬ ܠܟ ܡܪܐ: ܗܕܐ ܕܒܥܠܕܒܒܟ ܠܐܘܒܕܐ. ܐܘ ܠܐܬܪܥܝܘ ܠܡܫܬܠܡܢܘܬܟ.
ܐܘ ܠܐܬܪܥܝܘܗܝ. ܗܕܐ ܕܝܢ ܥܠ ܥܡܠܐ ܘܠܐܘܬܐ ܕܦܝܠܘܣܘܦܘܬܐ[1] ܣܢܝܩܐ. ܠܘ ܓܝܪ
ܒܠܚܘܕ ܗܘ ܕܠܐ ܢܗܘܐ ܒܥܠܕܒܒܐ ܦܩܕ. ܐܠܐ ܕܢܫܘܐ ܐܦ ܠܒܥܠܕܒܒܝܢ.
ܘܒܥܝܪܘܬܐ ܢܗܘܐ ܢܛܪܝܢ ܘܟܠܝܢ ܠܚܡܬܐ. ܘܒܥܓܠ ܕܒܥܠܕܒܒܘܬܐ ܢܥܕܟ
ܢܘܪܐ ܘܠܒܥܠܕܒܒܐ ܕܩܝܡܝܢ ܒܫܘܝܘܬܐ ܢܪܥܐ. ܡܫܡܠܝܐ ܕܝܢ ܕܫܚܝܡܐ ܕܗܕܐ: ܒܐܣܟܡܐ
ܕܦܘܫܩܐ ܗܝ ܐܝܬܝܗ. ܐܢܫܝܢ ܓܝܪ ܠܡܠܬܐ ܗܕܐ ܥܠܝܬܐܝܬ ܢܣܒܘܗ. ܐܡܪܝܢ

ܕܒܥܠܕܒܒܗ ܕܒܪܢܫܐ ܐܝܬܘܗܝ ܡܥܗܕܢܘܬܐ
ܗܝ ܕܡܢ ܬܐܪܬܗ. ܗܕܐ ܐܡܪ ܡܪܢ. ܐܝܟܢܐ
ܕܡܐ ܕܚܛܝܬ ܐܘ ܨܒܝܬ ܠܡܚܛܐ. ܐܫܬܘܐ
ܠܒܥܠܕܒܒܟ. ܗܢܘ ܕܝܢ. ܩܒܠ
ܡܪܬܝܢܘܬܐ ܕܡܢ ܬܐܪܬܟ. ܐܝܟܢܐ ܕܡܥܗܕܐ
ܠܟ ܘܥܕܠܐ ܠܟ. ܐܢ ܚܛܝܬ. ܐܘ ܨܒܝܬ. ܘܐܢ
ܕܐܗܡܝܬ ܥܠ ܡܥܗܕܢܘܬܐ ܕܡܢ ܬܐܪܬܟ.
ܘܠܐ ܐܬܛܦܝܣܬ ܘܠܐ ܐܬܟܣܣܬ. ܠܐ ܐܫܬܘܝܬ.
ܐܠܐ ܕܒܝܫܐ ܡܫܬܡܫܬ ܒܥܠܕܒܒܐ
ܠܒܥܠܕܒܒܟ.

V 310 v° (J 184 v° a). ܓܝܪ ܕܒܥܠܕܒܒܘ ܕܝܠܢ ܐܝܬܘܗܝ.
ܚܛܝܬܐ ܕܡܢ ܬܐܪܬܐ. ܗܕܐ ܐܡܪ ܡܪܢ.
ܘܐܝܟܢܐ ܕܡܫܟܠ ܒܟ ܚܒܪܟ ܬܐܪܬܐ
ܠܒܥܠܕܒܒܟ. ܗܢܘ ܕܐܬܪܥܝ. ܕܩܒܠ
ܡܪܬܝܢܘܬܐ ܕܡܢ ܬܐܪܬܟ. ܐܝܟܢܐ ܕܡܥܗܕܐ
ܠܟ ܘܡܬܟܬܫܐ ܐܝܟ ܕܠܡܫܬܦܢܐ
ܕܚܛܝܬ. ܐܘ ܐܝܟ ܕܠܗܘܢ ܕܨܒܝܬ ܕܬܚܛܐ. ܐܢ
G 159 v° b. ܕܝܢ ܠܐ ܬܬܡܣܟ * ܠܡܥܗܕܢܘܬܐ ܘܬܬܟܣܣ
ܐܢܬ ܠܟ. ܠܐ ܡܫܬܘܐ ܐܢܬ ܠܒܥܠܕܒܒܟ.
ܐܠܐ ܡܬܦܠܓܬ ܡܬܚܪܐ ܐܢܬ ܥܡ

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and duly preventing it during the time that is pressing upon you, when[1] you are not master of yourself, either to ruin your enemy or to reconcile him; and this needs the labour and toil of philosophy. For he commands us not only not to become adversaries, but to agree with our adversaries, and by watchfulness to keep guard over and restrain wrath, and quickly assuage the fire of enmity, and reconcile our present enemies by agreement. This is the simple conclusion of this in the form of exposition; for some have taken this saying in a higher sense. They say that a man's adversary is the reminder that comes from his conscience, and our Lord says this : « When ⌈you sin or wish to sin[2], agree with your adversary »; that is, accept the admonition that comes from your conscience, when it reminds you and blames you, if you have sinned or wished to sin; and, if you neglect the reminder from your conscience, and do not obey nor ⌈restrain yourself[3], you do not agree

1. We rather require 'before'. There is probably some error in this sentence. — 2. A. v. (G) 'your neighbour offends against you'. — 3. A. v. (V) 'be admonished'.

ܒܒܥܠܕܒܒܟ. ܗܟܢܐ ܐܦ ܒܗܘܫܥ ܢܒܝܐ
ܟܬܝܒ. ܕܐܬܥܫܢ ܐܦܪܝܡ ܥܠ ܒܥܠܕܒܒܗ
ܘܛܥܐ ܕܝܢܐ. ܡܛܠ ܕܫܪܝ ܕܢܐܙܠ ܒܬܪ
ܣܪܝܩܘܬܐ. ܗܟܢܐ ܐܦ ܦܘܠܘܣ
ܠܪܗܘܡܝܐ[1] ܟܬܒ ܗܘܐ ܘܐܡܪ. ܕܬܬܪܐܝܬܢ
ܣܗܕܐ· ܐܘܟܝܬ ܡܦܩܐ ܪܘܚܐ· ܒܝܘܡܐ
ܕܕܐܢ ܐܠܗܐ ܟܣܝܬܐ ܕܒܢܝܢܫܐ. ܗܝ ܕܝܢ
ܕܐܡܪ ܕܥܕܡܐ ܕܐܝܬܝܟ ܥܡܗ ܒܐܘܪܚܐ· ܗܕܐ
ܬܪܥܝܬܐ ܐܝܬ ܠܗ· ܕܥܕܡܐ ܠܥܠܡܐ
ܗܢܐ. ܐܘܪܚܐ ܕܝܢ ܡܢ ܟܠܗܘܢ ܒܢܝܢܫܐ
ܡܬܕܪܟܐ. ܗܟܢܐ. ܘܠܐ ܬܬܟܠܐ ܡܢ
ܡܡܪܝܢܘܬܐ ܕܬܬܪܐܝܬܟ. ܐܢ ܕܝܢ ܡܟܠܝܬ ܠܗ
ܐܝܬ ܘܥܒܪ ܐܢܬ ܠܗ ܠܥܠܡܐ ܗܢܐ. ܗܝ
ܬܪܥܝܬܐ ܕܥܕܟ ܒܥܠܕܒܒܐ ܐܚܝܕܐ ܠܟ ܩܕܡ
ܕܝܢܐ. ܘܡܩܛܪܓܐ ܠܟ ܩܕܡ ܕܝܢܐ.
ܘܐܚܝܕܐ ܚܪܡܗ ܕܚܝܒܐ ܠܟ. ܘܡܫܬܠܡܬ
ܐܢܬ ܠܬܫܢܝܩܐ ܕܠܐ ܫܠܡܝܢ. ܗܠܝܢ ܕܠܐ

ܘܦܬܟܡܐ ܒܟܠܗ ܗܘ ܕܐܡܪ ܦܘܠܘܣ.
ܕܬܬܪܐܝܬܐ ܕܡܠܝ ܣܗܕܐ ܐܦ ܢܦܫܐ ܪܘܚܐ.
ܒܝܘܡܐ ܗܘ ܕܒܗ ܕܐܢ ܐܠܗܐ ܟܣܝܬܐ
ܕܒܢܝܢܫܐ. ܗܢܘ ܕܝܢ ܕܡܬܬܪܐܝܬ ܠܟ.
ܗܝ ܕܝܢ ܕܥܕ ܥܡܗ ܐܝܬ ܒܐܘܪܚܐ. ܐܘܪܚܐ
ܠܥܠܡܐ ܗܢܐ ܩܪܐ ܕܐܝܟ ܕܒܐܘܪܚܐ ܥܠܝܗܘܢ
ܒܢܝܢܫܐ ܥܒܪܝܢ ܒܗ. ܘܗܕܐ ܐܡܪ. ܕܥܕ
ܒܥܠܡܐ ܗܢܐ ܐܝܟ ܕܒܐܘܪܚܐ ܪܕܐ ܐܢܬ.
ܩܒܠ ܡܡܪܝܢܘܬܐ ܗܝ ܕܡܢ ܬܬܪܐܝܬܟ
ܘܠܐ ܬܟܦܘܪ. ܘܐܢ ܬܟܦܘܪ ܐܢܬ ܠܥܠܡܐ
ܟܕ ܠܐ ܐܬܬܦܝܣܬ: ܗܝ ܬܬܪܐܝܬܟ ܒܛܘܟܣܐ
ܕܒܥܠܕܒܒܐ ܐܚܝܕܐ. ܩܕܡ ܕܝܢܐ ܡܩܛܪܓܐ
ܠܟ. ܘܐܚܝܕܐ ܠܟ ܬܚܝܬ ܕܝܢܗ ܘܕܝܢܐ ܡܫܠܡ
ܠܟ. ܘܗܘ ܕܝܢܐ ܡܫܠܡ ܠܟ ܠܬܫܢܝܩܐ.

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with your adversary, but rather use force against your adversary. So also is it written in the prophet Hosea : « Ephraim used force against his adversary and forgot judgment, because he began to go after vanity »[1]. So also Paul wrote to the Romans and said : « Our conscience beareth witness, or maketh defence, on the day on which God shall judge the secrets of men »[2]. The words, 'as long as thou art in the way with him', have this meaning, 'as far as this world extends', and the way is trodden by all men : ⌜and this is what he said : « While you are walking in this world as on a way,[3] accept the reminder that comes from your conscience and do not refuse it. If you refuse it and pass out of this world ⌜without having agreed[3], the conscience will take the place of an adversary and accuse you before the judge and place you under his sentence, and ⌜the judge will deliver you to the torture[4];

1. Hos., v, 11. — 2. Rom., ii, 15, 16. — 3. A. v. (G) om. — 4. A. v. (G) 'you will be delivered to unending judgments'.

ܘܗܠܝܢ ܠܐ ܣܓܝ ܗܘܝ ܠܟ. ܐܠܘ ܒܗܠܟܬܐ
ܕܥܠܡܐ ܚܕܐ ܘܡܬܬܐܡܢܘܬܐ ܥܡ ܐܬܠܝܟ.
ܘܡܒܠܟ ܡܬܚܢܢܘܬܐ ܕܡܚܝܒ[1].
ܗܕܐ ܝܘܚܢܢ ܐܘܢܓܠܝܣܛܐ ܐܡܪ
ܒܐܓܪܬܗ. ܕܐܢ ܬܐܪܬܢ ܠܐ ܚܝܒܐ ܠܢ.
ܦܪܗܣܝܐ ܐܝܬ ܠܢ ܠܘܬ ܐܠܗܐ܀

ܡܬܦܝܣ ܗܘܘ ܠܟ. ܐܠܐ ܡܛܠ ܕܐܘܡܝܬܐ
ܠܗܠ ܒܒܠܒܒܟ ܕܥܘܠܐ ܗܕܐ ܕܒܥܠܡܐ.
ܟܕ ܡܪܬܝܢܘܬܐ ܡܬܩܪܒܐ ܗܘܬ ܠܟ. ܘܗܕܐ
ܒܐܘܡܝܬܐ ܠܐ ܩܒܠܬ ܗܘܝܬ. ܗܕܐ ܕܝܢ
ܐܦ ܝܘܚܢܢ ܐܘܢܓܠܝܣܛܐ ܟܬܒ ܗܘܐ
ܘܐܡܪ. ܕܐܢ ܬܐܪܬܢ ܠܐ ܬܚܝܒܢ ܠܢ. ܦܪܗܣܝܐ
ܐܝܬ ܠܢ ܠܘܬ ܐܠܗܐ܀

ܘܬܘܒ ܫܘܐܠܐ ܕܬܫܥܐ. ܡܛܠ ܗܝ ܕܐܝܟܢܐ ܙܕܩ ܠܢ ܕܢܣܬܟܠ[2] ܠܗܝ ܕܡܢ ܦܘܠܘܣ ܒܐܓܪܬܐ ܩܕܡܝܬܐ ܕܠܘܬ ܩܘܪܢܬܝܐ ܐܡܝܪܐ. ܕܟܠ ܚܛܗܐ ܕܢܚܛܐ ܒܪܢܫܐ ܠܒܪ ܡܢ ܦܓܪܗ ܐܝܬܘܗܝ. ܗܘ ܕܝܢ ܕܡܙܢܐ ܒܦܓܪܗ ܗܘ ܚܛܐ܀ ܡܦܩ ܒܪܘܚܐ܀

ܡܛܠ ܕܝܢ ܕܨܒܝܬ ܕܬܬܦܫܩ ܠܟ ܐܦ ܗܝ ܐܚܪܬܐ ܕܐܡܝܪܐ ܠܚܟܝܡܐ ܦܘܠܘܣ ܒܐܓܪܬܐ ܩܕܡܝܬܐ ܕܠܘܬ ܩܘܪܢܬܝܐ: ܕܟܠ ܚܛܗܐ ܕܢܚܛܐ ܒܪܢܫܐ ܠܒܪ ܡܢ ܦܓܪܗ ܐܝܬܘܗܝ: ܗܘ ܓܝܪ ܕܡܙܢܐ ܒܦܓܪܐ ܕܝܠܗ ܚܛܐ. ܐܬܒܩܐ ܒܡܦܩܢܘܬܐ ܡܦܫܩܢܝܬܐ ܘܦܫܝܛܬܐ. ܕܐܒܗܝܢ ܩܕܝܫܐ. ܕܐܝܟ ܕܒܦܘܣܩܢܐ ܠܗܕܐ ܢܣܒܝܢ. ܐܢܫܝܢ ܡܢ

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and these things would not have befallen you if you had made union with your adversary in this way of the world, when admonition was offered to you, and you did not accept this in agreement. This John the Evangelist also wrote in an epistle and said : « If our conscience condemneth us not, we have confidence towards God »[1].

And next the ninth question, as to how we ought to understand the words used by Paul in the first epistle to the Corinthians, « Every sin that a man may sin is outside his body; but he who committeth fornication sinneth against his body »[2]. The defence.

Since you wished to have that other saying of the wise Paul also explained to you which is made in the first epistle to the Corinthians, « Every sin that a man may sin is outside his body, for he who committeth fornication sinneth against his own body », examine the explanatory and easy exposition of our holy fathers, who take this as a decree. Some say that Paul's

1. I John, III, 21. — 2. I Cor., VI, 18.

ܐܦܢܝ ܕܢܚܘܐ ܕܦܘܠܚܢܗ ܗܘܐ ܐܠܗܘܬ ܗܘܐ. ܘܡܚܘܐ ܕܙܢܝ ܣܘܓܐܐ ܠܙܢܝܘܬܐ
ܕܙܢܝܘܬܐ. ܡܢ ܚܛܗܐ ܕܫܪܟܐ ܐܚܪܢܐ. ܘܡܛܠܗܢܐ ܠܡܚܝܠܐ ܕܡܣܬܠܡܝܢ. ܕܢܩܘܡܘܢ
ܠܬܘܪܨܐ ܡܕܚܠ. ܘܐܝܟ ܗܘ ܕܡܕܚܠܬܐ ܐܡܪ. ܕܗܝ ܕܙܢܝܘܬܐ ܚܛܝܬܐ ܕܦܓܪܐ
ܐܝܬܝܗ. ܘܐܝܟ ܕܗܢܝܢ ܕܫܪܟܐ ܠܒܪ ܡܢ ܦܓܪܐ ܐܝܬܝܗܝܢ. ܘܟܕ ܠܗ ܡܩܛܘܠܐ
ܐܝܕܗ ܡܛܫܫ ܒܕܡܐ. ܘܒܦܓܪܐ ܕܝܠܗ ܚܛܐ. ܘܐܟܠܩܪܨܐ ܠܠܫܢܗ ܒܥܒܬܐ. ܐܝܟ
ܕܒܕܡܐ ܡܛܫܐ. ܐܠܐ ܠܟܠܗ ܗܘ ܕܡܙܢܐ ܐܡܪ. ܒܟܠܗ ܦܓܪܗ ܒܥܡܩܐ ܕܚܛܝܬܐ 160 r° a.
ܡܛܡܫ. ܘܐܝܟ ܕܒܩܕܪܐ ܕܡܠܐ ܣܪܝܘܬܐ ܗܘ ܠܗ ܡܫܪܐ. ܡܛܠ ܗܢܐ ܘܐܦ ܗܘ
ܕܡܙܢܐ. ܒܗܝ ܕܣܒܪ ܕܟܠܗ ܐܬܛܢܦ ܘܐܬܛܡܐ. ܠܡܥܡܘܕܝܬܐ ܪܗܛ. ܐܝܟܢܐ
ܕܠܗ ܠܟܘܡܬܐ ܕܛܘܠܫܐ ܢܫܝܓ. ܐܝܟܢܐ ܕܡܠܫܝܢܐ ܠܐ ܥܒܕ: ܘܠܐ ܓܢܒܐ ܘܠܐ
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intention was this, to show the offence of fornication to be something greater than all other sins, and therefore he frightens those that are weak in order that they may rise to reformation, and by way of deterrent says that fornication is a sin of the body, and as if the other sins are outside the body, and, though a murderer defiles his hand with blood, and sins against his own body, and a slanderer immerses his tongue in calumny as in blood, yet he who commits fornication, he says, dips his whole body in the mire of sin, and lets it down as into a pot that is fall of putrid matter; therefore too he who commits fornication also, in that he thinks that the whole of him has been defiled und polluted, runs to the laver in order to wash off the stain itself of the pollution, which a slanderer or a robber or a thief never does, for they do not think that their body is polluted and defiled by the sin: for Paul, wishing to show that the offence of fornication is higher than the other sins, used this expression and said, « The other sins are outside the body; for he who commits fornication sins against his body ». But certain others say that this is the meaning of the saying that he who commits fornication sins against his own body, that is, that he offends against the structure of the body, and, so to speak, against the very formation of man, and

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ܒܠܚܘܕ ܕܐܝܟܢܐ ܡܢ ܡܫܘܕܪܘܬܐ ܕܙܪܥܐ ܒܨܝܪܐ. ܫܘܪܝܐ ܢܣܒܐ ܚܝܘܬܐ ܗܕܐ ܪܒܬܐ
ܘܡܡܠܠܢܝܬܐ. ܗܘ ܕܝܢ ܒܪܢܫܐ. ܘܗܕܐ ܠܗܘܢ ܐܝܬܝܗ ܗܝ ܕܒܦܘܫܩܗ ܣܘܟܠܐ. ܘܐܡܪ
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ܠܦܓܪܝܟܘܢ[2] ܐܝܟ ܕܠܡܐܡܪ. ܕܗܕܡ ܡܢ ܡܫܝܚܐ ܐܢܘܢ. ܘܗܦܟ ܡܢ ܗܕܐ ܐܡܪ. ܕܠܐ ܚܙܝܢ ܐܢܘܢ
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ܐܢܘܢ ܕܦܓܪܐ ܕܝܠܟܘܢ ܗܕܡܐ ܐܢܘܢ ܐܢܐ ܐܦ ܗܕܡܘܗܝ ܕܡܫܝܚܐ: ܘܐܥܒܕ ܐܢܐ ܠܗܘ
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ܕܝܢ ܫܩܠܬ ܐܢܐ ܗܕܡܐ ܕܡܫܝܚܐ. ܘܦܓܪܐ ܒܗܕܡܘܗܝ ܕܡܫܝܚܐ ܡܬܢܣܒ.

1. Ms. ܘܪܘܝܘܬܐ. — 2. Ms. ܠܦܓܪܝܟܘܢ.

the very mystery of the beginning of birth (for it is indeed an ineffable and all-glorious mystery and is known to God alone, how from the emission of a small seed this great and rational animal, that is to say man, takes a beginning); and this, they say, is the meaning of the words 'sins against his body': « and abstain, I pray you, so to speak, from doing despite to the formation of nature, from which your body too also sprang, by unlawful intercourse; for you forget that you are acting madly against yourself, for this act is in truth one of madness and drunkenness ».

This is what these say. But others say better, as I also judge their interpretation to be the highest, that is the nearest to the apostle's meaning. Paul desired, so to speak, to show that the sin of fornication is beyond forgiveness; and above this he says, « Know ye not that your bodies are members of Christ? », and he turns reprovingly and says, « ⌜Shall I[1] then take a member of Christ and make it a member of ⌜a harlot[2]? »[3]: and by this he

1. A. v. (G) 'Wilt thou'. — 2. A. v. V) 'fornication. Far be it'. — 3. I Cor., vi, 15.

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ܕܡܢܗ ܓܢܒ ܘܕܝܠܗ ܪܓܪܓ. ܗܘ ܕܝܢ
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ܕܐܝܬܘܗܝ ܒܗܕܡܗ[2] * ܕܡܫܝܚܐ. ܟܠ
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ܐܬܚܛܝܘ. ܓܘܕܦܐ[3] ܕܝܢ ܐܘ ܦܘܠܚܢ
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ܦܘܠܚܢܐ. ܐܝܟܢܐ ܕܐܦ ܠܒܪ ܒܥܡܪܐ
ܡܬܝܩܪ ܒܩܘܒܠܐ ܕܡܘܗܒܬܐ ܗܘܐ

1. Ms. ܡܬܐܠܨܝܢ. — 2. Ms. ܒܗܕܡܘܗܝ. — 3. Ms. pl. — 4. Ms. ܕܡܬܪܚܩܝܢ.

showed that he who commits fornication offends against the members of Christ; and so he goes on to say, « Every sin that a man may sin is outside the body, but he who commits fornication sins against his own body ». A slanderer or a thief or a robber or a covetous man sins against a man by slandering him or by stealing his property or by desiring his goods; but he who commits fornication sins against his own body, that is against a member of Christ. Every sin distresses God, and men are reckoned to have sinned against him. These however are human sins, and have been committed as it were against men. But blasphemy or idolatry, and contempt and neglect of the sacred service, and things like these, are, we say, acts of impiety against God, and they are believed, so to speak, to be without

ܡܢܢܝ. ܗܟܝܠ ܕܐܦܠܐ ܡܫܬܟܚܐ ܐܝܟ
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ܗܟܢܐ ܗܟܝܠ ܐܦ ܦܘܠܘܣ ܨܒܐ
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ܚܛܗܐ ܗܘ ܕܙܢܝܘܬܐ. ܐܝܟܢܐ ܓܝܪ ܕܐܢ ܚܕ
ܢܣܒ (ܐܢܫ)[2] ܙܢܝܬܐ ܢܥܠܝܗ ܠܗܝܟܠܐ
ܐܘ ܠܢܘܣܐ ܕܩܕܝܫܐ: ܘܬܡܢ ܢܓܘܪ
ܠܙܢܝܘܬܐ: ܠܗ ܒܠܚܘܕ ܕܙܢܝܘܬܐ ܐܠܐ
ܘܕܪܫܥܐ ܢܬܕܝܢ. ܐܝܟ ܡܢ ܕܛܢܦ
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ܒܙܢܝܘܬܐ ܕܠܚܘܕܝܗ ܡܫܬܒܩܐ. ܐܡܬܝ
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1. Ms. ܕ. — 2. Ms. om. — 3. Ms. pl.

forgiveness, as also Eli the priest and old in days who was negligent concerning his sons, who were evil men as it is written and unlawfully offended against the divine service; for[1] he testified to them and said, « If a man sin against a man, they shall pray to the Lord for him : but, if he sin against the Lord, to whom shall they pray for him? »[2] So therefore Paul also wishes to make it appear that the sin of fornication is committed against Christ himself : and just as, if a man take a harlot and bring her into the holy temple of the Saviour of all, and there commit fornication, he will not merely be called to account for fornication, but also judged for impiety as having polluted the illustrious and holy place, so also he who commits fornication before believing in Christ and writing him as his leader commits fornication

1. Sic Syr. — 2. I Reg., II, 25.

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ܐܠܐ ܕܙܢܝܘܬܐ ܡܬܬܪܫܐ܆ ܐܝܟ ܡܢ ܕܡܨܥܠ ܡܛܠ ܕܓܘܫܡܐ ܡܬܬܪܫܐ܂ ܐܠܐ ܡܬܪܫܝܢܐ

ܗܕܡܐ ܕܡܫܝܚܐ ܘܥܒܕ ܠܗ ܗܕܡܐ ܕܙܢܝܘܬܐ܂ ܐܝܟ ܗܘ ܕܠܗܕܡܘܗܝ

ܕܙܢܝܘܬܐ܀ ܕܡܫܝܚܐ ܡܨܥܠ܂ ܡܛܠܗܕܐ ܒܗܕܐ

ܬܪܥܝܬܐ ܡܬܝܚܝܕ ܦܘܠܘܣ ܐܡܪ܆ ܕܗܘ ܕܡܙܢܐ ܒܦܓܪܐ ܕܝܠܗ ܚܛܐ܂ ܡܚܕܐ ܡܢ ܡܚܕܐ ܒܡܨܥܝܬܐ ܠܐ ܣܡ ܐܢܫ܂ ܘܐܡܪ[1]܆ ܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܕܦܓܪܟܘܢ ܗܝܟܠܐ ܕܪܘܚܐ ܕܒܟܘܢ ܐܝܬܘܗܝ܆ ܗܘ ܕܐܝܬ ܠܟܘܢ ܡܢ ܐܠܗܐ܂ ܘܠܐ ܐܝܬܝܟܘܢ ܐܢܬܘܢ ܠܟܘܢ܂ ܐܙܕܒܢܬܘܢ ܓܝܪ ܒܕܡܝܐ܂ ܫܒܚܘ ܗܟܝܠ ܠܐܠܗܐ ܒܦܓܪܟܘܢ܂ ܡܒܝܢܐ ܗܝ ܡܕܝܢ܆ ܕܒܝܕ ܣܝܡܬ ܒܢܝܐ ܕܪܘܚܐ܂ ܗܘ ܕܐܝܬܘܗܝ ܪܘܚܐ ܕܡܫܝܚܐ܂ ܘܗܝܟܠܐ ܗܘܝܢ ܕܐܠܗܐ܂ ܘܐܝܟ ܡܐ ܕܐܡܝܪ܆ ܒܠܒܘܬܢ ܥܡܪ ܡܫܝܚܐ܂ ܘܠܐ ܐܢܫ ܕܝܢ ܢܐܡܪ܆ ܕܗܘ ܕܐܟܠ ܩܪܨܐ ܘܗܘ ܕܚܛܦ܆ ܗܘ ܡܢ ܠܠܫܢܐ܆ ܗܘ ܕܝܢ ܐܝܕܐ ܒܠܚܘܕ ܡܛܢܦ܂ ܠܐ ܓܝܪ ܚܕ ܗܘ ܚܕ ܐܝܬܘܗܝ ܛܢܦܘܬܐ܂ ܐܦܠܐ ܚܕ ܗܘ ܚܕ ܟܘܡܪܐ ܘܣܝܢܐ܂ ܘܐܦ ܐܢ ܚܕ ܗܘ ܚܕ ܢܬܠ܆ ܐܠܐ ܠܐ ܫܘܝܐܝܬ ܒܟܠܗ ܦܓܪܐ ܚܕ ܛܢܦܘܬܐ ܡܬܚܒܪܐ܂ ܘܟܠܗ ܗܝܟܠܐ ܕܐܠܗܐ ܐܝܟ ܕܠܡܐܡܪ ܡܬܛܢܦ܂ ܗܘ ܓܝܪ ܕܡܙܢܐ ܥܡ ܗܝ ܕܡܙܢܝܐ܂

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only; but, when he has through adoption been inserted in Christ's body, he is not only charged on account of fornication, but is also accused of impiety, as ⌜doing despite to the members of Christ[1]. Therefore it is with this meaning that Paul says, « He who commits fornication sins against his own body ». Immediately without any intervening words he went on to say, « Know ye not that your body is the temple of the Spirit that is in you, which ye have from God? And ye are not your own, for ye were bought with a price. Praise God therefore in your body »[2]. Accordingly it is plain that through the adoption of the Spirit, which is the Spirit of Christ, we both become a temple of God, and, as it is said, « Christ dwelleth in our hearts »[3]; and let no one say that he who slanders and he who robs pollutes the one the tongue, the other the hand only; for the pollution is not the same, nor are the stain and the mire the same; and, even if we allow it to be the same, yet the pollution does not affect the whole body equally, nor is the whole temple of God so to speak defiled. For he who commits fornication with a woman who commits fornication intertwines his whole body.

1. A. v. (V) 'taking a member of Christ and making it a member of fornication'. — 2. I Cor., VI, 19, 20. — 3. Eph., III, 17.

160 v° a. [Syriac text illegible]

1. Erasure after [illegible]. — 2. Ms. [illegible].

This objection the blessed Paul demolished beforehand by having recourse to the divine Scriptures and saying, « They two shall be one flesh » [1]. That the sin and pollution of the other sins and those of fornication are not the same, but that the sin that arises from fornication is far removed from these, because it renders the man who commits fornication with his body, or with the temple of God, suddenly void of divine grace, this is clearly signified by the story of Samson. He even before his conception received a commandment by the voice of an angel, his mother being barren and his father Manoah [2]; and, when he had been conceived and grown up, his affairs were determined according to the commandment of the angel who appeared; for he said, « Thou shalt observe and not drink either wine or strong drink, and thou shalt not eat aught that is defiled; for lo! thou shalt conceive and shalt bear a son, and iron shall not go up upon his head, because the boy is a Nazirite unto God from thy womb » [3]. And he grew up and became very great, and he was blessed by the Lord, and the Spirit of God was upon the boy, through whom he wrought marvellous and glorious deeds. But,

1. I Cor., VI, 16. — 2. Sic Syr. — 3. Jud., XIII, 4, 5.

ܕܥܒܪ ܥܩܒܗ ܠܢܡܘܣܐ ܐܠܗܝܐ ܗܘܐ. ܘܛܝܒܘܬܐ ܕܪܘܚܐ ܩܕܝܫܬܐ. ܠܐ ܫܒܩܬ
ܗܘܬ. ܣܠܩܬ ܐܝܟ ܕܙܢܝܘܬܐ.· ܕܝܢ ܡܢ ܛܝܒܘܬܐ ܕܪܘܚܐ ܥܪܛܠܗ. ܩܕܡܝܬ ܓܝܪ ܥܒܪ
ܥܠ ܢܡܘܣܐ.· ܗܘ ܕܦܩܕ ܠܒܢ̈ܝ ܐܝܣܪܝܠ.· ܕܠܐ ܘܳܠܐ ܕܐܢܬ̈ܬܐ ܕܢܘܟܪ̈ܝܢ
ܠܫܒ̈ܛܝܗܘܢ ܠܙܘܘܓܐ ܠܡܣܒ.· ܗܢܘܢ ܕܐܝܬܝܗܘܢ ܗܘܘ ܥܡ̈ܡܐ ܕܚܕܪ̈ܝܗܘܢ.·
ܐܝܠܝܢ ܕܐܪܥܗܘܢ ܝܪܬܘ. ܐܡܪ ܓܝܪ ܫܡܫܘܢ.· ܕܚܙܝܬ ܐܢܬܬܐ ܕܫܦܝܪܐ ܒܬܡܢܬܐ.·
ܡܢ ܒܢ̈ܬܐ ܕܦܠܫ̈ܬܝܐ. ܗܫܐ ܣܒܘܗ̇ ܠܝ ܐܢܬܬܐ. ܘܐܡܪ ܠܗ ܐܒܘܗܝ. ܠܡܐ ܠܐ
ܐܝܬ ܐܢܬܬܐ ܒܒܝܬܐ ܕܐܚ̈ܝܟ ܕܥܡܟ ܕܬܣܒ: ܕܐܙܠܬ ܐܢܬ ܠܘܬ ܦܠܫ̈ܬܝܐ ܥܘܪ̈ܠܐ
ܕܬܣܒ ܠܟ ܐܢܬܬܐ.· ܒܪܡ ܕܝܢ ܠܐ ܐܦܝܣܘܗܝ. ܐܠܐ ܘܠܡܘܟܠ ܐܙܠܘ ܥܡܗ.·
ܠܡܟܘܪܘ ܕܠܐ ܢܡܘܣܐ ܢܟܝܪܘܬܐ. ܘܐܠܗܐ ܦܣ ܡܢ ܕܢܫܬܡܠܐ ܗܘܐ ܕܗܝܐ ܒܝܫܬܐ ܠܡܣܥܪܘ
ܢܥܘܦ.· ܐܝܟܢܐ ܕܠܦܠܫ̈ܬܝܐ ܢܦܪܘܥ ܐܢܘܢ.· ܘܐܦ ܠܐ ܨܒܝܢ ܒܢ̈ܝ ܐܝܣܪܝܠ.
ܡܥܠܢܘܬܗ ܓܝܪ ܕܫܡܫܘܢ.· ܥܠܬܐ ܗܘܬ ܠܐܚܒܠܘܬܗܘܢ. ܟܕ ܕܝܢ ܐ̇ܙܠܝܢ ܗܘܘ
ܘܡܫܬܡܠܝܢ ܗܘܘ ܠܡܘܟܠ ܗܘ ܕܡܟܘܪܘ.· ܐܣܛܝ ܩܠܝܠ ܡܢ ܐܘܪܚܐ.· ܘܦܓܥ
ܒܗ ܐܪܝܐ ܘܩܛܠܗ. ܐܝܟ ܕܐܢܫ ܢܩܛܘܠ ܓܕܝܐ ܙܥܘܪܐ. ܘܡܣܗܕ ܟܬܒܐ ܐܠܗܝܐ.
ܕܐܬܚܝܠܬ * ܥܠܘܗܝ ܪܘܚܗ ܕܡܪܝܐ. ܐܘ ܟܡܐ ܐܝܟ ܡܫܠܡܢܘܬܐ ܕܝܘܢ̈ܝܐ ܐܣܬܪܬ[1].· 160 v° b

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when he began to transgress the law of the Lord, the other sins were worthy of forgiveness, and the grace of the Spirit did not yet depart from him; but the sin of fornication rendered him bereft of the grace of the Spirit. First he transgressed against the law which commands the sons of Israel that it is not right to take in marriage women alien to their tribes, who[1] were the peoples round them whose land they inherited. For Samson said, « I have seen a beautiful woman in Timnath, of the daughters of the Philistines : now, take her for me to wife ». And his father said to him, « Is there not a woman in the house of thy brethren of thy people to take, that thou goest to the uncircumcised Philistines to take thee a wife? »[2] : however, they did not persuade him, but on the contrary even went with him to make the unlawful betrothal. And God suffered this wickedness to be carried out, in order that he might requite the Philistines, even against the wish of the sons of Israel; for Samson's going down became an occasion for their destruction. But, as they were going along and were bent on making the betrothal, he turned a little out of the way, and he came upon a lion and killed him as a man might kill a little kid. And the divine Scripture states that 'the Spirit of the Lord worked mightily upon him', or according to the text

1. Some words have perhaps fallen out. The pronoun in masc. — 2. Jud., XIV, 2, 3.

ܕܐܨܠܚ ܐܘܪܚܗ ܪܘܚܗ ܕܡܪܝܐ. ܘܟܕ ܠܘܩܒܠ ܢܡܘ̈ܣܐ ܐܠܗܝ̈ܐ ܐܬܚܪܝ. ܠܐ ܫܒܩܬܗ
ܛܝܒܘܬܐ ܕܪܘܚܐ ܩܕܝܫܐ. ܒܪܡ ܕܝܢ. ܠܘ ܙܢܝܘܬܐ ܐܝܬܝܗ̇ ܗܘܬ. ܗܝ
ܕܡܬܛܠܒܐ ܚܫܝܒܝܢ ܗܘܘ. ܐܠܐ ܙܘܘܓܐ. ܘܬܘܒ ܒܡܫܬܝܐ ܕܡܫܬܘܬܐ. ܫܘܐܠܐ
ܡܕܡ: ܡܬܠܘܗܝ ܕܝܢ ܦܠܐܬܐ ܪܡܐ. ܘܫܐܠ ܠܗܢܘܢ ܦܠܫܬܝܐ. ܟܕ ܐܣܝܡ ܠܗܘܢ
ܡܘܗܒܬܐ. ܘܐܫܬܘܕܝ ܠܗܘܢ ܢܚܬܐ ܘܐܣܛܠܘܬܐ ܕܟܡܐ ܘܟܡܐ. ܐܢܗܘ ܕܦܫܪܐ ܕܦܠܐܬܐ
ܗܝ ܢܐܡܪܘܢ ܠܗ. ܐܢ ܕܝܢ ܡܢ ܥܩܪܗ̇ ܢܫܟܚܘܢ ܘܠܐ ܢܐܡܪܘܢ. ܘܠܩܘܒܠܐ ܕܐܝܟ
ܗܠܝܢ ܫܩܠ ܢܬܠܘܢ. ܗܢܘ ܠܡ ܗܠܝܢ. ܗܢܘܢ ܕܝܢ. ܠܐ ܐܫܟܚܘ ܦܘܫܩܗ ܕܫܘܐܠܐ.
ܐܠܐ ܡܦܝܣܝܢ ܠܐܢܬܬܐ ܗܝ ܕܐܬܚܒܪܬ ܠܗ. ܕܒܢܟܠܐ ܡܢܗ ܦܘܫܩܗ ܕܦܠܐܬܐ
ܕܦܠܐܬܐ. ܘܬܘܕܥ ܐܢܝܢ ܠܗܘܢ. ܗܝ[1] ܕܐܦ ܗܘܬ. ܘܡܟܝܠ ܙܕܩ ܗܘܐ. ܕܢܬܬܒܥܘܢ ܗܢܘܢ
ܠܒܘܫܐ. ܐܡܪ ܓܝܪ ܟܬܒܐ ܩܕܝܫܐ. ܕܐܬܟܫܪܬ ܥܠܘܗܝ ܪܘܚܗ ܕܡܪܝܐ. ܘܢܚܬ
ܠܐܫܩܠܘܢ. ܘܩܛܠ ܬܡܢ ܬܠܬܝܢ ܓܒܪܝܢ. ܘܢܣܒ ܡܐܢܝܗܘܢ. ܘܝܗܒ ܢܚܬܝܗܘܢ
ܠܗܢܘܢ ܕܦܫܩܘ ܠܗ ܦܠܐܬܐ. ܚܙܝ ܠܟ ܕܝܢ ܐܦ ܗܪܟܐ. ܐܝܟܢܐ ܐܡܪ ܕܐܬܟܫܪܬ
ܥܠܘܗܝ ܪܘܚܗ ܕܡܪܝܐ. ܡܛܠ ܕܒܩܪܒܐ ܩܛܠ ܠܗܠܝܢ ܕܢܘܟܪܝܢ ܠܫܪܒܬܗ.

1. Ms. ܗܘ.

contained in other manuscripts, 'the Spirit of the Lord prospered his way'[1]; and, though he opposed himself to God's laws, the grace of the Holy Spirit did not abandon him. However it was not fornication on which they were bent, but marriage. And again at the wedding-feast he composed a certain question, or rather[2] a riddle, and asked it of those Philistines, fixing gifts for them and promising them so many garments and articles of clothing, if they told him the solution of that riddle; but, if they failed to find the origin of it and did not tell it, on the other hand he appointed a similar present for them to give. So much for what he did : but they could not find the interpretation of the question; but they persuade the woman who had been united to him to get the answer to the riddle from him by a trick, and make this known to them, as was in fact done. And thereupon those garments had to be exacted from him; for the holy Scripture said, « The spirit of the Lord came mightily upon him; and he went down to Ascalon, and there killed thirty men; and he took their spoils, and gave their garments to those who interpreted the riddle to him »[3]. Now mark here again also how it said that the spirit of the Lord came mightily upon him, because he killed men alien to his race in fight, since God, as we have said, permitted this

1. Jud., XIV, 6. — 2. μᾶλλον. — 3. Jud., XIV, 19.

ܟܕ ܠܗܠܝܢ ܐܝܟ ܡܕܡ ܕܐܡܪܢ܀ ܦܪܝܫܐܝܬ ܗܘܐ ܠܗ ܠܗܘܐ. ܕܗܠܝܢ ܐܢܫ̈ܐ ܢܐܒܕܘܢ܀ ܐܝܟ
ܐܢܫܝܢ ܕܐܠܨܘ ܠܗ ܠܐܝܣܪܝܠ. ܘܥܠ ܟܠ ܣܘܥܪܢܐ ܪܒܐ ܘܬܡܝܗܐ ܘܡܫܒܚܐ
ܕܥܒܕ ܗܘܐ ܡܬܘܕܐ ܟܬܒܐ ܘܐܡܪ. ܕܐܬܟܫܪܬ ܪܘܚܗ ܕܡܪܝܐ ܥܠܘܗܝ. ܟܕ ܕܝܢ ܢܚܬ
ܠܥܙܐ ܐܝܟ ܕܟܬܝܒ: ܘܚܙܐ ܬܡܢ ܐܢܬܬܐ ܙܢܝܬܐ ܘܥܠ ܠܘܬܗ܀ ܒܗܝܢ ܟܕ ܒܗܝܢ
ܒܥܒ̈ܕܐ ܡܨܠܚ̈ܢܐ ܗܘܐ܀ ܘܒܗܘܢ ܟܕ ܒܗܘܢ ܒܨܠܚܘܬܐ ܛܒ̈ܬܐ ܡܬܦܪܓ ܗܘܐ. ܘܒܚܝܠܐ
ܣܓܝܐܐ ܠܘܬ ܣܘܥܪ̈ܢܐ ܕܕܐܝܟ ܗܠܝܢ ܡܬܩܕܡ ܗܘܐ. ܟܕ ܐܠܗܐ ܡܓܪܓ ܗܘܐ
ܠܗ ܠܘܬ ܗܠܝܢ. ܒܪܡ ܕܝܢ ܠܐ ܡܘܣܦ ܗܘ ܟܬܒܐ ܐܠܗܝܐ ܡܢ ܒܬܪ ܙܢܝܘܬܐ܀
ܥܠ ܐܝܠܝܢ ܕܥܒܕ ܡܨܠܚܢ̈ܘܬܐ ܗܘ̈ܝ ܐܘܪ̈ܚܗ܀ ܕܐܬܟܫܪܬ ܥܠܘܗܝ ܪܘܚܗ[1] ܕܡܪܝܐ. ܕܕܐܝܟ
ܗܢܐ ܓܝܪ ܐܝܬܘܗܝ ܚܛܗܐ ܕܙܢܝܘܬܐ܀ ܗܘ ܕܒܦܓܪܐ ܡܬܓܡܪ. ܗܢܘ ܕܝܢ ܕܠܘܬ ܐܠܗܐ
ܡܬܚܛܐ܀ ܕܪܘܚܐ ܩܕܝܫܐ ܡܛܪܕ. ܡܛܠܗܢܐ ܐܦ ܚܟܝܡܐ ܦܘܠܘܣ ܐܡܪ܀ ܕܗܘ
ܕܙܢܐ ܒܦܓܪܗ ܕܝܠܗ ܚܛܐ. ܠܘ * ܐܝܟ ܕܝܢ ܕܫܪܟܐ ܕܚܛ̈ܗܐ ܠܐ ܡܬܚܝܒܢܐ 161 r° a.
ܐܢܘܢ. ܟܠܗܘܢ ܓܝܪ ܡܦܘܠܬܐ ܕܡܢ ܡܠܟܘܬܐ ܐܝܬ ܠܗܘܢ. ܐܠܐ ܡܛܠ
ܗܝ ܕܐܬܐܡܪܬ ܗܘܐ ܡܬܪܓܪܓ ܗܘܐ ܕܢܚܘܐ܀ ܕܒܝܫܐ ܗܝ ܙܢܝܘܬܐ܀ ܘܨܒܐ ܕܠܟܠ
ܐܝܟ ܕܡܢ ܥܩܪܐ ܡܕܡ܀ ܠܗ ܠܚܫܐ ܨܒܐ ܗܘܐ ܕܢܥܩܘܪ. ܡܛܠ ܕܙܢܝܘܬܐ

1. Ins. in marg.

same thing, that these men should perish, as men who had oppressed Israel: and at every great and wonderful and glorious deed that he did Scripture stated and said that the Spirit of the Lord came mightily upon him[1]. And, after he had gone down to Gaza as is written[2], and had there seen a harlot and gone in to her, he shone with the same brilliant deeds and was resplendent with the same good successes, and with great power advanced to such acts, God instigating him to these. Nevertheless after the fornication on the occasion of the successes gained by him the divine Scripture no longer stated that the spirit of the Lord came mightily upon him; for the sin of fornication which is committed against the body, that is which is a sin against God, is of such a kind as to drive away the Holy Spirit. Wherefore also the wise Paul too says, « He who commits fornication sins against his own body », not as if the other sins were not objects of condemnation, for all of them contain a falling from the kingdom, but for the reason that was stated he was desirous to show that fornication is evil, and he wished to eradicate the passion itself from every man, as from some root; because the

1. Jud., xv, 14. — 2. Id., xvi, 1.

ܩܘܪܢܬܝܐ. ܕܗܘܐ ܣܢܝܐܝܬ ܗܘܘ. ܐܡܪ ܓܝܪ.. ܕܐܝܟ ܗܝ ܡܫܬܡܥܐ ܒܟܘܢ ܙܢܝܘܬܐ:
ܘܙܢܝܘܬܐ ܕܐܝܟ ܗܕܐ. ܗܝ ܕܐܦܠܐ ܒܝܬ ܥܡܡܐ ܡܫܬܡܗܐ. ܐܝܟܢܐ ܕܐܢܫ ܐܢܬܬܐ
ܕܐܒܘܗܝ ܢܗܘܐ ܠܗ. ܘܫܪܝ ܡܢ ܒܥܠܕܒܒܘܬܐ ܕܐܝܟ ܗܕܐ. ܡܛܠ ܗܝ ܕܣܟܠܘܬܐ ܕܠܐ
ܢܡܘܣܐ. ܘܡܛܝ ܠܘܬ ܟܠ ܟܠܗ ܙܢܝܘܬܐ. ܒܣܟܝܢܐ ܪܘܚܢܝܬܐ ܡܬܚܫܚ. ܘܠܪܘܫܥܐ
ܕܕܐܝܟ ܗܢܐ. ܠܪܘܡܐ ܐܪܝܡ. ܚܙܝ ܠܡܪܚܡܢܘܬܗ ܚܬܝܬܬܐ ܕܐܠܗܐ. ܐܝܟܢܐ
ܕܒܬܫܥܝܬܐ ܕܫܡܫܘܢ. ܡܚܕܐ ܓܝܪ ܕܙܢܝ ܗܘܐ. ܛܝܒܘܬܐ ܕܚܝܠܐ
ܡܩܕܫܢܐ ܕܪܘܚܐ ܥܢܕܬ ܡܢܗ. ܒܪܡ ܐܦ ܡܬܢܓܕܐ ܗܘܬ ܠܘܬܗ ܒܚܝܠܐ ܘܒܡܥܒܕܢܘܬܐ
ܕܐܠܨܝܢ ܕܡܨܠܚܢ. ܟܕ ܝܗܒܐ ܐܬܪܐ ܠܬܝܒܘܬܐ ܕܒܝܕܗ ܟܠ ܚܛܗܐ ܡܬܬܗܦܟ
ܘܡܬܛܪܕ. ܐܠܘ ܕܒܓܘܡܬܐ ܕܦܣܩ ܣܒܪܐ ܢܦܫܢ ܠܐ ܪܡܝܢܢ܀

LXVI ܕܩܕܝܫܐ ܣܐܘܝܪܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܘܦܪܟܣܝܣ܀

V 137 v° (I 18 r° a). ܠܘ ܓܝܪ ܒܠܚܘܕ ܠܬܚܘܝܬܐ ܕܪܘܓܙܐ ܗܠܝܢ ܕܡܢ ܩܪܒܐ. ܐܠܐ ܘܠܡܪܕܘܬܐ ܡܫܚܠܦܬܐ
ܕܡܢ ܫܡܝܐ. ܗܠܝܢ ܕܠܬܪܘܨ ܡܪܕܘܬܢ ܡܬܓܡܪܢ. ܥܝܕܐ ܗܘ ܠܟܬܒܐ ܕܢܩܪܐ

Corinthians sinned wickedly in this respect; for he said, « Such fornication is reported among you, and fornication of such a kind that is not even named among the peoples, that a man should have his father's wife »[1]. He began with an accusation of this kind, founded upon the particular unlawful intercourse, and he went on to use the spiritual knife against all fornication; and he raised a charge of this kind to a height. Look at the strict mercifulness of God, as in the history of Samson. As soon as he had committed fornication, the grace of the sanctifying power of the Spirit departed from him, but it was nevertheless poured out upon him in the power and operation of the successes obtained by him, giving an opportunity for repentance by means of which every sin is overthrown and cast out, unless we throw ourselves into the pit of despair[2].

LXVI. — Of the holy Severus from the letter to Eupraxius.

508-11. For not only the manifestations of wrath that arise from wars, but also the chastisements of many kinds which are brought to pass from heaven for our correction it is the habit of Scripture to call evils. For the prophet

1. I Cor., v. 1. — 2. A Greek extract ἐκ τῶν πρὸς Ε. κουβικουλάριον ἀποκρίσεων is published in Cramer, *Cat. in Luc et Jo.*, p. 255, but the passage is not in our text.

ܒܡܕܝܢܬܐ. ܐܡܪ ܓܝܪ ܢܒܝܐ ܒܥܡܘܣ. ܐܝܟ ܒܡܕܝܢܬܐ ܒܡܬܚܫܢܘܬܐ. ܗܘ ܕܡܪܝܐ ܠܐ
ܥܒܕܗ. ܘܟܕ ܡܦܫܩ ܕܐܝܕܐ ܗܝ ܒܝܫܬܐ ܕܐܝܟ ܗܕܐ: ܕܡܛܠ ܡܘܬܪܢܐ ܡܬܓܡܪܐ ܡܢ
ܐܠܗܐ ܐܡܪ ܐܝܟ ܕܡܢ ܦܪܨܘܦܐ ܕܝܠܗ. ܡܚܝܬܟܘܢ ܒܫܘܒܐ ܘܒܝܪܩܢܐ. ܐܣܓܝܬܘܢ
ܓܢܬܟܘܢ. ܟܪܡܝܟܘܢ ܘܙܝܬܝܟܘܢ ܘܬܐܢܝܟܘܢ ܐܟܠ ܩܡܨܐ. ܘܐܦܠܐ ܗܟܢܐ
ܐܬܦܢܝܬܘܢ ܠܘܬܝ[1] ܐܡܪ ܡܪܝܐ܀ ܘܠ ܩܠܝܠ܀ ܕܗܠܝܢ ܗܟܝܠ ܡܪܕܘܬܐ ܘܡܚܒܠܢܘܬܐ[2]
ܐܠܗܐ ܐܝܬܘܗܝ[3] ܥܒܘܕܐ. ܠܟܘܢܐ ܕܝܠܢ ܘܠܡܟܠܝܘܬܐ ܕܚܛܗܝܢ ܕܝܠܢ. ܐܦ
ܓܝܪ ܚܢܢ ܒܝܫܬܐ ܩܪܝܢܢ ܠܗܠܝܢ ܕܒܐܝܕܐ ܕܡܪܕܘܬܐ ܡܝܬܝܢ ܥܠܝܢ. ܘܐܝܟ
ܥܝܕܐ ܕܝܠܢ ܡܡܠܠ ܘܡܣܡܟ ܐܦ ܢܒܝܐ ܩܕܝܫܐ. ܡܛܠ ܕܝܢ ܗܘ ܡܪܝܐ ܗܘ ܕܒܗ
ܡܡܠܠ ܗܘܐ܀

ܕܩܕܝܫܐ ܡܪܝ ܣܘܝܪܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܘܦܪܟܣܝܣ ܩܘܒܝܩܠܪܐ܀ LXVII V 229 v°.

ܠܘܩܕܡ ܐܡܪ. ܕܐܢܐ ܗܘ ܗܘ ܕܓܒܠ ܢܘܗܪܐ. ܘܗܝܕܝܢ ܐܘܣܦ ܒܬܪܗ. ܘܥܒܕ
ܚܫܘܟܐ. ܟܕ ܗܕܐ ܐܡܪ ܗܘܐ. ܕܡܛܠ ܕܓܒܠ[4] ܢܘܗܪܐ. ܥܒܕ ܗܘ ܚܫܘܟܐ. ܠܐ ܓܝܪ

1. Ms. ܠܘܬ. — 2. Ms. ܘܡܚܒܠܢܘܬܐ (sic). — 3. Ms. ܐܝܬܘ (ita abbr.). — 4. Ms. ܕܓܒܠ.

Amos said, « Is there evil in a city which the Lord hath not done? » And, explaining what an evil of this kind is, which is brought to pass by God in order to benefit, he said as his mouthpiece : « 'I smote you with heat and with jaundice, ye increased your gardens : your vines and your olives and your figs the caterpillar ate, and even so ye turned not to me', saith the Lord »[1].

(*A little farther on.*) Of these chastisements and calamities therefore God is the maker, for our reproof and the repression of our sins. Indeed we also call the things that are brought upon us by way of chastisement evils : and the holy prophet also speaks and composed according to our custom, or rather[2] the Lord himself who spoke in him.

LXVII. — Of the holy Mar Severus, from the letter to Eupraxius the chamberlain.

First he says, « I am he who formed light », and then he added, « and made darkness; »[3] meaning this; that, because he formed light, he himself 508-11.

1. Amos, III, 6; IV, 9. — 2. μᾶλλον. — 3. Is., XLV, 7.

ܠܐ ܩܕܝܡ ܗܘܐ ܐܬܒܪܝ ܗܘܐ ܢܘܗܪܐ. ܠܐ ܐܬܥܒܕ ܗܘܐ ܚܫܘܟܐ. ܡܢ ܣܟܪܐ ܕܓܘܫܡܐ
ܫܡܝܢܐ. ܟܕ ܓܝܪ ܢܘܗܪܐ ܐܬܬܩܢ: ܘܫܡܝܐ ܒܕܡܘܬ ܛܛܠܝܠܐ ܐܬܡܬܚ ܠܥܠ ܡܢ
ܐܪܥܐ. ܐܢܢܩܐ[1] ܕܐܬܐ ܗܘ ܕܡܨܥܬܐ ܠܐ ܢܘܗܪܐ ܗܘܐ. ܘܗܟܢܐ ܐܬܥܒܕ ܓܕܫܢܐܝܬ
ܚܫܘܟܐ. ܟܕ ܠܐ ܗܘܐ ܡܢ ܩܕܝܡ. ܘܡܛܠ ܗܕܐ ܐܣܬܢܩ ܗܘ ܥܒܘܕܐ ܕܟܠ ܕܢܐܡܪ.
ܠܘܬ ܡܢܗܪܢܘܬܐ ܕܚܫܘܟܐ ܗܘ̇ ܕܒܥܠܡܐ. ܕܢܗܘܐ ܢܘܗܪܐ. ܟܠ ܓܝܪ ܚܫܘܟܐ ܡܢ
ܥܠܬܐ ܕܓܘܫܡ̈ܐ ܡܛܠܠܢ̈ܐ ܗܘܐ. ܡܛܠ ܕܐܠܘ ܠܐ ܩܝܡܝܢ ܗܘܘ ܓܘܫܡ̈ܐ ܩܕܡ
ܢܘܗܪܐ. ܠܐ ܓܕܫ ܗܘܐ ܚܫܘܟܐ. ܠܘܬ ܕܝܢ ܐܡܝܪܐ ܡܠܬܐ. ܐܝܟ ܕܢܒܛܠ ܕܐܠܗ̈ܐ
ܕܓܠܐ ܫܡܐ. ܘܢܕܥ ܕܗܘܝܘ ܒܪܘܝܐ ܕܠܠܝܐ ܘܕܐܝܡܡܐ. ܘܠܐ ܐܝܟܢܐ ܕܐܡܪܝܢ
ܛܥܝ̈ܐ. ܕܐܚܪܢܐ ܗܘ ܒܪܘܝܐ ܕܢܘܗܪܐ ܘܐܚܪܢܐ ܬܘܒ ܕܚܫܘܟܐ܀ ܗܝ ܕܝܢ ܕܥܒܕ ܫܠܡܐ
ܘܒܪܐ ܒܝܫܬܐ. ܡܢܗ ܕܣܘܟܠܐ ܕܪܘܟܒܐ ܕܡ̈ܠܐ. ܡܚܘܝܐ ܟܒܪ ܠܗ ܠܦܘܫܩܗ.
ܐܡܪ ܓܝܪ. ܕܢܕܥ ܟܠܢܫ. ܕܐܢܐ ܐܢܐ ܗܘ ܕܥܒܕ ܫܠܡܐ ܘܒܪܐ ܒܝܫܬܐ. ܐܝܕܐ
ܒܝܫܬܐ. ܗܝ ܕܡܣܬܩܒܠܐ ܡܬܥܒܕܢܐܝܬ ܠܘܩܒܠ ܫܠܡܐ. ܗܢܘ ܕܝܢ ܩܪ̈ܒܐ. ܘܚܘܪ̈ܒܐ[2]
ܕܡ̈ܕܝܢܬܐ. ܕܒܟܐܢܘܬܐ ܡܛܠ ܚܛܗ̈ܝܢ ܡܬܐܬܝܢ ܥܠܝܢ. ܐܝܟܢܐ ܕܟܕ ܒܫܠܡܐ

1. Ms. ܐܢܢܩ. — 2. Ms. om. ܘ.

made darkness. If light had not existed first, darkness would not have been brought into being, from the shield of the heavenly body. When light was formed, and heaven was stretched like a roof over the earth, the space between became of necessity[1] not light, and so darkness was accidentally brought into being, not having existed before; and for this reason the maker of all had need to say, in order to illuminate the darkness that was in the world, « Let there be light »[2]. All darkness is brought about by reason of shadowing bodies; because, if bodies did not exist in the way of the light, darkness would not result. The words are moreover spoken in order to do away with the falsely-named gods, and that we may know that he is the Creator of night and of day, and not, as the deceivers say, that the Creator of light is one and the creator of darkness again another.

But the phrase « maketh peace and createth evil » makes its interpretation clear from the very understanding of the composition of the words : for he meant, 'Let everyone know that I am he who makes peace and creates evil'. What evil? That which stands in active opposition to peace, that is wars, and devastations of cities, which are justly brought upon us on account of our sins : just as, when the sons of Israel sat in peace

1. ἀνάγκη. — 2. Gen., 1, 3.

ܘܒܣܘܒܥܐ ܡܠܝܢ ܗܘܘ ܒܢܝ ܐܝܣܪܐܝܠ: ܘܒܬܪܟܢ ܫܒܩܘ ܠܡܪܝܐ ܘܣܛܘ
ܠܦܬܟܪܐ ܐܠܗܐ. ܐܫܠܡ ܐܢܘܢ ܠܐܝܕܐ ܕܡܘܐܒܝܐ. ܘܙܒܢܝܢ ܠܒܢܝ ܥܡܘܢ.
ܘܠܫܪܟܐ ܕܥܡܡܐ. ܘܗܕܐ ܡܟܪܙ ܡܝܟܐ ܟܕ ܐܡܪ. ܢܚܬ ܒܝܫܬܐ ܡܢ ܩܕܡ ܡܪܝܐ
ܥܠ ܐܘܪܫܠܡ. ܩܠܐ ܕܡܪܟܒܬܐ ܘܦܪ̈ܫܐ܀

LXVIII E 28 r° a. K 46 v°. ܕܝܠܗ ܕܗ ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܥܣܪ̈ ܕܡܐܡܪܐ ܕܬܪ̈ܝܢ ܕܩܕܡ
ܐܦܝܣܩܘܦܘܬܐ. ܕܐܬܟܬܒܬ ܠܘܬ ܦܘܩܐ ܘܐܘܦܪܟܣܝܣ
ܩܘܒܘܩܠܪ̈ܐ܀

ܡܢ ܒܬܪ ܓܝܪ ܕܐܟܪܙܘ ܨܝܕ̈ܐ ܠܐܘܢܓܠܝܘܢ ܘܨܕܘܗܝ ܠܟܠܗ ܥܠܡܐ: ܢܣܒ[1]
ܡܠܬܐ ܕܫܪܪܐ ܠܡܠܦܢܐ ܕܥܕܬܐ ܡܢ ܚܟܡܬܐ ܒܪܝܬܐ: ܘܐܝܟ ܕܠܡܐܢܐ
E 28 r° b. ܕܚܣܝܐ ܚܛܦܬ. ܘܟܕ ܐܛܥܡܬ ܐܢܘܢ ܡܢ ܟܣܐ ܕܚܟܡܬܐ * ܫܪܝܪܬܐ: ܘܐܣܒܥܬ
K 47 r°. ܐܢܘܢ ܡܢ ܫܩܝܐ ܕܠܐ ܪܘܝܐ ܕܪܘܚܐ ܩܕܝܫܐ. ܫܕܪܬ ܐܢܘܢ * ܐܝܟ ܨܝܕ̈ܐ ܘܨܕܘ
ܠܗܢܘܢ ܕܡܬܥܠܝܢ ܒܚܟܡܬܐ ܕܫܠܝܛܢܘܗܝ ܕܥܠܡܐ ܗܢܐ. ܥܠ ܟܠ ܛܘܪܝܢ.

1. Mss. ܢܣܒ.

and plenty, and afterwards left the Lord and turned aside to idolatry, God delivered them into the hand of the Moabites, and at times to the sons of Ammon, and to the rest of the nations : and this Micah declares when he says, « Evils came down from the Lord upon Jerusalem, noise of chariots and horsemen »[1].

LXVIII. — Of the same from the 10th letter of the 2nd book of those written before episcopacy, which was addressed to Phocas and Eupraxius the chamberlains.

For, after the fishermen had proclaimed the gospel and caught all the world, the word of truth took teachers of the church from profane wisdom, and seized them like vessels of sanctification (?)[2], and, having given them to taste of the bowl of true wisdom, and satisfied them with the unintoxicating drinks of the Holy Spirit, it sent them out like fishermen and they caught those who were puffed up with the wisdom of the rulers of this world on all mountains, that is by means of the very thoughts of false 508-11.

1. Mic., I, 12, 13. — 2. There is no authority for this meaning of ܚܣܝܐ, which is perh. corrupt.

ܗܘ ܕܝܢ ܟܕ ܕܝܠܗܘܢ ܕܫܩ̈ܠܐ ܕܝܕܥܬܐ. ܗܢܘܢ ܕܡܣܬܒܪܝܢ ܕܪ̈ܡܝܢ
ܘܡܬܥܠܝܢ. ܗܕܐ ܩܕܡ ܐܟܪܙ ܐܪܡܝܐ ܢܒܝܐ ܟܕ ܐܡܪ ܗܟܢܐ. ܗܐ ܐܢܐ ܡܫܕܪ ܐܢܐ ܨܝ̈ܕܐ
ܣܓܝ̈ܐܐ ܐܡܪ ܡܪܝܐ. ܘܢܨܘܕܘܢ ܐܢܘܢ. ܘܡܢ ܒܬܪ ܗܠܝܢ ܡܫܕܪ ܐܢܐ ܣܓܝ̈ܐܐ[1] ܨܝ̈ܕܐ
ܨܝ̈ܕܐ. ܘܢܨܘܕܘܢ ܐܢܘܢ ܥܠ ܟܠ ܛܘ̈ܪܐ. ܘܥܠ ܟܠ ܪ̈ܡܬܐ. ܟܕ ܛܒ ܗܘ ܐܬܬܨܝܕ[2]
ܨܝܕܐ[3] ܛܒܐ ܒܡܠܦܢܘܬܐ ܕܚܟܡܬܐ ܐܠܗܝܬܐ. ܓܠܝܢ ܘܡܦܪܣܝܢ ܟܕ ܒܢܒܝܘܬܐ
ܐܚܪܬܐ. ܠܡܬܒܨܪܢܘܬܐ ܕܝܠܗܘܢ. ܟܕ ܩܥܝܢ ܠܘܬ ܐܠܗܐ ܦܪܘܩܗܘܢ. ܗܐ ܚܙܝ.
ܢܗܘܐ ܠܟ ܥܒ̈ܕܐ. ܡܛܠ ܕܐܢܬ ܗܘ ܡܪܝܐ ܐܠܗܢ. ܘܫܪܝܪܐܝܬ ܠܕܓܠܘܬܐ ܐܬܬܦܢܝ
E 28 v° a. ܗܘ̈ܝ ܪ̈ܡܬܐ * ܘܚܝܠܐ ܕܛܘ̈ܪܐ. ܐܢ ܕܝܢ ܚܘܫ̈ܒܐ ܕܚܟܡܬܐ ܒܪܝܬܐ ܢܬܦܗܡܘܢ ܕܐܝܬܝܗܘܢ
ܛܘ̈ܪܐ ܡܟܝ̈ܟܐ. ܢܣܬܟܠ ܗܟܝܠ: ܕܬܪ̈ܥܐ ܐܝܬܝܗܘܢ ܕܢܚܫܐ ܕܡܬܬܒܪܝܢ:
ܘܡܘ̈ܩܠܐ ܕܦܪܙܠܐ[4] ܕܡܬܦܪܟܝܢ. ܦ̈ܚܐ ܕܗܘܦܟ ܣܘܟܠܐ. ܘܫܘ̈ܐܠܐ ܡܚܬ̈ܬܟܐ ܕܒܡ̈ܠܐ
ܕܠܝܬ ܠܡܥܪܩ ܡܢܗܘܢ. ܕܐܝܬܝܗܘܢ ܣܓܝ̈ܐܝ ܚܘ̈ܕܪܐ. ܗܠܝܢ ܕܐܟܣ ܐܢܘܢ ܗܘ
ܫܪܪܐ ܘܫܪܐ ܐܢܘܢ. ܟܕ ܚܝܠܬܢ ܡܢ ܟܠ ܐܝܬܘܗܝ. ܗܘ ܕܐܦ ܫܡܝܐ ܡܒܪܟ ܠܗ.
ܐܝܟ ܡܐ ܕܥܙܪܐ ܐܡܪ[5]. ܗܠܝܢ ܕܐܪܡܝܐ ܩܪܐ ܠܗܘܢ ܚ̈ܘܪܐ[6] ܕܫܘ̈ܥܐ. ܡܛܠ

1. E sing. 2. E ܨܝܕ ܐܬܐ. — 3. K pl. — 4. E pl. — 5. E ܐܡܪ̈. — 6. E ܚܘܪܐ, K ܚ̈ܘܪܐ.

knowledge which are supposed to be high and elevated. This was proclaimed beforehand by Jeremiah the prophet when he said thus : « 'Lo! I send out the many fishermen', saith the Lord, 'and they shall catch them; and after these things I will send out the many hunters, and they shall catch them on all mountains, and on all high places' »[1]; though indeed, when a goodly spoil has been caught by the doctrines of divine wisdom, they reveal and expose their own defeat by means of another prophecy, crying to God their Saviour, « Behold us. We will be bondmen to thee, because thou art the Lord our God, and truly the high places and the power of the mountains were reduced to falsehood »[2]. But, if the thoughts of profane wisdom are understood to be the low mountains, we shall consequently understand that the gates of bronze which are shattered and the bars[3] of iron that are broken[4] are the snares of argument and the precise questions stated in words from which there is no escape, which have many windings; questions which the truth has refuted and dissolved, being stronger than everything, which heaven also blesses, as Ezra said[5]; questions which Jeremiah calls 'holes of the rocks', on account of the secrecy and obscurity and the

1. Jer., xvi, 16. — 2. Id., iii, 22, 23. — 3. μοχλός. — 4. Is., xlv, 2. — 5. I (III) Esdr., iv, 35, 36.

[illegible]

E 28 v° b. [illegible]

K 47 v°. [illegible]

1. Mss. [illegible] with stop preceding. — 2. E [illegible], K [illegible]. — 3. K [illegible]. — 4. Mss. [illegible]. — 5. K pl. — 6. E ins. [illegible]. — 7. Mss. om. — 8. K [illegible].

ambushes hard to see which the same objections contain; for « they shall catch them », he says, « on all mountains, and on all high places and from the holes of the rocks ». For the low mountains may be understood in another way also as those who are proud and arrogant in character, but are taught the gospel and made lowly, and are changed so that they cast themselves on their faces on the earth and converted to a humble demeanour by hearing the Teacher say, « Learn of me for I am meek and lowly in heart, and ye shall find rest for your souls »[1], and thereby another prophecy of Isaiah also is fulfilled in addition which says, « All mountains and all high places shall be brought low, and the crooked places shall be made straight, and those that have rough paths smooth, and all flesh shall see God's salvation »[2]. But, if we call the change of the souls of the haughty to a lowly demeanour the low mountains, we shall not receive it as unfitting that the gates of bronze and the bars[3] of iron are the character of wickedness that is very wicked, that has not only set men under the compulsion[4] of nature, ⌜but also[5] brought them to such a state that they cannot be reformed, since 'they have been constrained in their will', as Jeremiah says, 'and

1. Matth., XI, 29. — 2. Is., XL, 4, 5. — 3. μοχλός. — 4. ἀνάγκη. — 5. Mss. om.

E 29 r° a. ܕܐܬܥܒܕܘ ܐܡܪ. * ܘܗܘܘ ܒܣܪ̈ܐ. ܐܝܟܢܐ ܕܠܐ ܢܫܟܚܘܢ ܕܪܘܚܐ ܕܐܠܗܐ ܢܥܡܪ ܒܗܘܢ.
ܗܕܐ ܗܘ[1] ܐܝܟ ܕܠܡܐܡܪ ܕܬܪ̈ܥܐ ܕܢܚܫܐ ܘܡܘܟ̈ܠܐ ܕܦܪܙܠܐ: ܫܚܩ ܘܪܥܥ ܒܚܝܠܐ
ܕܡܬܒܪܢܫܢܘܬܐ ܐܠܗܝܬܐ. ܗܘ ܕܐܡܪ ܕܕܡܛܪ̈ܢܐ ܐܝܬܝܗ̇[2] ܡܠܟܘܬܐ ܕܫܡܝܐ.
ܘܡܛܪ̈ܢܐ ܡܚܛܦܝܢ ܠܗ̇[2]. ܘܐܬܠ ܠܟ ܣܝܡ̈ܬܐ ܡܛܫܝܬܐ ܘܟܣܝܬܐ. ܘܠܐ
ܡܬܚܙܝܢܝܬܐ ܐܦܬܚ[3] ܠܟ ܐܝܟܢܐ ܕܬܕܥ ܕܐܢܐ ܐܢܐ ܡܪܝܐ ܐܠܗܐ. ܗܘ ܕܩܪܐ
ܠܫܡܟ ܐܠܗܐ ܕܐܝܣܪܝܠ. ܡܛܠ ܝܥܩܘܒ ܥܒܕܝ ܘܐܝܣܪܝܠ ܓܒܝܝ. ܩܕܡ ܕܝܢ
ܐܡܪܢ ܒܗ ܒܪܫܐ ܕܣܘܢܬܐܣܝܣ. ܕܐܦ ܠܗܘܢ ܠܥܘܡ̈ܩܐ ܕܐܪܥܐ ܕܒܒܠ ܒܨܐ[4]
ܟܘܪܫ. ܘܟܠܗ ܥܘܬܪܐ ܕܒܒ̈ܠܝܐ ܫܒܐ. ܗܕܐ ܗܟܝܠ ܡܫܬܘܕܐ ܠܗ
ܠܟܘܪܫ ܡܢ ܦܘܡܐ ܠܘܬ ܗܘ ܐܠܗܐ ܟܕ ܐܡܪ. ܕܐܬܠ ܠܟ ܣܝܡ̈ܬܐ ܡܛܫܝܬܐ
ܘܟܣܝܬܐ. ܘܠܐ ܡܬܚܙܝܢܝܬܐ ܐܦܬܚ ܠܟ. ܕܬܕܥ. ܕܐܢܐ ܐܢܐ ܡܪܝܐ ܐܠܗܟ. ܗܘ
E 29 r° b. ܕܩܪܐ * ܫܡܟ. ܐܠܗܐ ܕܐܝܣܪܝܠ. ܫܡܐ ܕܝܢ ܕܡܠܟܘܬܐ ܐܡܪ: ܕܡܛܠܬܗ̇ ܘܡܫܝܚܐ[5]
ܩܪܝܗ. ܠܗܠܝܢ ܐܡܪ ܡܫܟܚܝܢ ܐܢܬ: ܡܛܠ ܝܥܩܘܒ ܥܒܕܝ ܘܐܝܣܪܝܠ ܓܒܝܝ.

1. Mss. ܘܗ. — 2. K ܗ for ܗ̇. — 3. K ܐܦܬܚ. — 4. K om. — 5. ܘ added above in K.

become pieces of flesh"[1], so that they are not able to have God's spirit dwelling in them. That character so to speak of gates of bronze and bars[2] of iron was shattered and crushed by the power of the divine Incarnation by him who said, « The kingdom of heaven belongs to violent men, and violent men seize it »[3], and, « I will give thee hidden and secret treasures, and invisible ones will I open to thee that thou mayst know that I am the Lord God who calleth thy name, the God of Israel, because of Jacob my bondman and Israel my chosen »[4]. And we said before at the beginning of the composition that Cyrus searched the very depths of the earth themselves in Babylon, and carried all the riches of the Babylonians into captivity. This therefore God himself promises to Cyrus by word of mouth, saying, « I will give thee hidden and secret treasures, and invisible ones will I open to thee, that thou mayst know that I am the Lord thy God, who called thy name, the God of Israel ». But he uses the name 'kingdom', on account of which he also termed him 'anointed'[5]. « These », he says, « you shall find, because of Jacob my bondman and Israel my chosen »,

1. I cannot trace this quotation. All this part of the letter is corrupt in the mss., and it is only by free emendation that I can produce any sense. — 2. μοχλός. — 3. Matth., XI. 12. — 4. Is., XLV, 3, 4. — 5. *Ibid.*, 1. There is no mention of the name 'kingdom' in our texts, but only ἰσχὺν βασιλέων.

ܠܗܠܝܢ ܕܐܦ ܐܣܩ ܟܘܪܫ ܡܢ ܫܒܝܬܐ. ܡܛܠ ܗܢܐ ܘܠܦܘܪ̈ܥܢܐ ܗܠܝܢ ܕܡܩܕܡܢ
ܐܡܝܪܝܢ ܐܫܬܘܝ. ܡܛܠ ܟܘܪܫ ܓܝܪ[1] ܗܟܢܐ ܗܘܐ ܪܓܐ ܕܢܣܒܪܬܐ ܗܘܬ ܠܗ
ܠܡܫܡܠܝܘܬܐ. ܠܟܠܢ ܕܝܢ ܩ̈ܠܐ ܗܠܝܢ ܕܡܩܕܡ ܐܡܝܪܢ܆. ܡܛܠ ܡܫܝܚܐ ܦܪܘܩܐ
ܕܟܠܢ. ܐܢ ܗܘ ܓܝܪ ܕܣܪܩ ܢܦܫܗ: ܘܡܛܠܬܢ ܐܬܡܣܟܢ ܟܕ ܐܝܬܘܗܝ ܥܬܝܪܐ.
ܠܐ ܡܫܬܐܠ ܡܢ ܗܕܐ ܕܢܬܐܡܪ̈ܢ ܩ̈ܠܐ ܡܛܠܬܗ ܗܠܝܢ ܕܝܐܝܢ ܠܣܘܪܩܗ܀

ܐܓܪܬܐ ܕܩܕܝܫܐ ܡܪܝ ܣܘܝܪܐ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ. ܠܘܬ ܐܢܣܛܣܝܐ ܡܫܡܫܢܝܬܐ܀ LXIX A 115 v° a.

ܡܛܠ ܕܒܐܘܪܚܐ[2] ܕܙܕܝܩܘܬܐ ܡܗܠܟܐ ܐܢܬܝ: ܐܡܪ ܐܢܐ ܕܝܢ ܗܝ ܕܢܟܦܘܬܐ:
ܘܚܝܐ ܕܝܚܝܕܝܐ ܒܪ̈ܥܝܢܐ ܡܪ̈ܡܡܐ ܕܟ̈ܬܒܐ ܢܫ̈ܝܡܝ ܡܢ ܐܠܗܐ ܡܬܗܓܝܐ ܐܢܬܝ:
ܘܡܘܬܪܐ ܡܢܗܘܢ ܡܟܢܫܐ ܐܢܬܝ: ܘܡܢ ܚܣܝܪܘܬܐ ܕܝܕܥܬܐ ܘܡܢ ܡܣܟܢܘܬܐ ܕܡܢ
ܗܕܐ: ܐܝܟ ܢܘܟܪܝܬܐ ܕܦܘܩܕ̈ܢܐ ܕܕܚܠܬ ܐܠܗܐ ܥܪܩܐ ܐܢܬܝ. ܘܡܛܠ ܗܕܐ ܐܬܟܝܢܘܬܐ
ܗܘܬ ܠܫܘܒܚܐ. ܐܡܪ ܓܝܪ ܒܕܘܟ ܐܦ ܟܬܒܐ ܕܡ̈ܬܠܐ. ܣܦ̈ܘܬܐ ܕܙ̈ܕܝܩܐ ܝܕ̈ܥܢ ܪ̈ܡܬܐ.

1. K ܓܝܪ. — 2. G 56 v° b, heading (see p. 268, n. 1) ܒܐܘܪܚܐ.

whom also Cyrus brought up from captivity : therefore he merited also the aforesaid rewards. It was because of Cyrus therefore that the announcement was put together in this way : but the aforestated words fit Christ the Saviour of us all also; for, if he divested himself and became poor for our sake while he is rich[1], he does not refuse to have words used of him which befit his exinanition.

LXIX. — The letter of the holy Mar Severus, patriarch of Antioch, to Anastasia the deaconess[2].

While walking in the way of righteousness (I mean that of asceticism), 522-6.
and the monastic life, you meditate on the sublime thoughts of the God-inspired Scriptures, and gather benefit from them, and shun lack of knowledge and the poverty arising therefrom as something alien to the commandments of religion, and for this disposition therefore you are an object of praise. For the book of Proverbs also somewhere said, « The lips of the

1. II Cor., VIII, 9. — 2. Ep. V, 1 after exile (see text, p. 249). A so-called life of Anastasia (there called 'patrician') exists in Add. 14649 (f. 99v), but is historically worthless. This letter was written after the work against Julian of Halicarnassus (p. 272), but the allusion to Isaiah (*ibid.*) forbids a late date.

115 v° b. ܣܟܠܐ ܕܝܢ ܒܣܘܢܩܢܐ ܢܡܘܬܘܢ܀ ܡܛܠ ܗܢܐ ܒܘܪܟܬܐ ܕܡܢ ܠܥܠ ܦܣܩܬ
ܠܟܘܢ܂ ܘܚܝܐ ܕܠܐ ܟܪܝܘܬܐ ܘܛܘܒܢܝܬܐ܂ ܡܘܣܦ ܓܝܪ܂ ܕܒܘܪܟܬܐ ܕܡܪܝܐ ܥܠ ܪܫܐ
ܕܙܕܝܩܐ ܗܝ ܡܥܬܪܐ܂ ܘܠܐ ܬܬܬܘܣܦ ܥܡܗ ܟܪܝܘܬܐ ܕܠܒܐ܂ ܡܩܕܡ ܗܟܝܠ ܝܕܝܥܐ܂
ܕܐܦ ܠܝ ܗܘ ܕܠܐ ܟܪܝܘܬܐ ܦܪܘܩܝܢ ܐܢܬܘܢ܂ ܒܝܕ ܫܘܐܠܝܟܘܢ ܪ̈ܚܡܝ ܐܠܗܐ܂ ܟܕ
ܡܥܕܢܝܢ ܐܢܬܘܢ ܠܝ܂ ܕܒܒܘܣܡܐ ܪ̈ܘܚܢܝܐ ܐܬܦܢܩ܂ ܒܪܝܟܘܬ ܘܡܫܪܝܢܐ ܕܫܘܐܠܝܟܘܢ܂
ܡܫܘܕܥܘܬܐ ܢܣܝܒܘܬ ܦܘܫܩܐ ܐܦ ܕܫܪܟܐ܂ ܐܫܬܦܠܘ ܓܝܪ ܕܬܫܐܠܘܢܢܝ܂ ܡܢܐ
ܨܒܐ ܕܢܘܕܥ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܒܝܕ ܗܘ ܡܬܠܐ܂ ܗܘ ܕܐܟܬܒܗ ܠܘܩܐ ܐܘܢܓܠܣܛܐ܂
ܗܟܢܐ܂ ܡܢܘ ܡܢܟܘܢ ܢܗܘܐ ܠܗ ܪܚܡܐ܂ ܘܢܐܙܠ ܠܘܬܗ ܒܦܠܓܗ ܕܠܠܝܐ ܘܢܐܡܪ
ܠܗ܂ ܪܚܡܝ ܐܘܙܦܢܝ ܬܠܬ ܓܪ̈ܝܨܢ܂ ܡܛܠ ܕܪܚܡܐ ܐܬܐ ܠܘܬܝ ܡܢ ܐܘܪܚܐ܂
ܘܠܝܬ ܠܝ ܗܘ ܡܕܡ ܕܐܣܝܡ ܠܗ܂ ܘܗܘ ܡܢ ܠܓܘ ܢܥܢܐ ܘܢܐܡܪ܂
ܠܐ ܬܗܠܢܝ ܠܝ ܒܥܡܠܐ܂ ܗܐ ܬܪܥܐ ܐܚܝܕ܂ ܘܒܢ̈ܝ ܥܡܝ ܒܫܘܝܬܐ ܐܢܘܢ܂ ܠܐ
ܡܫܟܚ ܐܢܐ ܕܐܩܘܡ ܐܬܠ ܠܟ܂ ܐܡܪ ܐܢܐ ܠܟܘܢ܂ ܕܐܢ ܠܐ ܢܩܘܡ ܢܬܠ ܠܗ
ܡܛܠ ܕܪܚܡܗ ܗܘ܂ ܡܛܠ ܚܨܝܦܘܬܗ ܢܩܘܡ ܘܢܬܠ ܠܗ ܟܡܐ
ܕܡܬܒܥܐ ܠܗ܀ ܕܥܠܬܐ ܕܗܢܐ ܡܬܠܐ: ܡܢ ܠܒܪ ܢܒܥܐ ܠܥܠܬܐ ܐܠܗܝܐ ܘܠܐ

righteous know high things, but fools die in scarcity ». For this reason it has decreed for you a blessing from above, and a life that is without sorrow and blessed : for it adds, ' The blessing of the Lord upon the head of the righteous, this maketh rich, and sorrow in heart shall not be added unto it » [1]. It is therefore known beforehand that to me too you bring freedom from sorrow through your God-loving questions, inasmuch as you cause me to enjoy the pleasure of spiritual thoughts. Accordingly I will readily try to give an elucidation of the rest [2] of your questions also. You are pleased to ask me what our Lord Jesus Christ wishes to make known to us by that parable which Luke the Evangelist recorded as follows : « Who among you shall have a friend, and he shall go unto him at midnight and say to him, ' My friend, lend me three loaves, for a friend hath come to me from a journey, and I have not wherewith to set before him ', and he from within shall answer and say, ' Trouble me not. Lo! the door is shut, and my children with myself are in bed. I cannot rise and give to thee '? I say unto you that, if he will not rise and give to him because he is his friend, because of his importunity he will rise and give him as much as he needeth ». For [3], us to find the reason of this parable from outside is foolish and senseless,

1. Pr., x, 21, 22. — 2. See p. 274, n. 2. — 3. This passage down to the citation is published in Greek in Mai, *Class. Auct.*, X, 431, under the heading Σ. εἰς τὸ κατὰ Λουκᾶν.

ܗܘܝܐ. ܟܕ ܗܘ ܦܪܘܩܢ ܓܠܝܐܝܬ ܐܘܣܦ ܒܝܕ ܡ̈ܠܐ ܕܝܠܗ ܘܓܠܐ. ܕܗܕܐ ܠܡܦܝܣܘܬܐ
ܐܝܬܝ. ܟܘܠ ܡܬܦܫܩܢܘܬܐ. ܕܘܳܠܐ ܠܢ ܢܨܠܐ ܘܢܒܥܐ. ܡܫܡܠܝܐܝܬ ܘܟܕ
ܠܐ ܡܡܠܐܝܢ ܢܦܫܢ ܐܘ ܡܬܡܚܠܝܢ ܡܢ ܐܡܝܢܘܬܐ ܕܥܝܕܐ. ܢܠܐܐ ܘܢܒܛܠ.
ܐܘܣܦ ܓܝܪ. ܐܦ ܐܢܐ ܐܡܪ ܐܢܐ ܠܟܘܢ. ܫܐܠܘ ܘܢܬܝܗܒ ܠܟܘܢ. ܒܥܘ ܘܬܫܟܚܘܢ.
ܩܘܫܘ ܘܢܬܦܬܚ ܠܟܘܢ. ܟܠ ܓܝܪ ܕܫܐܠ. ܢܣܒ. ܘܕܒܥܐ ܡܫܟܚ. ܘܠܗܿܘ
ܕܢܩܫ ܡܬܦܬܚ ܠܗ. ܘܒܗܠܝܢ ܕܝܢ ܕܩܕܝܡܝܢ. ܐܫܠܡ ܛܘܦܣܐ ܕܗܿܝ * ܨܠܘܬܐ 116 r° a.
ܐܠܗܝܬܐ ܠܬܠܡ̈ܝܕܐ. ܗܿܝ ܕܫܪܝܐ. ܐܒܘܢ ܕܒܫܡܝܐ. ܘܗܟܢ ܐܘܣܦ ܠܗ̇ ܡܬܠܐ
ܗܢܐ ܕܠܥܠ ܣܝܡ. ܐܝܟܢܐ ܕܡܢ ܟܠܗܝܢ. ܢܬܝܕܥ ܗܘ[1] ܢܝܫܐ. ܡܛܠ ܕܝܢ ܕܐܬܪܥܝܬܝ
ܠܘܬܟܝ ܡܕܡ ܪܘܚܢܝܬܐ ܘܡܥܠܝܬܐ ܘܪܡܬܐ: ܬܐܘܪܝܐ ܠܗ̇ ܕܒܣܝܡܐ ܒܡ̈ܠܐ
ܕܡܬܠܐ: ܘܡܫܐܠܐ ܐܢܬܝ ܕܡܢܐ ܐܢܝܢ ܗܠܝܢ ܬܠܬ ܓܪ̈ܝܨܢ. ܐܢܫܐ ܟܠܗ. ܘܐܦ
ܣܢܝ ܠܡܬܩܠܘ ܥܡ ܪܚܡܬ ܝܘܠܦܢܐ ܘܡܒܥܝܢܘܬܐ. ܘܗܕܐ ܡܕܡ ܕܐܕܪܟܢ
ܡܢ ܡܢܬܐ ܢܐܡܪ. ܠܐ ܓܝܪ ܙܕܩ ܡܢ ܟܠܦܘܪܣ. ܕܒܟܠ ܟܠܗ ܬܐܘܪܝܐ ܠܡ̈ܬܠܐ
ܢܐܠܘܨ. ܗܠܝܢ[2] ܗܟܝܠ ܬܠܬ ܓܪ̈ܝܨܢ. ܗܝܡܢܘܬܐ ܕܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ

1. Ms. ܗܘ. — 2. Here begins an extract in II 44 r°, headed ܐܝܟ ܐܢܫܐ ܕܡܫܩܠܢ ܠܬܠܬ (corr. ܓܪ̈ܝܨܢ) ܡܢ ܡܠܘ ܘܐܡܪ ܡܪܢ ܕܐܝܟ ܠܗܘܢ. ܡܢܗ .... ܕܢܩܫ ܐܡܪ ܠܟܘܢ ܠܗܠܝܢ ..... ܗܘ ܡܕܡ ܕܐܡܪ ܠܗ. ܘܗܘ ܡܢܗ ܠܟܘܢ ..... ܘܠܐ ܢܗܘܐ ܘܡܬܠܐ ܠܗ ܡܕܡ ... ܘܡܕܡܕܝܢ ܠܗ.

since our Saviour himself plainly added by his own words and declared that he brought this forward to convince us that we ought to pray and make requests without ceasing and at all times, readily[1] and without ever growing slack or weak ⌈from the constant habit[2] : for he added, « I also say unto you, Ask, and it shall be given unto you. Seek, and ye shall find, knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened unto him »[3]. In what precedes he delivered to the disciples the form of that divine prayer which begins, « Our Father which art in heaven »[4]; and so he added to it the parable given above, so that on all sides the object is clear. But, since you have thought to yourself that there is some spiritual, sublime, lofty allegory[5] contained in the words of the parable, and ask what those three loaves are, we ourselves also find it quite impossible not to be uplifted with your instruction-loving and inquiring mind, and to state the partial result which we have reached; for assuredly we must not force the parables into an allegory[6] in every point. These[7] three loaves I consider to be faith in

1. Gr. συνεχῶς. — 2. Gr. om. — 3. Luke, XI, 5-10. — 4. *Ibid.*, 2. — 5. θεωρία. — 6. θεωρία. — 7. This passage to the end of the paragraph is in Mai, p. 430, 456 (cf. Corderius, *Cat. in Luc.*, p. 321). Here the sentences are in a different order, and are sometimes shortened.

ܒܐܒܐ[1] ܐܒܐ ܘܒܒܪܐ. ܘܒܪܘܚܐ[2] ܩܕܝܫܐ ܕܠܗ̇. ܕܦܫܝܩ ܗܘ ܚܕ ܡܢ ܬܠܝܬܝܘܬܐ.
ܠܟܠܗܘܢ ܒܢܝܢܫܐ ܡܥܝܪ ܒܗܠܝܢ ܡ̈ܠܐ. ܡܛܠ ܕܐܦ ܟܠܗܘܢ ܒܢܝܢܫܐ:
ܐܝܟ ܕܐܡܪ ܫܠܝܚܐ ܨܒܐ ܕܢܬܦܪܩܘܢ. ܘܠܡܕܥܬܐ ܕܫܪܪܐ ܢܐܬܘܢ. ܡܛܠ ܗܢܐ
ܕܐܢܫܝܢ ܟܠܗܘܢ ܚܝܝܗܘܢ ܒܡܡܚܝܢܘܬܐ ܒܠܝܘ: ܘܠܐ ܗܘܬ ܠܗܘܢ ܡܠܬܐ ܡܛܠ
ܗܝܡܢܘܬܐ: ܘܠܚܪܬܐ ܠܘܬ ܫܘܠܡܐ ܕܚܝܐ ܠܘܬ ܡܪܓܫܢܘܬܐ ܕܚܛܗܝܗܘܢ ܐܬܝܢ.
H 44 v°. * ܘܪܗܛܝܢ ܠܗܝܡܢܘܬܐ ܪܚܡܢܐ. ܗܕܐ ܐܡܪ ܪܚܡܢܐ ܐܢܫ. ܕܐܦ[3] ܠܗܢܘܢ ܕܐܝܟ ܗܠܝܢ:
ܕܐܬܝܢ[4] ܒܫܥܬܐ ܕܠܐ ܥܕܢܐ ܕܠܠܝܐ ܐܬܝܢ ܘܢܩܫܝܢ ܒܬܪܥܝ. ܠܗ ܡܛܠ ܟܐܢܘܬܐ.
ܐܠܐ ܡܛܠ ܠܐ ܡܬܚܫܝܢܘܬܗܘܢ ܫܡܥ ܐܢܐ. ܘܠܚ̈ܡܐ ܝܗܒ ܐܢܐ ܠܗܘܢ ܕܗܝܡܢܘܬܐ.
ܗܝ ܕܬܘܕܝܬܐ[5] ܐܠܗܝܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܗܘ[6] ܗܟܝܠ ܪܚܡܐ. ܗܘ ܡܪܐ
ܕܒܝܬܐ[7]. ܐܠܗܐ ܐܝܬܘܗܝ ܘܦܪܘܩܐ[8] ܝܫܘܥ. ܗܘ ܕܠܟܠܢܫ ܪܚܡ. ܐܦ ܠܗܢܘܢ
ܕܠܐ ܗܝܡܢܘ ܗܝܡܢܘ ܒܗ. ܘܨܗܐ[9] ܠܦܘܪܩܢܗܘܢ. ܗܘ ܕܝܢ ܕܫܐܠ ܠܬܠܬ ܠܚ̈ܡܝܢ
ܒܦܠܓܗ ܕܠܠܝܐ ܫܐܠ. ܗܘ ܕܡܬܩܪܒ ܠܘܬ ܗܝܡܢܘܬܐ ܐܚܪܐܝܬ. ܗܘ ܕܝܢ ܪܚܡܐ:
ܗܘ[10] ܕܐܬܐ ܡܢ ܐܘܪܚܐ ܘܐܬܩܒܠ * ܡܢܗ. ܢܣܬܟܠ[11] ܒܬܪܟܢ ܙܕܩܐܝܬ. A 116 r° b.

1. H ܒܐܒ. — 2. H ܘܒܪܘܚ. — 3. Mss. ܐܦ ܗܘ. — 4. H ܐܡܪ. — 5. H ܬܘܕܝܬܐ ܕܗܝ ܗܝܡܢܘܬܐ. — 6. H ܘܗܘ. — 7. H ܕܒܝܬܐ. — 8. A ܘܦܪܘܩܢ. — 9. H ܘܨܗܐ. — 10. H om. — 11. H ܢܣܬܟܠ.

the Father and in the Son and the Holy Spirit; to which it is reasonable to suppose that our Lord, the 'one of the Trinity' is urging all men through these words; because indeed, as the apostle said, he 'wisheth all men to be saved, and to come to the knowledge of the truth'[1]. Since therefore some have wasted all their life in negligence, and taken no account of the faith, and at last towards the end of life come to a perception of their sins, and rush to the faith, the merciful one says this : « Even men of this kind, who come and knock at my door at an untimely hour of night, I will hear, not for the sake of justice, but because of their importunity[2], and I will hand to them the loaves of faith, which is the confession of the Holy Trinity ». The friend therefore, the master of the house, is the God and Saviour Jesus[3], who loves every man, even those who have not yet believed on him, and thirsts for their salvation. But he who asks for the three loaves in the middle of the night is he who comes to the faith late. But the friend who came from a journey and was received by him we should afterwards rightly understand as the angel or angels who come at the end of life to take us and

1. I Tim., II, 4. What follows is in the Gr. put into Christ's mouth. — 2. Gr. ins. ἀναιδειαν δὲ ἐνταυθα τὴν ὑπομονὴν φησίν κ. προσεδρείαν. — 3. Gr. ins. ὁ Χριστος.

[illegible]

[illegible] E 19 r° b.

1. A [illegible]. — 2. H. om. — 3. H [illegible]. — 4. H [illegible]. — 5. Mss. ins. [illegible]. — 6. H [illegible]. — 7. H [illegible]. — 8. H [illegible]. — 9. Here the extract in H ends.

conduct us on the last journey; for they themselves also love us, and make our salvation a subject of rejoicing, according to the testimony of our Lord which says, « Joy ariseth before the angels of God over a sinner who repenteth »[1]. But the children who are resting in the bed are those who have been brought up as children, and have believed the gospel with a simple heart, and have been judged worthy to rest with our Lord. For the lying on the bed also is a sign of rest, as our Lord himself again says in the Gospel of Matthew : « Many shall come from the east and from the west, and shall recline with Abraham and Isaac and Jacob in the kingdom of heaven »[2].

The words spoken by our Saviour to the Jews, « In order that upon you may come all the blood of righteous men that has been shed upon the earth, from the blood of Abel the righteous to the blood of Zacharias[3] whom ye

1. Luke, xv, 10. — 2. Matth., viii, 11. The Gr. adds : τάχα δὲ κ. προφητεία ἐστὶ περὶ τῆς συντελείας, ὅτε διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγείσης τῆς ἀγάπης τῶν πολλῶν ἡ θύρα κέκλεισται, τὰ [δὲ] παιδία μετὰ τοῦ Χ. ἐστίν· ὅτε οὐ τοσοῦτον διὰ τὸ εἶναι φίλος λαμβάνει τις ἄρτον, ὅσον διὰ [τὴν] τοῦ αἰτεῖν τρεῖς ἄρτους ἀναίδειαν. — 3. A. V. (E) ins. 'son of Barachias'.

ܡܬܦܫܩܐ: ܐܝܟܢܐ ܕܢܐܬܐ ܥܠܝܟܘܢ ܟܠܗ ܕܡܐ
ܕܙܕܝܩܐ ܕܐܬܐܫܕ ܥܠ ܐܪܥܐ: ܡܢ ܕܡܗ
ܕܗܒܝܠ ܙܕܝܩܐ ܥܕܡܐ ܠܕܡܗ ܕܙܟܪܝܐ
ܒܪ ܒܪܟܝܐ. ܗܘ ܕܩܛܠܬܘܢ ܒܝܬ ܗܝܟܠܐ
ܠܡܕܒܚܐ. ܡܫܚܠܦܐܝܬ ܐܣܬܟܠܬ
ܡܢ ܗܠܝܢ ܕܦܫܩܘ. ܒܠܐ ܡܕܡ ܡܢ ܟܬܒܐ
ܐܠܗܝܐ ܡܛܠ ܗܕܐ ܦܫܝܩܐܝܬ ܡܬܐܡܪ.
ܡܛܠ ܕܝܢ ܕܢܝܫܐ ܕܦܪܘܩܢ ܒܥܐ: ܕܟܠܗ
ܕܡܐ ܕܙܕܝܩܐ ܕܐܬܐܫܕ ܒܥܘܠܐ ܢܟܢܫ
ܘܒܡܠܬܐ ܢܚܒܘܫ: ܡܢ ܗܒܝܠ ܥܕܡܐ
ܠܝܘܡܐ ܗܘ ܕܒܗ ܗܘ ܠܘܬ ܝܗܘܕܝܐ ܗܠܝܢ
* ܐܡܪ: ܘܥܠܬܐ ܕܗܕܐ ܥܠܝܗܘܢ ܘܥܠ
ܐܒܗܝܗܘܢ ܢܪܡܐ. ܫܦܝܪܐ ܗܝ ܐܝܟ
ܕܡܬܚܙܐ ܐܢܐ ܘܦܫܝܩܐ ܐܣܬܟܠܬܐ ܕܢܣܬܟܠ·
ܕܗܘܐ ܡܛܠ ܙܟܪܝܐ ܟܗܢܐ ܐܡܪ ܠܗ: ܗܘ
ܕܐܘܠܕ ܠܢ ܠܡܥܡܕܢܐ ܝܘܚܢܢ ܐܪܗܛܐ ܩܕܡ
ܘܡܥܡܕܢܐ. ܗܘ ܕܡܫܠܡܢܘܬܐ ܠܐ
ܟܬܝܒܬܐ ܐܡܪܐ ܡܫܠܡܢܘܬܗ: ܕܝܗܘܕܝܐ

ܡܕܡ ܡܢ ܟܬܒܐ ܢܦܝܚ ܡܢ ܐܠܗܐ.
ܡܛܠ ܗܕܐ ܡܬܐܡܪ ܦܫܝܩܐܝܬ. ܡܛܠ[1]
ܕܝܢ[2] ܕܢܝܫܗ ܕܦܪܘܩܢ[3] ܒܥܐ: ܕܟܠܗ ܕܡܐ
ܕܙܕܝܩܐ ܕܒܥܘܠܐ ܐܬܐܫܕ: ܢܟܢܫ ܘܒܡܠܬܐ
ܢܚܒܘܫ: ܡܢ ܗܒܝܠ ܘܥܕܡܐ ܠܗܘ ܝܘܡܐ:
ܕܒܗ ܗܘ ܗܠܝܢ ܠܘܬ ܝܗܘܕܝܐ ܡܠܠ:
ܘܥܠܬܐ ܕܗܕܐ ܥܠܝܗܘܢ ܘܥܠ ܐܒܗܝܗܘܢ
ܢܪܡܐ. ܫܦܝܪܐ ܐܝܟ ܕܡܬܚܙܐ ܠܝ
ܘܦܫܝܩܐ ܐܣܬܟܠܬܐ[4] ܕܢܣܬܟܠ·. ܕܗܘܐ ܐܡܪ[5]
ܡܛܠ ܙܟܪܝܐ ܟܗܢܐ. ܗܘ ܕܐܘܠܕ ܠܢ
ܠܡܥܡܕܢܐ ܬܐܘܠܘܓܐ ܝܘܚܢܢ. ܪܗܛܐ
19 v° a. ܩܕܡܝܐ ܘܡܥܡܕܢܐ. ܠܗܢܐ ܕܡܫܠܡܢܘܬܐ
ܕܠܐ ܟܬܝܒܐ ܦܫܝܩܐ ܕܡܛܠܗ[6] ܡܬܐܡܪܐ.
ܒܝܬ ܗܝܟܠܐ ܠܡܕܒܚܐ. ܡܛܠ ܕܐܬܚܙܝ
ܦܫܝܩܐܝܬ. ܡܛܠܗܘܢ[7] ܕܝܢ ܐܝܟܢ
A 116 v° a. ܠܟܠܗܘܢ ܡܕܡ ܐܠܗܐ.* ܘܡܠܘܗܝ ܕܡܪܢ
ܡܠܐܟܝ ܐܠܗܐ ܒܪܐ ܘܦܪܘܩܐ ܡܫܝܚܐ
ܡܫܡܫܢܐ. ܐܝܟ ܡܐ ܕܐܝܬ ܦܬܓܡܐ ܘܫܡܝܐ

1. Here begins an extract in G 264 r° b. — 2. G om. — 3. A ܕܦܪܘܩܢ. — 4. G om., but with mark of omission. — 5. G ܐܡܠܠ. — 6. G ܕܡܛܠ. — 7. G ܡܛܠܗܘܢ.

slew between the temple and the altar »[1], have been variously understood by those who have interpreted, because concerning this matter nothing is plainly stated by the God-inspired Scripture. But, since our Saviour's purpose requires that he should unite and comprise in the saying all the blood of righteous men that was unjustly shed, from Abel down to the day on which he himself said these things to the Jews, and lay the responsibility for this upon them and upon their ancestors, it[2] is a right and reasonable thing, as it seems to me, to understand that he referred to Zacharias the priest, who begot for us the holy[3] John the Forerunner and Baptist, whom a tradition not contained in Scripture relates that the Jews slew between the temple and

1. Matth., XXIII, 51. — 2. This passage to 'them' (p. 252, l. 2) is in Mai, p. 432. — 3. A. V. (AG) 'Theologian': Gr. θεσπέσιον.

ܩܛܠܘܗܝ ܒܝܬ ܗܝܟܠܐ ܠܡܕܒܚܐ.
ܡܛܠ ܗܘ ܕܡܬܢܒܐ ܗܘܐ ܢܗܝܪܐܝܬ.
ܝܬܝܪܐܝܬ ܕܝܢ ܡܚܘܐ ܗܘܐ ܠܝܠܕܬ ܐܠܗܐ
ܒܬܘܠܬܐ. ܘܠܗܘ ܕܡܢܗ ܡܬܝܠܕ ܐܠܗܐ
ܪܒܐ ܘܦܪܘܩܢ ܝܫܘܥ ܡܫܝܚܐ ܐܝܟ
ܡܠܟܐ ܡܕܡ ܘܪܫܐ ܘܡܪܐ ܥܠ ܥܡܐ
ܕܝܠܗܘܢ. ܘܠܗܿ ܠܒܬܘܠܬܐ ܩܕܝܫܬܐ:
ܒܬܪ ܒܛܢܗ ܠܐ ܡܬܕܪܟܢܝܬܐ ܗܝ ܕܡܢ
ܪܘܚܐ ܩܕܝܫܐ: ܡܢ ܕܘܟܬܐ ܕܒܬܘܠܬܐ ܗܝ
ܕܒܗܝܟܠܐ: ܘܡܢ ܒܝܬ ܗܝܟܠܐ ܘܡܕܒܚܐ.
ܠܐ ܡܥܪܩ ܗܘܐ ܠܗܿ ܐܝܟ ܗܝ ܕܐܙܕܘܓܬ.
ܐܠܐ ܝܕܥ ܠܒܬܘܠܬܐ ܚܝܐ ܗܘܐ ܠܗܿ.
ܘܫܒܩ ܗܘܐ. * ܕܒܗܿ ܗܝ ܒܗܿ ܒܕܘܟܬܐ E 19 v° b.
ܕܥܝܕܐ ܗܘܬ ܩܝܡܐ. ܡܛܠ ܗܕܐ ܠܡ
ܒܚܡܬܐ ܗܠܝܢ ܕܫܡܥܘ ܗܘܘ ܠܗ ܢܦܠܘ.
ܘܙܝܢܐ ܐܚܕܘ ܒܐܝܕܝܗܘܢ. ܟܕ ܕܚܠܝܢ ܡܢ
ܡܠܟܐ ܗܘ ܕܡܢ ܢܣܒܬܗ ܡܣܬܟܐ ܗܘܐ.
ܕܥܬܝܕ ܗܘܐ ܕܢܐܚܘܕ ܠܟܠܗܘܢ. ܘܢܣܒ
ܕܒܥܠܘܬܐ ܠܟܠܗܘܢ ܢܫܠܛ. ܘܗܠܝܢ ܩܡ

ܘܡܪܐ ܥܠ ܥܡܗܘܢ ܗܘܐ. ܘܠܗܿ
⌈ܠܒܬܘܠܬܐ ܩܕܝܫܬܐ[1]. ܒܬܪ ܒܛܢܐ ܠܐ
ܡܬܕܪܟܢܐ: ܗܘ ܕܡܢ ܪܘܚܐ ܩܕܝܫܐ. ܡܢ
ܕܘܟܬܐ[2] ܕܒܬܘܠܬܐ ܗܝ ܕܒܗܝܟܠܐ: ܕܒܝܬ
ܗܝܟܠܐ ܠܡܕܒܚܐ[3]. ܠܐ ܕܚܩ. ܐܝܟ ܡܐ
ܕܡܙܘܓܐ. ܐܠܐ ܝܕܥ ܠܒܬܘܠܬܐ ܐܝܬܝܗ[4]
ܠܗܿ. ⌈ܘܫܒܩ ܕܬܗܘܐ[5] ܒܕܘܟܬܐ ܕܥܝܕܬܐ
ܕܩܝܡܐ ܗܘܬ.[6] ܡܛܠ ܗܕܐ ܗܟܝܠ
ܐܡܪܝܢ. ܕܗܢܘܢ ܕܫܡܥܘ ܒܚܡܬܐ ܢܦܠܘ.
ܘܙܝܢܐ ܐܚܕܘ ܒܐܝܕܝܗܘܢ. ܟܕ ܕܚܠܝܢ
ܡܢ ܡܠܟܐ ܗܘ ܕܡܢ ܢܣܒܬܗ ܡܣܬܟܐ.
ܕܥܬܝܕ ܕܢܐܚܘܕ ܠܟܠܗܘܢ. ܘܢܣܒ
ܕܒܥܠܘܬܐ ܢܫܠܛ ܠܟܠܗܘܢ. ܘܗܠܝܢ
ܐܘܪܝܓܢܣ ܗܘ ܚܟܝܡ ܒܗܠܝܢ
ܕܠܒܪ: ܗܘ ܐܝܟ ܕܝܢ ܕܒܦܘܫܩܗܘܢ
ܪܒܐ: ܐܦܝܣܩܘܦܐ ܕܝܢ ܕܢܘܣܐ. ܒܡܐܡܪܐ
ܗܘ ܕܥܠ ܒܝܬ ܝܠܕܗ ܕܦܪܘܩܢ. ܗܟܢܐ
ܐܡܪ܀ ܠܝ ܕܝܢ ܠܗ ܠܬܫܥܝܬܐ ܡܢ ܗܠܝܢ
ܕܦܪܝܫܢ ܫܡܝܥܢ ܐܠܝܢ. ܘܠܒܪܐ ܗܘ

1. A ܠܝܠܕܬ ܐܠܗܐ ܒܬܘܠܬܐ. — 2. G ins. ܗܝ. — 3. A ܘܠܡܕܒܚܐ. — 4. G ins. ܗܘܐ; Gr. γινώσκειν. — 5. G ܘܫܒܩ ܒܗ. — 6. Here the extract in G ends.

the altar, because he plainly prophesied or rather[1] showed the ⌈God-bearer to be a virgin[2], and him that is born of her, the great God and Saviour Jesus Christ, like some King and chief and Lord over their people, and did not remove the holy Virgin herself after the incomprehensible conception by the Holy Spirit from the virgins' place in the temple, between the temple and the altar, as one that was married, but knew her to be still a virgin, and allowed her to stand in the same[3] accustomed place as usual. For this reason (they say) those who heard of it fell into a rage and took weapons in their hands against him, fearing the king who was expected from his

1. μᾶλλον. — 2. A. v. (AG) 'Virgin to be the God-bearer'. — 3. A. v. (AG) ins. 'time and'; Gr. om.

ܓܪܝܓܘܪܝܘܣ ܚܟܝܡ ܒܐܠܗ̈ܝܬܐ ܐܚܘܗܝ
ܕܒܣܝܠܝܘܣ ܪܒܐ: ܐܦܝܣܩܘܦܐ ܕܝܢ
ܕܢܘܣܐ: ܒܡܐܡܪܐ ܗܘ ܕܥܠ ܡܘܠܕܗ
ܕܦܪܘܩܢ. ܗܟܢܐ ܐܡܪ. ܐܢ ܕܝܢ ܠܒܪ ܘܚܩܐ ܡܢ
ܗܠܝܢ ܕܡܬܩܪ̈ܒܢ ܫܡܥܝܢ ܠܐ ܡܫܬܢܝܢ: ܐܦܢ
ܘܠܙܟܪܝܐ ܗܘ ܕܒܝܢܬ ܗܝܟܠܐ ܠܡܕܒܚܐ
ܐܬܩܛܠ: ܠܗ ܕܠܐ ܡܬܟܥܒܐ ܐܝܬܝܘ ܗܘܐ
ܕܒܣܗܕܘܬܐ ܕܐܡܗ ܠܐ ܡܬܚܒܠܢܝܬܐ
ܢܬܝܬܝܗ. ܟܗܢܐ[1] ܐܝܬܘܗܝ ܗܘܐ ܗܢܐ ܙܟܪܝܐ.
ܠܗ ܕܝܢ ܟܗܢܐ ܒܠܚܘܕ. ܐܠܐ ܘܡܩܒܠܢܘܬܐ
ܕܢܒܝܘܬܐ. ܚܝܠܐ ܕܝܢ ܕܢܒܝܘܬܐ. ܘܠܐ ܥܪܘܩ
ܒܟܬܒܐ ܕܐܘܢܓܠܝܘܢ ܡܬܟܪܙ. ܟܕ ܗܘ
ܛܝܒܘܬܐ ܐܠܗܝܬܐ ܡܩܕܡܐ ܗܘܬ ܕܪܫܐ ܗܘܬ
ܐܘܪܚܐ ܠܒܢܝ̈ܢܫܐ. ܘܠܐ ܢܚܫܒܘܢܗ ܕܠܐ
ܢܚܫܒ ܠܝܠܕܐ ܕܡܢ ܒܬܘܠܬܐ. ܟܕ ܒܟܪ
ܠܡܬܪܬܐ ܕܟܘܢܫܬܐ ܡܥܝܪ ܗܘܐ ܡܕܪܫ
ܠܡܫܬܡܥܢܘܬܐ ܕܗܠܝܢ (ܕܠܐ)[3] ܡܗܝܡܢܝܢ.
ܘܒܬܕܡܪ̈ܬܐ ܠܒܪ ܡܢ ܩܕܡܝܬܐ ܒܪܐ ܡܬܝܠܕ

ܕܥܩܪܬܐ ܗܘܬ ܠܡܬܝܠܕܘ ܐܬܚܫܒ. ܠܗ
ܕܠܐ ܙܒܢܐ ܐܝܟܢܐ ܗܘܐ ܒܪܢ. ܕܠܒܬܘܠܘܬܐ
ܕܐܡܐ ܠܐ ܡܣܬܒܪܢܐ ܢܚܫܒ. ܗܢܐ ܦܢ
ܐܝܬܘܗܝ ܗܘܐ ܗܢܐ ܙܟܪܝܐ. ܠܗ ܕܝܢ ܗܢܐ
ܒܟܗܢܘܬܐ. ܐܠܐ ܘܒܥܘܗܕܢܐ ܕܢܒܝܘܬܐ. ܚܝܠܐ
ܕܝܢ ܕܢܒܝܘܬܐ ܠܐ ܡܫܬܐܠܢܐ. ܒܟܬܒܐ
ܕܐܘܢܓܠܝܘܢ ܡܬܟܪܙ. ܒܗܘ ܕܡܩܕܡܐ
ܒܪܢܫܐ ܐܘܪܚܐ ܠܒܢܝ̈ܢܫܐ ܛܝܒܘܬܐ
ܐܠܗܝܬܐ. ܕܠܐ ܠܡܠܕܐ ܗܘ ܕܡܢ ܒܬܘܠܬܐ.
ܠܐ ܡܬܗܝܡܢܢܐ ܢܚܫܒܘܢ. ܘܟܕ ܒܬܕܡܪ̈ܬܐ
ܩܠܝܠܬܐ ܩܕܡܐ ܦܪܘܥܐ ܠܡܫܬܡܥܢܘܬܐ ܕܗܢܘܢ
ܕܠܐ ܡܗܝܡܢܝܢ. ܠܥܩܪܬܐ ܘܡܒܪܬܐ
E 20 r° a. ܣܝܒܬܐ ܡܬܝܠܕ ܒܪܐ. ܗܢܐ ܓܝܪ ܦܘܪܫܐ
ܕܡܘܠܕܐ ܕܒܬܘܠܬܐ ܗܘܐ. ܐܝܟܢܐ ܕܝܢ
ܕܐܫܬܥܝ ܠܗ ܒܚܠܐ ܕܝܢܐ ܗܘܐ ܐܡܪ:
ܡܢ ܥܐܠܘ[2] ܚܙܝܗ ܕܠܐ ܝܠܕܐ. ܐܠܐ ܟܕ
ܙܩܢܐ ܐܠܗܐ ܝܠܕܗ ܕܝܘܚܢܢ ܦܬܓܡܐ.
ܗܢܐ ܘܟܠ ܡܬܬܡܟܢܢܘܬܐ ܕ[ܡܢܕ]ܐ

1. Ms. ܢܬܝܗ. — 2. Ms. ܥܐܢܘ. — 3. Ms. om.

prophecy, who was to exercise sway over them and lay the yoke of bondage upon them. And these things Gregory the wise in divine things, the brother of Basil the great, and bishop of Nyssa, in the sermon on the Nativity of our Saviour, states thus : « But, if we are not straying a long way from the subject, it would perhaps not be inopportune to adduce Zacharias also who was slain between the temple and the altar to testify to the undefiled mother This Zacharias was a priest, but not a priest only, but possessing also the gift of prophecy, and the power of prophecy is proclaimed in the book of the gospel as inevitable[1], in that the divine grace makes a way for men beforehand, that they may not think the birth from a virgin incredible, and, training the assent of those who did not believe beforehand by small miracles, a child

1. A. v. (E 'unblamed'; Greg. ed.) ἀνάγραπτος (l. ἀναγκαῖος? Luke, I, 67 ?).

ܗܘܐ. ܗܢܘ ܕܝܢ ܫܘܪܝܐ ܐܬܡܗܐ ܕܒܬܘܠܘܬܐ ܗܘ
ܕܒܒܬܘܠܬܐ[1] ܗܘܐ. ܐܝܟܢܐ ܓܝܪ
ܕܐܠܝܫܒܥ: ܠܘ ܒܚܝܠܐ ܕܟܝܢܐ ܗܘܬ ܐܡܐ:
ܟܕ ܕܠܐ ܝܠܕܐ ܗܠܟܬ ܒܥܠܡܐ: ܐܠܐ ܠܒܠ A 116 vᵒ b.
ܨܒܝܢܐ ܐܠܗܝܐ ܡܬܦܢܐ ܝܠܕܗ ܕܛܠܝܐ.
ܗܟܢܐ ܐܦ ܚܒܠܐ[2] ܒܬܘܠܝܐ. ܠܐ
ܡܣܬܒܪܢܘܬܐ ܠܘܬ ܡܬܦܢܝܢܘܬܐ ܕܐܠܗܘܬܐ ܫܪܪܐ
ܐܝܬ ܠܗ. ܡܛܠ ܗܟܝܠ ܕܩܕܡ ܠܗܘ
ܕܡܢ ܒܬܘܠܬܐ ܗܘ ܕܡܢ ܥܩܪܬܐ: ܗܘ ܕܠܘܬ
ܩܠܐ ܕܗܝ ܕܒܛܢܬ ܠܡܪܢ: ܩܕܡ
ܕܢܦܘܩ ܠܢܘܗܪܐ. ܒܗ ܒܡܪܒܥܐ ܕܐܡܗ
ܝܪ. ܘܡܚܕܐ ܕܢܦܩ ܠܡܝܠܕܐ ܪܗܛܐ
* ܕܡܠܬܐ. ܗܝܕܝܢ ܡܫܬܪܐ ܫܬܩܗ ܕܙܟܪܝܐ. E 20 rᵒ b.
ܗܘ ܕܒܟܪ ܪܘܚܐ ܢܒܝܐ ܗܘܐ. ܘܟܠܗܝܢ ܗܠܝܢ
ܕܡܫܘܐ ܙܟܪܝܐ ܢܒܝܘܬܐ ܗܘܝ ܕܥܬܝܕܬܐ
ܐܬܝܗܝܢ ܗܘܝ. ܗܢܐ ܗܟܝܠ ܗܘ ܕܒܪܘܚܐ
ܕܢܒܝܘܬܐ ܠܘܬ ܝܕܥܬܐ ܕܗܠܝܢ ܕܟܣܝܢ
ܡܬܕܒܪ[4] ܗܘܐ: ܟܕ ܠܙܪܙܐ ܕܡܠܘܬܐ[5]

ܒܬܘܠܬܐ. ܒܡܫܡܫܢܘܬܐ ܕܠܘܬ ܡܠܬܐ.
ܗܘ ܕܠܬܘܡܝܢ ܐܝܬ ܠܗ. ܡܛܠ ܗܟܝܠ
ܕܩܕܡ ܠܗܘ ܕܡܢ ܒܬܘܠܬܐ ܗܘ ܕܡܢ
* ܥܩܪܬܐ: ܗܘ ܕܠܘܬ ܩܠܐ ܕܗܝ ܕܒܛܢܬܗ
ܠܡܪܢܐ: ܩܕܡ ܕܢܦܘܩ ܠܢܘܗܪܐ
ܒܪܚܡܐ ܐܡܗ ܝܪ: ܡܚܕܐ ܕܢܦܩ
ܠܡܝܠܕܘܬܐ ܪܗܛܐ ܩܕܡܝܐ ܕܡܠܬܐ. ܗܝܕܝܢ
ܡܫܬܪܐ ܠܙܟܪܝܐ ܫܬܩܐ. ܒܡܫܪܝܬܐ[3]
ܢܒܝܘܬܐ. ܘܟܠܗܝܢ ܗܠܝܢ ܕܦܩܩ ܙܟܪܝܐ.
ܢܒܝܘܬܐ ܗܘܝ ܕܥܬܝܕܬܐ ܐܝܬܝܗܝܢ ܗܘܝ.
ܗܢܐ ܗܟܝܠ. ܗܘ ܕܒܪܘܚܐ ܠܘܬ ܝܕܥܬܐ
ܕܗܠܝܢ ܕܟܣܝܢ ܡܬܕܒܪ ܗܘܐ. ܟܕ ܠܙܪܙܐ
ܕܡܠܬܐ: ܠܘܬ ܡܠܝܕܘܬܐ ܘܠܐ ܡܬܚܙܝܐ
ܐܬܢܒܝ. ܠܐ ܦܪܫ ܒܡܘܠܕܐ ܡܢ ܕܡܬܐ
ܕܐܝܟ ܢܡܘܣܐ ܡܛܠ ܠܬܚܘܡܬܐ. ܠܐܡܐ
ܕܠܗ ܙܘܓܐ. ܟܕ ܦܠܛ ܠܡܛܪܢܐ. ܕܟܡܘܬܐ
ܕܗܠܝܢ ܕܐܬܡܠܝ: ܘܦܠܛܐ ܕܒܠܗ
ܒܪܢܫܐ. ܐܝܟܢܐ ܐܡܪ ܐܢܬ ܠܗ ܒܗܘ

1. Ms. om. ܒ. — 2. Ms. ܚܒܠܐ. — 3. Ms. ܡܫܡܫܬܐ; Greg. ἐπιπνοίας. — 4. Ms. ܡܬܕܒܪܐ. — 5. Ms. ܕܡܠܘܠܬܐ.

is born to her that is barren and past age[1]. This is the beginning of the miracle that is ⌜performed in the Virgin[2]. For, as Elizabeth does not become a mother by the power of nature, inasmuch as ⌜she had grown old in the world[3] without bearing, but the boy's birth is referred to the divine will, so also the incredibility of the virgin birth-throes obtains belief by reference to the deity. Since therefore the son born of the barren woman, who at the voice of her that had conceived the Lord, before he came forth to the light, leaped in his mother's womb, preceded the son born of the virgin, immediately on the forerunner of the Word coming forth to birth, then the silence of Zacharias is dissolved, by the prophetic indwelling, and all things that Zacharias utters were a prophecy of the future. This man therefore who was being led by the spirit of prophecy to the knowledge of hidden

1. The grammar is confused in both versions and in the text of Greg.. — 2. Greg. κατὰ τὴν παρθενίαν. — 3. A. v. (A) 'her life had grown old'.

ܟܠ ܒܝܠܕܐ ܠܐ ܡܬܚܒܠܢܐ ܐܣܬܟܠ. ܠܐ
ܕܝܠܗ̇ ܡܢ ܕܘܟܬܐ ܕܒܗܝܟܠܐ ܗܘ̇ ܕܦܪܝܫܐ
ܗܘܬ ܡܬܝܗܒܐ ܠܒܬܘ̈ܠܬܐ. ܠܐܡܐ ܗܝ̇ ܕܠܐ
ܐܪܘܣܝܬ[1]. ܟܕ ܡܠܦ ܠܝܗ̈ܘܕܝܐ: ܕܥܒܘܕܐ
ܕܗܠܝܢ ܕܐܝܬܝܗܝܢ ܘܡܠܟܐ ܕܟܠܗ̇ ܒܪܝܬܐ.
ܥܡ ܟܠܗܝܢ. ܐܢܫܝܐ ܟܝܢܐ ܕܝܠܗ ܐܝܬ ܠܗ
ܠܫܘܠܛܢܐ ܕܨܒܝܢܐ. ܟܕ ܒܨܒܝܢܐ ܕܝܠܗ ܠܗ̇
ܗܝ̇ ܕܫܦܝܪܐ ܠܗ ܡܕܒܪ ܠܗ̇. ܘܠܐ ܗܘ̣ ܡܬܕܒܪ
ܡܢܗ̇. ܐܝܟܢܐ ܕܒܫܘܠܛܢܐ ܕܝܠܗ ܐܝܬܘܗܝ.
ܘܕܢܥܒܕ ܚܕܬܐ ܝܠܕܐ. ܕܠܘ[2] ܕܡܢ ܐܡܐ ܗܝ̇
ܕܟܒܐ. ܗܝ̇ ܕܗܘܬ ܐܡܐ ܒܬܘܠܬܐ ܠܐ
ܡܬܐܡܪܐ. ܡܛܠ ܗܢܐ ܗܘܐ ܠܐ ܕܚܩܗ̇
ܒܗܝܟܠܐ ܡܢ ܣܕܪܐ ܕܒܬܘ̈ܠܬܐ. * ܐܝܟܢܐ
ܗܘܬ ܕܝܢ ܕܘܟܬܐ ܗܕܐ. ܒܡܨܥܬܐ ܕܐܝܬ ܗܘܬ

ܠܡܕܒܚܐ ܕܝܢ ܗܝܟܠܐ. ܡܢ ܕܫܡܥܘ ܕܝܢ ܗܘ̇
ܕܢܦܩ ܠܗ ܦܘܠܚܢܐ ܠܗ. ܘܠܗ ܗܘ ܐܝܟܢܐ
ܚܝܠܐ ܕܗܢܐ ܗܘܐ. ܐܡܝܢܐ ܕܒܚܝܠܐ ܕܝܠܗ
ܐܝܬܘܗܝ. ܘܠܡܠܟܘܬܐ ܚܕܬܐ ܢܟܝܢ ܗܘ̇
ܘܠܐܡܐ ܕܗܘܝܐ. ܗܘ̇ ܕܬܗܘܐ ܐܝܬܘܗܝ ܒܬܘܠܬܐ.
ܠܐ ܦܟܗܬܐ. ܡܛܠ ܗܢܐ ܗܘܐ ܠܐ ܙܝ ܕܒܦܪܝܫܘܬܗ
ܒܗܝܟܠܐ ܡܢ ܣܕܪܐ ܕܒܬܘ̈ܠܬܐ. ܐܝܟܢܐ
ܗܘܬ ܕܝܢ ܗܕܐ ܕܘܟܬܐ. ܒܝܢܬ ܗܝܟܠܐ ܠܡܕܒܚܐ
ܠܡܕܒܚܐ. ܡܛܠ ܗܢܐ ܕܫܡܥܘ
ܗܘܘ: ܕܡܠܟܐ ܕܒܪܝܬܐ ܠܡܬܝܠܕܘ ܐܢܫܝܐ
ܢܦܩ ܡܕܒܪܢܐܝܬ. ܒܕܚܠܬܐ ܕܠܐ ܢܗܘܘܢ
ܬܚܝܬ ܐܝܕܐ ܕܡܠܟܐ. ܠܗܢܐ ܕܗܠܝܢ
E 20 v° a. ܕܣܗܕ ܩܛܠܘ ܠܡܬܝܠܕܘ. ܡܛܠܬܗ.
ܘܠܘܬܗ ܕܝܠܗ ܘܡܕܒܚܐ. ܠܒܝܬ ܩܘܕܫܐ ܕܩܕܫܝܗ܀

ܒܝܢܬ ܗܝܟܠܐ ܠܡܕܒܚܐ. ܡܛܠ ܗܢܐ ܕܫܡܥܘ ܗܘܘ ܕܡܠܟܐ ܕܒܪܝܬܐ ܠܡܬܝܠܕܘ
ܐܢܫܝܐ ܡܕܒܪܢܐܝܬ ܐܬܐ: ܟܕ ܕܚܠܝܢ ܡܢ ܗܝ̇ ܕܠܐ ܢܗܘܘܢ ܬܚܝܬ ܐܝܕܐ ܕܡܠܟܐ:

1. Ms. ܐܪܘܣܝܬ. — 2. Ms. ܕܠܘ.

things, having understood the mystery of virginity in the undefiled birth, did not exclude the unmarried mother in the temple from the place which according to the law was assigned to the virgins, teaching the Jews that the Maker of the things that are and King of all creation has human nature under his rule with all things, and by his own will leads it to that which pleases him, and is not himself controlled by this nature, so that it is in his power to make a new form of birth which will not cause her who has become a mother to cease from being a virgin. Therefore he did not exclude her in the temple from the ranks of the virgins; and this place was a space between the temple and the altar. Since therefore they heard that the King of creation was coming forth[1] by dispensation to human birth, in fear of being under a king's rule they slew the man who testified these things

1. Greg. προελθεῖν.

[illegible]

V 330 r° (I 203 r° a).

E 20 v° b. A 117 r° a.

1. A stop : follows in ms., and the text is perh. corrupt. — 2. Ms. om. — 3. Ms. sing.

concerning the birth, sacrificing[1] the priest at the very altar »[2]. But of the Zacharias who was one of the twelve prophets we cannot reasonably understand the passage quoted, since it is not related that he was killed, but he departed from life by the ordinary end of human life. Wherefore also in the times of the pious king Theodosius the grandson of the elder Theodosius his holy body was found by revelation in the territory of Eleutheropolis, when it had not been in the least corrupted but was found as if it had been buried yesterday, at a place at which an oratory is now to be seen, and a temple which was consecrated to God in his name; and it is known and honoured by all who pass by that way. This is related by a certain Sozomen who wrote ecclesiastical histories[3]. Some have supposed that in the above-quoted passage our Saviour referred to Zacharias the son of Jehoiada who was put to death by Joash, king of the Jews. But this explanation is futile, and is refuted by the facts themselves. For it is not the case that the foul murder of prophets and priests, the murder which it is the intention of the

1. Greg. (ed.) ἱερουργήσαντα (l. ἱερουργήσαντες). — 2. *P. G.*, XLVI, 1136. — 3. IX, 17.

[illegible] L. 21 r° a.

ܕܡܢ ܕܒܐܓܪܬܐ ܠܩܘܪ̈ܢܬܝܐ[2] ܩܕܡܝܬܐ ܕܟܬܝܒܐ ܡܫܬܥܝܢܐ ܡܢ ܚܟܝܡܐ ܦܘܠܘܣ: ܕܗܘ
ܕܡܡܠܠ ܒܠܫܢܐ ܢܦܫܗ ܒܢܐ: ܘܗܘ ܕܡܬܢܒܐ ܥܕܬܐ ܒܢܐ.܀ ܗܕܐ ܡܦܫܩܢܘܬܐ
V 279 v°, L 135 r° a. * ܒܙܒܢ̈ܐ[3] ܓܝܪ ܗܢܘܢ ܕܫܠܝ̈ܚܐ: ܥܕ̈ܬܐ ܐܝܟ ܠܗ. ܒܬܪ̈ܒܝܐ ܕܟܠܗܘܢ ܥܡ̈ܡܐ ܟܪܘܙܘܬܐ
ܡܢ ܗܢܘܢ ܕܡܬܬܠܡܕܝܢ ܗܘܘ ܐܬܘ̈ܬܐ ܘܚܝ̈ܠܐ ܦܪܘܩܝܬܐ ܕܐܘܢܓܠܝܘܢ ܒܥܠܡܐ
ܡܬܚܙܝܢ ܗܘܘ. ܐܝܟܢܐ ܕܟܠܗ ܡܬܩܢܝܢܐ ܡܟܪܙܝܢ ܗܘܘ. ܐܦ ܐܬܘ̈ܬܐ ܘܚܝ̈ܠܐ ܒܒܢ̈ܝܢ
ܠܡܠܟܘܬܐ ܕܫܡܝܐ ܡܩܒܠܝܢ ܗܘܘ. ܟܠܗ ܗܘܘ ܩܒܝܠܐ. ܡܢ ܗܠܝܢ ܕܡܬܬܠܡܕܝܢ.

1. Ms. ܗܘ. — 2. Ms. ܠܩܘܪܢܬܝܐ. — 3. Ms. sing.

evangelic saying of our Saviour to set forth, was perpetrated down to his time and then ended : for after Joash other kings of the Jews also reigned who turned aside to idolatry, and, as is natural, were ill-disposed towards those who pleased God; among whom Manasseh is said to have put Isaiah the great among prophets to death with a saw. But besides these things we should know this also, that the man who was put do death by Joash was called Azarias and not Zacharias, though in certain copies some men have changed the name, and by a slight change have written 'Azarias' as 'Zacharias'[1]. Accordingly for all these reasons it seems to be a just conclusion that we must consequently understand our Saviour's saying of the father of John the Baptist, as the holy Gregory said.

Of the passage written by the wise Paul in the first epistle to the Corinthians, « He that speaketh with tongues edifieth himself, but he that prophesieth edifieth the church[2] », this is the elucidation. In the times in which the apostles were propagating the saving preaching of the gospel in the

1. II Par., XXIV, 20. — 2. I Cor., XIV, 4.

ܓܝܪ ܠܐ ܡܗܝܡ̈ܢܐ ܡܛܠ ܗܕܐ ܗܘ̈ܝܢ
ܐܬܘܬ̈ܐ.

ܐܦ ܗܢܘܢ ܓܝܪ ܕܡܥܡܕܝܢ ܗܘܘ ܒܪܫܝܬܗ
ܒܠܫ̈ܢܐ ܡܡܠܠܝܢ ܗܘܘ ܕܒܡܚܕܐ
ܡܣܓܝܐܬ. ܘܐܢܫܝܢ ܠܡܩܒܘܠܝܘܬܐ[2]
ܢܒܝܘܬܐ ܡܫܬܘܝܢ ܗܘܘ. ܐܚܪ̈ܢܐ ܕܝܢ
ܠܬܪ̈ܬܝܗܝܢ ܐܦ ܐܚܕܐ ܕܡܬܚܫܚܝܢ
ܗܘܘ܀

ܒܗܘ ܕܠܐ ܡܗܝܡ̈ܢܐ. ܠܫܪܝܪܘܬܐ
ܕܢܓܪܐ ܢܬܠܘܢ. ܠܘܬ ܠܐ ܡܗܝܡ̈ܢܐ ܓܝܪ
ܡܛܠ ܗܕܐ ܣܓܝܐܝܢ ܐܬܘܬ̈ܐ. ܘܠܐ
ܠܘܬ ܗܢܘܢ[1] ܕܡܢ ܩܕܡ ܗܝܡܢܘ. ܐܝܟ
ܕܐܡܪ ܗܘ ܕܝܠܗ ܕܦܘܠܘܣ. ܡܛܠܬܗ
ܕܝܠܗ ܕܗܕܐ ܥܠܬܐ. ܝܬܝܪ ܒܪܘܝܚܘܬ
ܐܦܪܐ. ܘܝܬܝܪ ܓܠܝܐܝܬ * ܡܘܗܒ̈ܬܐ A 117 r° b.
ܕܪܘܚܐ ܠܐܝܠܝܢ ܕܡܬܩܪܒܝܢ ܠܘܬ
ܗܝܡܢܘܬܐ ܡܬܩܪܒܝܢ ܗܘܘ. ܘܗܢܘܢ ܕܝܢ
ܕܡܬܥܡܕܝܢ ܗܘܘ. ܙܒܢ̈ܐ ܣܓܝ̈ܐܐ. ܡܚܕܐ
ܡܡܠܠܝܢ ܗܘܘ ܒܠܫ̈ܢܐ. ܘܐܦ
ܠܡܩܒܠܘܬܐ ܕܢܒܝܘܬܐ ܡܫܬܘܝܢ ܗܘܘ.
ܐܢܫܝܢ ܕܝܢ ܐܚܪ̈ܢܐ. ܐܦ ܒܬܪ̈ܬܝܗܝܢ
ܡܬܚܫܚܝܢ ܗܘܘ. ܐܝܟܢܐ ܕܟܬܝܒ
ܒܟܬܒܐ ܕܦܪ̈ܟܣܝܣ. ܡܛܠ ܐܢܫܝܢ
ܕܡܢ ܦܘܠܘܣ ܥܡܕܘ ܒܐܦܣܘܣ ܗܟܢܐ܀
ܟܕ ܫܡܥܘ ܕܝܢ. ܥܡܕܘ ܒܫܡܗ ܕܡܪܢ
ܝܫܘܥ. ܘܟܕ ܣܡ ܥܠܝܗܘܢ ܐܝܕܐ

1. Ms. ܗܢܘܢ. — 2. Ms. ܠܡܩܒܠܘܬܐ.

world, many of those who believed worked signs and prodigies, in order to bring unbelievers to accept the truth. For it is for this cause that miracles are numerous among unbelievers, and not among those who have already believed, according to the saying of the same Paul[1]. For this very same reason the gifts of the Spirit were given with greater liberality, and more openly, to these who were being brought to the faith. And those who were baptized often spoke with tongues immediately, and some were thought worthy to receive prophetic inspiration, while certain others even enjoyed the possession of both, as is written in the book of the Acts about some men who were baptized by Paul at Ephesus, as follows : « But, when they had heard it,

1. I Cor., xiv, 22.

ܦܘܠܘܤ. ܐܠܐ ܒܠܚܘܕܝܗܘܢ ܪܘܚܐ ܩܕܝܫܐ.
ܘܡܡܠܠܝܢ ܗܘܘ ܒܠܫܢܐ ܘܡܬܢܒܝܢ
ܗܘܘ.. ܗܕܐ ܗܟܝܠ ܛܝܒܘܬܐ ܦܪܘܚܐ
ܗܘܬ. ܐܦ ܠܘܬ ܩܘܪܢܬܝܐ ܒܗܘ ܙܒܢܐ.
ܘܐܢܫܝܢ ܡܢ ܒܠܫܢܐ ܡܡܠܠܝܢ ܗܘܘ.
ܐܢܫܝܢ ܕܝܢ ܕܢܬܢܒܘܢ ܡܫܬܘܝܢ ܗܘܘ.
ܐܕܫܐ ܕܝܢ ܕܢܒܝܘܬܐ ܕܐܝܟ ܗܕܐ ܗܘܬ. ܕܠܘ
ܒܠܚܘܕ ܒܗܘ ܕܢܩܕܘܡ ܢܐܡܪ ܥܬܝܕܬܐ
ܡܬܝܕܥܐ ܗܘܬ. ܐܠܐ ܘܒܗܘ ܕܡܬܚܠܛܐ
ܕܡܠܦܢܘܬܐ ܡܬܚܙܝܐ ܗܘܬ ܕܬܪܨܐ ܥܝܕܐ.
ܐܝܟ ܡܐ ܕܒܥܕܬܐ ܒܙܒܢ ܙܒܢ ܐܫܬܒܗܪܘ[1].
ܠܡܠܦܢܐ ܠܒܝܫܝ ܐܠܗܐ. ܗܠܝܢ ܕܐܝܟ
ܐܬܢܤܝܘܤ ܪܒܐ ܘܒܤܝܠܝܘܤ. ܘܐܝܟ
ܓܪܝܓܘܪܝܘܤ ܘܝܘܚܢܢ. ܘܟܠܗܘܢ ܗܠܝܢ
ܕܠܗܠܝܢ ܕܡܝܢ ܗܘܘ. ܟܕ ܐܢܫܝܢ ܗܟܝܠ
ܒܩܘܪܢܬܘܤ ܡܬܢܦܚܝܢ: ܘܪܒܬܐ
ܡܬܪܥܝܢ ܗܘܘ ܒܗܘ ܕܒܠܫܢܐ
ܡܡܠܠܝܢ: ܐܚܪܢܐ ܕܝܢ[2] ܡܬܢܒܝܢ ܗܘܘ

ܗܕܐ ܗܟܝܠ ܛܝܒܘܬܐ ܡܪܘܒܬܐ ܗܘܬ ܠܘܬ
ܩܘܪܢܬܝܐ ܒܗܘ ܙܒܢܐ. ܘܐܢܫܝܢ ܡܢܗܘܢ
ܒܠܫܢܐ ܡܡܠܠܝܢ ܗܘܘ. ܘܐܢܫܝܢ ܕܝܢ
ܠܡܬܢܒܝܘ ܡܫܬܘܝܢ ܗܘܘ. ܙܢܐ ܕܝܢ
ܕܢܒܝܘܬܐ ܕܐܝܟ ܗܢܐ ܗܘܐ. ܕܠܘ ܒܠܚܘܕ
ܐܝܠܝܢ ܕܥܬܝܕܢ ܡܩܕܡ ܐܡܪ. ܐܠܐ ܐܦ
ܒܗܘ ܕܚܠܛ ܗܘܐ ܡܠܬܐ ܕܡܠܦܢܘܬܐ
ܕܬܪܨܐ ܥܝܕܐ ܗܘܬ. ܐܝܟܢܐ ܕܒܙܒܢ ܙܒܢ
ܗܘܘ ܡܠܦܢܐ ܠܐܠܗܐ ܕܡܢܗ ܒܥܕܬܐ܀

ܟܕ
ܐܢܫܝܢ ܗܟܝܠ ܒܩܘܪܢܬܘܤ ܡܬܢܦܚܝܢ
ܗܘܘ ܪܒܐ: ܡܛܠ ܗܘ ܕܡܡܠܠܝܢ ܗܘܘ
ܒܠܫܢܐ. ܐܚܪܢܐ ܕܝܢ ܡܬܢܒܝܢ ܗܘܘ

1. Ms. ܐܫܬܒܗܪܘ; cf. p. 277, l. 7. — 2. Ms. ins. ܟܕ in later hand.

they were baptized in the name of the Lord Jesus. And, when Paul had laid his hand upon them, the Holy Spirit came upon them, and they spake with tongues and prophesied »[1]. This grace therefore flourished among the Corinthians also at that time, and some used to speak with tongues, while others were thought worthy to prophesy. And the form of prophecy was such that it was made known not only by foretelling the future but also by the commingling of words of instruction which corrected morals, as the God-clad doctors such as Athanasius the great and Basil, and such as Gregory and John, and all who were like these, gained renown at one time and another in the churches. Since therefore certain men at Corinth were puffed up and thought much of themselves because they spoke with

1. Acts, XIX, 5, 6.

[illegible]

A 117 v° a.

E 21 r° a.

[illegible]

1. Here begins an extract in H 43 v°. In place of [illegible] — [illegible] H has [illegible]

tongues, while others prophesied and taught things useful and beneficial, Paul, wishing to bring down their high looks, says this : « He who speaks with the tongues of the nations edifies himself, that is, establishes his own reputation, and is admired only, but does not benefit the soul of the hearers by reforming morals : but he who prophesies and weaves a web of moral teaching, and reproves secret things of the heart, and purifies the souls of the hearers from shameful passions, edifies the church, and acquires the gift of prophesy or of teaching for others rather[1] than for himself ».

The meaning of Job's saying, « May the blessing of him that hath perished come upon me »[2] is plain to those who read with intelligence and not carelessly from the fact that it follows the words which precede, and from

1. μᾶλλον. — 2. Job, XXIX, 13.

ܘܫܘܟܠܠܗ ܘܠܗ ܡܫܘܡܠܝܘܬܗ ܩܪܝܒ.
ܗܕܐ ܓܝܪ ܐܡܪ. ܗ̇ܘ ܕܐܡܪ ܕܙܒܢܝܢ
ܣܓܝܐܢ ܚܙܝܬ ܐܢܫ ܕܒܬܪܝܨܬܐ ܡܫܬܢܩܢܐ
ܡܬܐܒܕ[1]. ܘܟܕ ܥܠܘܗܝ ܩܝܡܝܢ ܗܘܘ
ܕܢܐܟܝܢ. ܐܘ ܡܢ ܥܠܘܒܐ ܒܐܘܠܨܢܐ[2]
ܡܫܬܢܩ. ܐܘ ܐܢܫܝܢ ܕܥܒܕܝܢ ܒܩܛܝܪܐ.
ܘܡܢ ܐܢܢܩܐ ܦܨܝܬܗ ܘܦܪܩܬܗ.
ܘܒܪܟܢܝ ܗܘ ܕܐܝܟ ܗܢܐ: ܡܛܠ ܕܐܫܬܟܚ
ܠܗ ܣܒܪܐ. ܕܠܐ ܣܒܪܐ ܐܫܬܘܙܒ ܗܘܐ.
ܘܒܗ ܕܝܠܗ ܐܬܦܪܩ. ܗ̇ܝ ܗܟܝܠ ܕܒܪܟܢܝ
ܒܘܪܟܬܐ ܕܝܠܗ ܬܐܬܐ ܥܠܝ. ܘܠܫܘܡܠܝܐ ܢܦܘܩ
ܡܢ ܐܠܗܐ. ܘܕܗܘܐ ܗܟܢܐ ܐܚܘܝܢܢ. ܩܠܐ
ܗ̇ܠܝܢ ܕܢܩܦܢ ܐܝܟ ܕܩܕܡܬ ܐܡܪܬ
ܡܚܘܝܢ. ܡܢܐ ܕܝܢ ܘܐܦ ܐܡܪ. ܦܪܩܬ
ܓܝܪ ܠܡܣܟܢܐ ܡܢ ܐܝܕܐ ܕܥܫܝܢܐ.
ܘܠܝܬܡܐ ܗ̇ܘ ܕܠܝܬ ܗܘܐ ܠܗ ܡܥܕܪܢܐ
ܥܕܪܬ. ܒܘܪܟܬܗ ܕܐܒܝܕܐ ܥܠܝ ܬܐܬܐ.

ܒܪ̈ܢܫܐ ܕܒܗܘܢ ܐܫܬܡܠܝܬ ܡܬܢܒܝܢܘܬܗ:
ܘܡܣܝܒܪܐ ܒܥܠܡ ܕܐܬܐ: ܐܝܟ ܗܢܐ ܕܐܡܪ
ܡܫܬܕܪܝܢ ܢܦܩܝܢ: ܐܘ ܐܢܫܝܢ ܕܢܚܬܝܢ
ܠܛܝܪܘܬܐ. ܡܢ ܐܘܠܨܢܐ ܦܨܝܬܗ
ܘܦܪܩܬܗ. ܘܒܪܟܢܝ ܗܘܐ ܕܐܝܟ ܗܢܐ.
E 21 r° b. ܟܕ ܡܢ ܐܒܕܢܐ ܕܐܬܐ ܥܠܘܗܝ. ܠܒܪ ܡܢ
ܟܠܗ ܣܒܪܐ ܐܫܬܘܙܒ[3]. ܗ̇ܝ ܗܟܝܠ ܕܒܪܟܢܝ
ܒܘܪܟܬܐ ܬܐܬܐ ܥܠܝ. ܘܠܫܘܠܡܐ ܕܥܒܕܐ ܬܐܬܐ
ܡܢ ܐܠܗܐ.[4] ܘܕܗܘܐ ܗܟܢܐ ܐܚܘܝܢܢ. ܩܠܐ
ܩܠܝܢ ܕܒܬܪܟܢ ܐܝܟ ܕܩܕܡܬ ܐܡܪܬ
ܡܚܘܝܢ. ܡܢܐ ܓܝܪ ܐܦ ܐܡܪ. ܦܪܩܬ
ܓܝܪ ܠܡܣܟܢܐ ܡܢ ܐܝܕܐ ܕܥܫܝܢܐ.
ܘܠܝܬܡܐ ܗ̇ܘ ܕܠܝܬ ܗܘܐ ܠܗ ܡܥܕܪܢܐ
ܥܕܪܬ. ܒܘܪܟܬܐ ܕܐܒܝܕܐ ܥܠܝ ܬܐܬܐ.
ܦܘܡܐ ܕܝܢ ܕܐܪܡܠܬܐ ܒܪܟܢܝ. ܡܛܠܗܢ
ܕܝܢ ܐܢܫ. ܡܫܠܡܢܐ ܚܙܝܬ ܡܬܚܠܦܢܘܬܐ
ܠܗܘܐ ܢܫܬܠܡ. ܘܡܢ ܓܝܪ ܒܐܘܪܚܬܐ

1. Ms. ܡܬܐܒܕ. — 2. Ms. ܒܐܘܠܨܢܐ. — 3. H om. — 4. H ins. ܘܗܕܐ ܚܙܝܐ ܐܦ ܥܠ ܗ̇ܢܘܢ ܕܡܫܬܕܪܝܢ ܘܢܚܬܝܢ ܠܥܠܡܐ. Here the extract ends.

the words which next follow. This is what he says : « Often have I seen a man suffering extreme tortures, and just on the point of perishing, as perhaps when enemies were upon him, or violent men, and have rescued him from distress[1] and saved him; and such a one has blessed me, because ⌜against all hope he had been delivered from the destruction that was impending over him[2]. May that blessing therefore come upon me, and may God bring it to effect »[3]. That this is so the words which follow will prove as I said before. What in fact does he say? « For I delivered the poor from the hand of the powerful, and I helped the orphan who had no helper. May the blessing of him that hath perished come upon me; and the mouth

1. ἀνάγκη. — 2. A. V. (E) 'hope had been found for him who was without hope, and through the same he had been saved'. — 3. H ins. 'And this applies also to those who are sent and go down into the world'.

ܘܦܘܡܐ ܕܝܢ ܕܐܪܡܠܬܐ ܒܪܟܢܝ. ܡܫܟܚ
ܗܘ ܕܝܢ ܐܦ ܗܕܐ ܕܒܡܬܠܐ ܠܗ
ܡܣܬܟܠܐ ܠܥܠ ܢܣܬܟܠ. ܐܦ ܓܝܪ
ܐܡܪ ܡܪܢ ܒܐܘܢܓܠܝܘܢ ܥܠ ܗܠܝܢ
ܕܡܡܝܬܝܢ ܢܦܫܗܘܢ ܠܥܠܡܐ: ܘܠܗܘܢ
ܠܐܓܘܢܐ[1] ܕܣܗܕܘܬܐ ܠܦܓܪܗܘܢ ܡܫܠܡܝܢ.
ܐܘ ܠܘܬ * ܥܡܠܐ ܕܢܟܦܘܬܐ: ܘܡܢ ܗܕܐ ܡܣܬܒܪܝܢ E 21 v° a.
ܕܢܦܫܗܘܢ ܡܘܒܕܝܢ ܘܩܛܠܝܢ: ܒܗܿܝ
ܕܡܬܓܠܙܝܢ ܡܢ ܒܘܣܡܐ ܕܥܠܡܐ.
ܐܝܟ ܗܿܝ ܕܗܘ ܕܡܘܒܕ ܢܦܫܗ ܡܛܠܬܝ
ܢܫܟܚܝܗ̇. ܕܗܘ ܗܟܝܠ ܕܗܟܢܐ ܐܒܕ ܐܝܟ
ܒܪܬ ܡܠܬܗ ܕܦܪܘܩܢ: ܘܡܫܟܚ ܢܦܫܗ.
ܨܠܘܬܗ ܘܒܘܪܟܬܗ ܪܒܐ ܡܕܡ ܐܝܬܝܗ̇.
ܘܥܠܝܗ ܡܨܠܐ ܗܟܢܐ. ܟܠ ܕܬܪܝܨ

ܐܦܪܝ. ܡܛܠ ܗܠܝܢ ܕܡܡܝܬܝܢ
ܢܦܫܗܘܢ ܠܥܠܡܐ. ܐܘ ܐܦ ܠܘܬ
ܐܓܘܢܐ ܕܣܗܕܘܬܐ ܦܓܪܐ ܡܫܠܡܝܢ. ܐܘ
ܠܘܬ ܥܡܠܐ ܕܢܟܦܘܬܐ. ܘܡܢ ܗܕܐ ܡܣܬܒܪܝܢ
ܕܡܘܒܕܝܢ ܢܦܫܗܘܢ ܘܩܛܠܝܢ. ܒܗܿܝ
ܕܡܬܓܠܙܝܢ ܡܢ ܒܘܣܡܐ ܥܠܡܢܝܐ.
ܗܿܘ ܕܡܘܒܕ ܢܦܫܗ ܡܛܠܬܝ ܢܫܟܚܝܗ̇.
ܕܗܢܐ ܗܟܝܠ ܕܗܟܢܐ ܐܒܕ: ܐܝܟ ܒܪܬ[2] ܡܠܐ
ܕܦܪܘܩܢ ܘܡܫܟܚ ܢܦܫܗ. ܨܠܘܬܐ
ܘܒܘܪܟܬܐ. ܪܒܬܐ ܡܕܡ ܐܝܬܝܗ̇. ܘܗܕܐ
ܢܬܠ ܐܝܟ ܡܢ ܗܠܝܢ ܕܡܬܪܢܝܢ ܫܦܝܪ.
ܕܬܐܬܐ ܥܠܘܗܝ ܘܡܨܠܝܢ ܒܚܟܡܬܐ. ܗܿܝ
ܕܒܘܪܟܬܐ ܕܐܒܝܕܐ ܬܐܬܐ ܥܠܝ܀ ܗܿܝ[3] ܕܝܢ
ܕܟܬܝܒܐ ܕܒܫܘܠܡܗ ܕܟܬܒܐ ܕܐܝܘܒ ܥܠܝܡܬܐ:

1. Ms. ܐܓܘܢܐ. — 2. Ms. bis. — 3. Here begins a paraphrastic extract in H 43 v°, headed : ܡܛܠ ܕܝܢ ܗܿܝ ܕܐܠ ܡܫܠ ܐܢܬܬܐ ܐܝܟ ܐܫܬܐ ܡܢ ܟܬܒ ܐܝܘܒ ܗܘܐ ܐܡܪܝܢ܀ ܗܠܝܢ ܓܝܪ ܐܡܪ ܠܗܿ ܡܟܬܒܢܐ. which runs : ܗܿܝ ܕܝܢ ܕܢܣܒ ܐܢܬܬܐ ܥܪܒܝܬܐ ܡܣܒ ܗܘܐ. ܠܐ ܙܕܩܐ ܗܘܐ ܗܘܐ (sic) ܓܝܪ ܘܠܐ ܒܥܐ ܗܘܐ. ܕܗܿܝ ܕܠܡܬܠܐ ܒܡܟܢܫܘܬܐ ܗܿܝ ܕܥܒܕܐ ܕܕܝܢ ܐܡܪܝܢ: ܘܐܠܗܝܐ ܢܦܫܗ. ܘܐܦ ܡܠܟܐ ܕܢܦܫܐ ܠܐܠܗܐ ܘܢܟܦܘܬܐ. ܡܢ ܐܢܬܬܐ ܐܠܗܝܬܐ ܩܫܝܪ ܡܢ ܗܿܝ ܡܫܡܠܝܐ. ܗܿܝ ܕܡܢܗ ܐܬܝܠܕ ܟܠܗܘܢ ܒܢܝܐ ܡܫܝܚܐ.

of the widow hath blessed me »[1]. But one may also understand this in a higher sense as a parable. For our Lord also says in the gospels about those who mortify their soul to the world, and give up their body to the arena[2] of martyrdom, or to labours of asceticism, and are thereby thought to be destroying and slaying their soul, because they are deprived of worldly pleasure : « He that destroyeth his soul for my sake shall find it »[3]. The prayer and blessing therefore of a man who has thus perished according to our Saviour's saying and finds his soul is a great thing : and any right-minded man will pray that this may come upon him, and will wisely say the words, « May the blessing of him that hath perished come upon me ».

As to what is written at the end of the book of Job, that he took an Arabian[4] wife, it is unnecessary for us to inquire much who this is, whe-

1. Job, XXIX, 12, 13. — 2. στάδιον. — 3. Matth., X, 39; Luke, IX, 24. — 4. A. v. (All) "Arbakitha"; so below.

ܡܛܪ̈ܕܐ ܕܐܬܐ̈ ܠܘܬܗ. ܘܡܣܝܒܪܢܘܬܐ
ܐܦܪ ܕܩܘܪܒܗ ܕܐܚܝܕܐ ܒܟܠ ܐܬܪ. ܗܝ
ܕܝܢ ܕܡܠܝܬܐ ܒܗܬ ܥܘܠܡܐ ܕܡܠܦܘ
ܘܐܡܪ: ܕܢܣܒ ܐܢܬܬܐ ܥܪܒܝܬܐ. ܡܢ
ܠܡܬܐ ܐܚܪܢܐ ܕܡܕܡ ܡܬܚܕܬܐ ܢܚܘܐ.
ܕܐܬܐ ܐܚܪܬܐ ܐܢܬܬܐ ܗܝ. ܕܡܢܗ ܗܘܘ ܠܗ
ܒܢܝ̈ܐ ܡܢ ܒܬܪ ܡܚܘܬܐ. ܐܘ ܗܝ ܩܕܡܝܬܐ
ܐܢܬܬܐ. ܗܝ ܕܡܛܠ ܪܒܘܬܐ ܕܒܝ̈ܫܬܐ
ܕܐܬܝ̈ ܥܠܘܗܝ. ܐܬܪܦܝܬ ܘܐܦ ܐܬܬܩܠܬ.
ܘܡܠܟܬ ܕܝܢ ܡܠܬܐ. ܕܢܐܡܪ ܡܠܬܐ
ܘܡܥܒܪ ܡܢ ܟܐܒ̈ܐ. ܒܪܡ ܢܟܝܠ ܗܘ
ܕܢܐܡܪ. ܕܐܚܪܬܐ ܡܕܡ ܐܢܬܬܐ ܗܘܬ
* ܗܕܐ. ܫܢܝܐ ܡܢ ܗܝ ܕܡܢܗ ܒܢܝ̈ܐ ܗܠܝܢ
ܕܡܢ ܒܬܪ ܡܚܘܬܐ ܐܬܝܠܕܘ. ܐܝܟ ܗܘ
ܓܝܪ ܕܡܕܡ ܚܕܬܐ ܐܘܣܦ ܡܟܬܒܢܐ ܐܡܪ.
ܗܝ ܕܟܕ ܢܣܒ ܐܢܬܬܐ ܥܪܒܝܬܐ ܡܘܠܕ ܒܪܐ.
ܦܫܝܐ ܪܚܝܩ ܓܝܪ ܠܗ ܕܟܐܢܐ ܐܚܪܢܐ ܗܘܬ

ܕܢܣܒ ܐܢܬܬܐ ܥܪܒܝܬܐ. ܡܠܬܐ ܗܝ
ܓܝܪ ܕܩܕܝܡ ܢܚܡܝ ܕܐܬܐ ܗܘܐ. ܕܠܐ
ܐܚܪܬܐ ܗܝ ܐܢܬܬܐ ܗܕܐ ܕܡܢܗ ܒܬܪ
ܡܚܘܬܐ ܗܘܘ ܠܗ ܒܢܝ̈ܐ [1] ܐܚܪ̈ܢܐ ܐܘ ܗܝ
A 117 v° b. ܩܕܡܝܬܐ. ܗܝ ܕܐܦ * ܒܗܬ ܪܒܘܬܐ
ܕܒܝ̈ܫܬܐ ܕܐܬܝ̈ ܥܠܘܗܝ ܐܬܬܩܠܬ
ܘܐܬܪܦܝܬ. ܘܡܠܟܬ ܗܘܬ ܕܡܠܬܐ ܡܕܡ
ܕܓܘܕܦܐ ܢܐܡܪ. ܘܢܬܦܢܐ ܡܢ ܟܐܒ̈ܐ.
ܒܪܡ ܢܟܝܠ ܕܢܣܬܟܠ. ܕܐܚܪܬܐ ܐܝܟ
ܐܢܬܬܐ ܗܘܬ ܫܢܝܐ ܡܢ ܗܝ. ܗܕܐ ܕܡܢܗ
ܐܬܝܠܕܘ ܒܢܝ̈ܐ ܕܒܬܪ ܡܚܘܬܐ. ܐܝܟ [2] ܡܕܡ
ܓܝܪ ܕܡܕܡ ܚܕܬܐ ܡܘܣܦ ܡܟܬܒܢܐ
E 21 v° b. ܐܡܪ. ܗܝ ܕܟܕ ܢܣܒ ܐܢܬܬܐ ܥܪܒܝܬܐ
ܦܘܠܕ ܒܪܐ. ܠܐ ܙܕܩܐ ܗܘܐ ܓܝܪ ܕܠܐ ܟܐܢܐ
ܗܘܬ [3]. ܕܗܝ ܬܫܬܘܬܦ ܒܛܒ̈ܬܐ. ܗܝ
ܕܒܥܕܢ ܕܩܪܒܐ ܕܐܬܠܝܛܐ [4]. ܘܐܬܪܦܝܬ ܡܢ [5]
ܪܝܫܐ ܪܡܐ ܕܡܣܝܒܪܢܘܬܐ ܠܐܬܠܝܛܐ

1. Ins. in marg. — 2. Here begins an extract in J 35 r°. — 3. A om. — — 4. A ܐܬܠܝܛ. — 5. J ܘܐܬܪܦ.

ther this is another wife by whom he had other children after the calamity, or the former one, who under the magnitude of the afflictions that came upon him gave way and stumbled, and advised him to utter some blasphemous speech and depart from his pains. However it is reasonable for us to understand that the wife by whom the children after the calamity were born was some other one different from her. For it is as if adding something new that the writer uses the words : « Having taken an Arabian wife he begets a son »[1]. For it would have been far from just that she should share in the good things, who shrank in the time of the struggle, and tried to bring the combatant[2] down from the highest summit of endurance.

1. Job. XLII, 17c. — 2. ἀθλητής.

ܕܐܬܬܘܬܦ ܒܛܝܒܘܬܐ. ܗܢܝ ܕܒܟܬܒܐ
ܕܐܝܘܒ[2] ܟܬܒܐ ܠܡܦܩ. ܘܕܐܬܟܬܒܘ ܡܢ
ܬܢܐ ܕܡܣܬܟܠܢܘܬܐ ܕܐܝܟ ܡܬܟܬܒܢ
ܠܐܬܚܫܒܐ ܢܗܘܐ. ܗܢܐ ܕܝܢ ܕܡܢ ܡܬܚܫܒܢܐ
ܠܐܬܘܬ ܒܟܬܒܐ ܐܘ ܗܘܐ ܡܛܠ ܐܡܪ:
ܕܟܬܝܒ ܥܠܘܗܝ ܕܐܦ ܢܩܘܡ ܥܡ
ܗܠܝܢ ܕܡܩܝܡ ܡܪܝܐ: ܠܗܕܐ ܗܘܐ ܠܬܪܥܝܬܐ
ܕܐܬܐܡܪܢ ܠܡܬܚܫܒ. ܡܛܠ ܓܝܪ ܕܐܝܟ
ܕܢܣܝܢܐ ܡܢܝܢ ܟܡܐ ܕܪܒ ܕܐܝܟ ܗܘܐ ܠܟܠ
ܫܝܘܠ ܢܚܬ: ܘܠܟܠ ܐܒܕܢܐ ܓܡܝܪܐ:
ܐܒܕܢܐ ܕܡܫܠܡ ܠܟܝ ܐܦ ܗܘ ܫܡܗ: ܐܝܟ
ܐܝܟ ܕܗܘ ܐܡܪ ܗܘܐ: ܟܕ ܒܟܐܒ̈ܐ ܡܬܐܒܝܢ[4]
ܗܘܐ: ܘܐܟܪܝܐ ܕܡܢ ܫܘܠܐ ܡܢ ܒܝܬ * E 22 r° a.
ܡܝ̈ܬܐ ܩܡ: ܘܫܠܚ ܠܥܘܪܐ ܕܫܘܚܢܐ:
ܘܫܦܝܪܐ ܕܓܘܫܡܐ ܐܝܬܘܗܝ ܗܘܐ: ܐܝܟ ܡܐ
ܕܒܦܘܪܚܐ ܕܛܠܝܘܬܐ: ܘܟܠܗܝܢ ܗܦܟ ܠܗ
ܠܗܠܝܢ ܫܘܚܠܦܐ ܕܛܒ ܡܨܠܚܢ: ܘܕܠܐ
ܐܢܫ ܢܣܒܪ ܕܒܗܕܐ ܠܗܠܝܢ ܫܠܡ ܟܠܝܠܐ

ܢܚܝܬܐ[1] ❖ ܗܢܐ ܕܝܢ ܕܡܢ ܡܬܚܫܒܢܐ
ܐܬܟܬܒܬ: ܗܘܕܐ ܕܟܬܒܐ ܡܛܠ ܐܡܪ:
ܕܟܬܝܒ ܕܝܢ ܕܐܦ ܗܘ ܬܘܒ ܢܩܘܡ ܥܡ
ܗܠܝܢ ܕܡܩܝܡ ܡܪܝܐ. ܠܗܕܐ ܗܘܐ
ܬܪܥܝܬܐ ܘܠܐ ܕܢܣܒܪ ܕܐܬܐܡܪ. ܡܛܠ
ܓܝܪ ܕܢܣܝܢܐ ܕܪܒ ܟܡܐ ܟܠܗ ܗܘܐ ܠܫܝܘܠ
ܠܟܠ ܫܝܘܠ ܘܠܐܒܕܢܐ ܐܚܪܝܐ[3] ܢܚܬ: ܐܝܟ
ܐܝܟ ܕܢܕܥܟ ܡܟܝܠ ܐܦ ܫܡܗ: ܐܝܟܢܐ
ܕܐܦ ܗܘ ܐܡܪ ܗܘܐ ܟܕ ܡܬܫܢܩ ܗܘܐ
ܒܟܐ̈ܒܐ: ܘܡܢ ܫܠܝ ܐܝܟ ܕܡܢ ܡܝ̈ܬܐ
ܩܡ: ܘܫܠܚ ܫܢܝܘܬܐ ܕܫܘܚܢܐ ܕܡܫܚܢܐ:
ܘܫܦܝܪܘܬܐ ܕܓܘܫܡܐ ܐܝܬܘܗܝ ܗܘܐ: ܐܝܟ
ܕܒܥܘܕܪܢܐ ܕܛܠܝܘܬܐ: ܘܟܠܗܝܢ ܗܦܟ
ܠܗ ܠܟܠ ܫܘܚܠܦܐ ܕܛܒܬܐ. ܘܠܐ ܐܢܫ
ܢܣܒܪ: ܕܒܗܕܐ ܠܗܠܝܢ ܫܠܡ ܠܗ
ܦܘܪܥܢܐ ܕܟܠܐ ܕܡܬܟܬܫܢܘܬܐ: ܐܦ ܠܐ ܚܢܢ
ܗܠܝܢ ܕܩܪܝܢ ܦܘܪܥܢܐ ܕܚܠܦ ܥܡܠܐ
ܘܡܬܟܬܫܢܘܬܐ: ܠܟܘܢ ܕܒܗܘܢ ܟܬܒܐ

1. Here the extract in J ends. — 2. Ms. ܘܐܝܘܒ. — 3. Ms. ܐܚܪܢܐ. — 4. Ms. ܡܟܐܒܝܢ.

The words that were written by the writer in the book, and these also about Job, of whom it is written that he also 'shall again rise with those whom the Lord raiseth'[1], we must suppose to have been composed with this meaning. In consequence of so great a trial he had in a sense gone down to Sheol and final destruction, so that even his name should thenceforth be extinguished, as he himself said when he was being tormented by the pains[2], and suddenly he arose as from the dead, and put off the unsightliness of the sores, and he was comely in body, as in the bloom of youth, and everything ended for him in a change to the best fortune. Therefore, lest any think that the prize of virtue ends with these things, and lest we who read imagine that we shall receive the rewards for the labours

1. Job, XLII, 17a. — 2. Id., XIX, 14.

ܘܡܫܡܠܝܘܬܗ: ܐܘܦ ܠܐ ܚܣܝܢ ܘܦܪܝܫܝܢ:
ܠܡܦܠܓܘ ܕܟܠ ܘܡܬܬܠܐ ܘܡܫܡܠܝܘܬܐ:
ܕܗܘܐ ܒܥܠܡܐ ܕܩܐܡ ܢܫܬܡܠܝܢ
ܢܬܦܪܥܘܢ. ܡܛܠ ܗܢܐ ܗܘ ܕܐܟܬܒ
ܣܦܪܐ. ܗܝ ܕܟܬܝܒܐ ܒܟܬܒܘܗܝ. ܕܬܘܒ ܩܐܡ
ܥܡ ܗܠܝܢ ܕܡܩܝܡ ܡܪܝܐ. ܗܝ ܕܐܝܬܝܗ.
ܕܠܐ ܢܣܒܪ ܐܢܫ ܕܦܘܪܥܐ ܠܗܠܝܢ ܕܗܪܟܐ
ܗܠܝܢ ܕܣܟܠܐ ܫܡܥܝܢ ܠܗ ܘܥܒܪܝܢ. ܗܠܝܢ
ܓܝܪ ܐܪܒܐ ܕܥܬܝܕܐ ܐܬܝܗܒ. ܡܛܠ
(ܗܠܝܢ)[8] ܕܥܬܝܕܢ ܘܡܣܬܟܝܢ ܠܟܠܢ.
ܩܐܡ ܓܝܪ ܥܡ ܗܠܝܢ ܕܡܩܝܡ ܡܪܝܐ.
ܚܕܐ ܗܝ ܕܝܢ. ܗܠܝܢ ܕܒܕܡܘܬܗ ܐܬܕܒܪܘ.
ܘܡܛܠܬܗܘܢ ܦܘܠܘܣ ܟܕ ܠܥܒܪܝܐ
ܟܬܒ * ܐܡܪ. ܕܗܠܝܢ ܟܠܗܘܢ ܕܐܣܗܕܘ
ܒܝܕ ܗܝܡܢܘܬܐ. ܠܐ ܢܣܒܘ ܡܘܠܟܢܐ[9].
ܟܕ ܐܠܗܐ ܡܛܠܬܢ ܒܡܕܡ ܕܡܝܬܪ
ܩܕܡ ܚܙܐ. ܘܠܐ ܒܠܥܕܝܢ ܢܬܓܡܪܘܢ.
ܡܫܬܡܠܐ ܕܝܢ ܗܘ ܡܠܬܐ ܕܐܦ ܗܝ ܐܚܪܬܐ

ܠܦܪܘܩܢ[1]. ܡܛܠ ܗܟܝ ܪܫܝܡ ܡܬܟܬܒܐ.
ܗܝ[2] ܕܟܬܝܒܐ ܕܝܢ ⌜ܕܬܘܒ ܩܐܡ[3] ܥܡ
J 35 r° a. ܗܠܝܢ[4] ܕܡܪܝܐ * ܡܩܝܡ. ܗܝ ܕܐܝܬܝܗ[5]
ܕܠܐ ܢܣܒܪ ܐܢܫ ܕܦܘܪܥܐ ܠܗܠܝܢ ܕܩܕܡܝܢ.
ܗܠܝܢ ܕܦܘܪܥܢܐ ܡܫܬܡܠܝܢ ܠܗ. ܗܠܝܢ
ܓܝܪ. ܐܝܟ ܡܥܪܒܢܐ[6] ܐܬܝܗܒ. ܕܐܬܝܢ
ܕܥܬܝܕܢ ܘܡܣܬܟܝܢ ܠܟܠܢ.[7] ܕܩܐܡ
ܓܝܪ ܥܡ ܗܠܝܢ ܕܡܪܝܐ ܡܩܝܡ ܚܕܐ
ܗܝ. ܗܠܝܢ. ܕܒܗ ܒܕܡܘܬܐ ܐܬܕܒܪܘ.
A 118 r° a. ܘܡܛܠܬܗܘܢ ܐܦ ܦܘܠܘܣ ܟܕ * ܠܥܒܪܝܐ
ܟܬܒ ܐܡܪ. ܕܟܠܗܘܢ ܗܠܝܢ ܕܐܣܗܕܘ
ܒܝܕ ܗܝܡܢܘܬܐ. ܠܐ ܢܣܒܘ ܡܘܠܟܢܐ. ܟܕ
ܐܠܗܐ ܡܕܡ ܕܝܬܝܪ ܡܛܠܬܢ ܩܕܡ ܚܙܐ.
E 22 r° b. ܐܝܟܢܐ ܕܠܐ ܣܛܪ ܡܢܢ ܢܬܓܡܪܘܢ.
ܡܫܬܡܠܐ ܕܝܢ ܡܠܬܐ. ܕܐܦ ܗܝ
ܡܚܘܝܐ. ܟܕ ܗܝ ܕܐܡܪ. ܕܩܐܡ ܕܝܢ
ܕܬܘܒ ܢܩܘܡ ܥܡ ܗܠܝܢ ܕܡܪܝܐ
ܡܩܝܡ. ܘܬܠܬܐ ܕܐܝܟ ܗܟܢ ܡܫܬܡܠ. ܠܗ

1. Ms. ܐܬܦܪܩܢ. — 2. Here begins an extract in J 34 v° b. — 3. A ܕܩܐܡ. ܬܘܒ J ܩܐܡ ܘܕܬܘܒ. — 4. J ܗܢܘܢ. — 5. J om. ܕ. — 6. J pl. — 7. Here the extract in J ends. — 8. Ms. om. — 9. Ms. sing.

of virtue in this world, for this reason the writer recorded the words that are written, « He shall again rise with those whom the Lord raiseth »; that is, lest any think that his rewards are completed and ended with present things : for these were given as an earnest for the things that are future and are expected by us all. For he shall rise with those whom the Lord raiseth, viz. those who have conducted themselves after the same pattern, of whom Paul also in writing to the Hebrews says that all those who have borne testimony through faith 'did not receive the promises, God having provided some better thing for us, that they might not be made perfect without us'[1]. By the words which he used (and it is written, « He shall

1. Heb., xi, 39, 40.

ܡܣܘܐ ܥܡܗ ܗܘ ܕܐܡܪ. ܕܢܩܘܡ ܥܡ ܗܢܘܢ
ܕܬܘܒ ܩܐܡ ܥܡ ܗܠܝܢ ܕܡܩܝܡ ܗܘ
ܡܪܝܐ. ܐܝܟ ܦܢܐ ܕܒܟܐܒܐ ܕܕܐܝܟ ܗܠܝܢ
ܣܝܒܪ. ܟܕ ܠܘ ܠܘܬ ܗܠܝܢ ܕܒܥܠܡܐ
ܗܢܐ ܚܐܪ[1] ܗܠܝܢ ܕܐܬܝܗܒ ܠܗ. ܠܘܬ ܕܝܢ
ܣܒܪܐ ܕܩܝܡܬܐ ܗܝ ܪܒܬܐ ܘܬܡܝܗܬܐ.
ܕܡܛܠܬܗ ܐܦ ܐܡܪ ܗܘܐ: ܕܡܣܝܒܪ ܐܢܐ
ܠܟ ܥܕܡܐ ܕܬܘܒ ܐܗܘܐ. ܘܬܘܒ. ܝܕܥ
ܐܢܐ ܓܝܪ ܕܡܥܝܢܐ ܗܘ ܕܫܪܐ ܕܢܫܪܝܢܝ.
ܥܠ ܐܪܥܐ ܢܩܝܡ ܠܡܫܟܐ ܕܝܠܝ. ܗܘ
ܕܣܒܠ ܗܠܝܢ. ܡܠܬܐ ܕܝܢ ܩܝܡܬܐ
ܓܘܢܝܬܐ ܗܝ ܕܠܟܠܢܫ ܡܣܬܟܝܐ.
ܦܬܓܡܐ ܗܢܐ ܕܡܬܩܪܐ ܗܫܐ ܠܝ
ܠܦܘܫܩܐ ܐܡܝܪ ܡܢ ܗܘ ܕܐܟܬܒ. ܗܘ
ܕܩܝܡܬܐ * ܟܠܢܫ ܕܬܘܒ ܩܐܡ ܥܡ E 22 v° a.
ܗܠܝܢ ܕܡܩܝܡ ܡܪܝܐ. ܘܠܘ ܡܛܠ ܗܝ
ܐܝܟ ܕܐܣܒܪܬ ܕܚܠܬ ܐܠܗܐ ܕܝܠܟ.
ܕܒܗ ܐܢܫܝܢ ܡܢ ܩܕܝܫܐ ܩܡܘ. ܟܕ
ܠܙܒܢܐ ܦܪܘܫܐ ܡܢܝ ܣܠܩܝܢ ܡܢܟܠ.

ܟܕ ܚܙܐ ܠܘܬ ܗܠܝܢ ܕܒܗܝܢ ܒܥܠܡܐ ܐܬܝܗܒ
ܠܗ. ܐܠܐ ܠܘܬ ܣܒܪܐ ܕܩܝܡܬܐ ܗܝ ܪܒܬܐ
ܘܬܡܝܗܬܐ. ܕܡܛܠܬܗ ܐܦ ܐܡܪ ܗܘܐ.
ܕܡܣܝܒܪ ܐܢܐ ܠܟ. ܥܕܡܐ ܕܬܘܒ ܐܗܘܐ.
ܘܬܘܒ. ܝܕܥ ܐܢܐ ܓܝܪ ܕܠܥܠܡ ܪܕܐ. ܗܘ
ܕܫܪܐ ܕܢܫܪܝܢܝ ܥܠ ܐܪܥܐ. ܡܩܝܡ
ܡܫܟܐ ܗܢܐ ܕܣܒܠ ܗܠܝܢ. ܡܛܠ
ܡܠܘܬܐ ܦܘܫܩܐ ܗܝ ܕܠܟܠܢܫ[2]
ܡܣܬܟܝܐ. ܗܕܐ ܡܠܬܐ ܕܩܝܡܬܐ
ܩܝܡܬܐ ܠܝ ܠܦܘܫܩܐ ܐܡܝܪܐ ܡܢ ܗܘ
ܕܐܟܬܒ: ܗܝ ܕܩܝܡܬܐ ܕܝܢ ܕܬܘܒ ܢܩܘܡ
ܥܡ ܗܠܝܢ ܕܡܪܝܐ ܡܩܝܡ. ܘܠܘ
ܡܛܠ ܗܝ ܐܝܟ[3] ܕܐܣܒܪܬ ܕܚܠܬ
ܐܠܗܐ ܕܝܠܟ. ܕܒܗ ܐܢܫܝܢ ܡܢ ܩܕܝܫܐ
ܩܡܘ. ܟܕ ܠܙܒܢܐ ܦܪܘܫܐ ܡܢܝ
ܡܬܚܙܝܢ ܡܢܟܠ. ܘܢܦܩܘ ܗܫܐ ܚܠܦ
ܟܪܝܐ ܪܒܐ ܛܒܐ. ܠܗܕܐ ܓܝܪ. ܦܘܫܩܐ
ܠܬܘܬܐ ܐܘܣܛܣܛܐ ܡܛܠ ܐܠܦܘܣ.
ܗܘܐ .. ܢܦܩܘ ܕܝܢ ܟܕ ܡܛܐ ܥܠ ܪܓܠ

1. Ms. ܣܝܡܢ. — 2. Ms. om. ܠ. — 3. Ms. ܕܐܝܟ.

again rise with those whom the Lord raiseth ») the writer is thought to be explaining this also, that he endured such pains, not because he looked to the things that were given him in this world, but to the hope of the great and wonderful resurrection, concerning which also he said, « I will endure for thee until I shall again be »[1]; and again, « For I know that he ever floweth who shall release me upon the earth. He shall raise my skin which endureth these things »[2]. The words which are before us for the purpose of interpretation were used by the author with reference to the general resurrection which is expected by everyone (and the words are « He shall again rise with those whom the Lord raiseth »), and not, as your religiousness has supposed, to that by which some of the saints rose,

1. Job, XIV, 14. — 2. Id., XIX. 25, 26.

ܘܙܩܝܦܐ ܕܚܝܐ ܫܩܠ ܚܠܦ ܒܢܝ̈ܢܫܐ
ܪܥܝܐ ܛܒܐ. ܒܗܕܐ ܓܝܪ ܘܩܕܝܫܐ ܡܬܝ
ܐܘܢܓܠܝܣܛܐ ܒܗܠܝܢ ܒܡܠܘ̈ܗܝ. ܗܟܢܐ. ܗܘ
ܕܝܢ ܝܫܘܥ ܟܕ ܩܥܐ ܒܩܠܐ ܪܡܐ ܫܒܩ
ܪܘܚܗ. ܘܗܐ ܐܦܝ̈ ܬܪܥܐ ܕܗܝܟܠܐ ܐܨܛܪܝ
ܠܬܪ̈ܬܝܢ. ܡܢ ܠܥܠ ܕܡܛܐ ܠܬܚܬ. ܘܐܪܥܐ
ܐܬܬܙܝܥܬ. ܘܫܘ̈ܥܐ ܐܨܛܪܝܘ ܘܩܒܪ̈ܐ
ܐܬܦܬܚܘ. ܘܦܓܪ̈ܐ ܣܓܝ̈ܐܐ ܕܩܕ̈ܝܫܐ ܗܠܝܢ
ܕܫܟܝܒܝܢ ܗܘܘ ܩܡܘ. ܘܢܦܩܘ ܡܢ
ܩܒܪ̈ܝܗܘܢ ܡܢ ܒܬܪ ܩܝܡܬܗ. ܥܠܘ
ܠܡܕܝܢܬܐ ܩܕܝܫܬܐ. ܘܐܬܚܙܝܘ ܠܣܓܝ̈ܐܐ.
ܟܕ ܗܟܝܠ ܐܘܢܓܠܝܣܛܐ ܐܡܪ ܠܐ ܦܪܝܫܐܝܬ:
ܕܦܓܪ̈ܐ ܣܓܝ̈ܐܐ ܕܩܕ̈ܝܫܐ ܕܫܟܝܒܝܢ ܗܘܘ
ܩܡܘ: ܡܢ ܡܬܚܙܐ ܐܠܝܢ ܕܢܒܥܐ
ܕܐܝܠܝܢ ܐܢܘܢ * ܗܘܘ ܗܠܝܢ. ܘܐܢ
ܒܗܘܢ ܐܝܘܒ ܗܘܐ ܐܦ. ܡܛܠ
ܗܢܐ ܓܝܪ ܐܡܪ ܣܓܝ̈ܐܐ: ܘܠܐ ܟܠܗܘܢ
ܦܓܪ̈ܐ ܕܩܕ̈ܝܫܐ. ܡܛܠ ܕܠܐ ܗܝ ܩܝܡܬܐ
ܕܠܟܠܢܫ ܡܣܬܟܝܐ ܐܝܬܝܗ ܗܘܬ. ܐܠܐ ܗܝ

ܫܒܩ ܪܘܚܐ. ܘܗܐ ܐܦܝ̈ ܬܪܥܐ ܕܗܝܟܠܐ
ܐܨܛܪܝܘ. ܠܬܪ̈ܬܝܢ. ܡܢ ܠܥܠ. ܕܡܛܐ
ܠܬܚܬ. ܘܐܪܥܐ ܐܬܬܙܝܥܬ. ܘܫܘ̈ܥܐ ܐܨܛܪܝܘ.
ܘܩܒܪ̈ܐ ܐܬܦܬܚܘ. ܘܦܓܪ̈ܐ ܣܓܝ̈ܐܐ
ܕܩܕ̈ܝܫܐ ܕܫܟܝܒܝܢ ܗܘܘ. ܘܢܦܩܘ. ܡܢ
ܒܝܬ ܩܒܪ̈ܐ. ܘܒܬܪ ܩܝܡܬܗ ܥܠܘ
ܠܡܕܝܢܬܐ ܩܕܝܫܬܐ. ܘܐܬܚܙܝܘ ܠܣܓܝ̈ܐܐ.
A 118 r° b. * ܟܕ ܗܟܝܠ ܐܘܢܓܠܝܣܛܐ ܐܡܪ ܠܐ
ܦܪܝܫܐܝܬ: ܕܦܓܪ̈ܐ ܣܓܝ̈ܐܐ ܕܩܕ̈ܝܫܐ ܕܫܟܝܒܝܢ
ܗܘܘ. ܠܐ ܣܢܝܩܐ ܠܢ ܕܢܒܥܐ. ܕܡܢܘ
ܐܢܘܢ ܗܘܘ ܗܠܝܢ. ܘܐܢ ܒܗܘܢ
ܐܝܘܒ ܗܘܐ ܐܦ. ܡܛܠ ܗܢܐ ܓܝܪ
ܐܡܪ ܣܓܝ̈ܐܐ: ܘܠܐ ܕܟܠܗܘܢ ܦܓܪ̈ܐ
ܕܩܕ̈ܝܫܐ. ܡܛܠ ܕܠܐ ܗܝ ܐܝܬܝܗ
E 22 v° b. ܩܝܡܬܐ. ܗܝ ܕܡܣܬܟܝܐ ܠܟܠܢܫ. ܐܠܐ
ܗܝ ܕܒܡܬܠܠܝܬܐ ܕܐܬܘ̈ܬܐ ܕܦܪܘܩܢ ܡܫܝܚܐ.
ܘܗܢܝܢ ܓܝܪ ܒܫܒܝܠܐ ܐܡܪ ܐܢܐ ܕܙܟܘܬܐ
ܡܫܝܚܝܬܐ. ܠܘܬ ܐܝܬܘܬܐ ܒܚܝ̈ܐ ܕܢܦܩܘ
ܕܠܘ ܕܦܪܘܩܢ. ܗܘ ܕܢܣܒ ܠܚܘܒܐ ܕܒܢ̈ܝ

when our Lord took the saving Cross upon him for our sakes, and the Good Shepherd laid down his soul for the sheep. For this the holy[1] Matthew the Evangelist recorded in these words : « But Jesus, when he had cried with a loud voice, gave up the ghost. And lo! the veil of the temple was rent in two, from the top to the bottom, and the earth quaked, and the rocks were rent, and the graves were opened, and many bodies of the saints who slept arose, and came out from the graves, and after his resurrection went into the holy city, and appeared to many »[2]. Since then the Evangelist stated indefinitely that many bodies of the saints who had fallen asleep rose, it is unnecessary for us to inquire who these were, and if Job was among them. For the reason why he said 'many', and not 'all the bodies of the saints' is because the resurrection which is expected by everyone is not that one,

1. A. V. (A) 'Theologian'. — 2. Matth., XXVII, 50-53.

ܕܡܬܬܢܝܬܐ ܕܐܬܝܬܗ ܕܦܪܘܩܢ ܡܫܝܚܐ. ܗܝܕܝܢ
ܓܝܪ ܒܙܒܢܐ ܐܡܪ ܐܢܐ ܕܨܠܝܒܐ ܡܝܩܪܐ:
ܒܠܚܘܕ ܠܡܚܘܝܢܘܬܐ ܕܚܝܠܐ ܕܗܘܝܘ
ܕܦܪܘܩܢ: ܗܘ ܕܒܓܠܝܢܐ ܐܠܗܝܐ ܠܫܝܘܠ
ܢܚܬ: ܒܗܝ ܕܦܪܫ ܢܦܫܗ ܡܢ ܦܓܪܐ:
ܩܡܘ ܐܢܫܝܢ ܒܡܬܓܠܝܢܘܬܐ ܗܘܬ
ܒܐܠܗܐܝܬ ܕܐܡܪ: ܕܒܝܬ ܓܠܝܢܐ ܗܘܐ
ܠܐܠܗܐ. ܘܗܠܝܢ ܐܝܬܝܗܘܢ ܗܘܘ ܢܒܝܐ.
ܘܐܢܫܝܢ ܡܢ ܗܠܝܢ ܕܒܕܡܘܬܗܘܢ ܐܬܕܒܪܘ.
ܗܠܝܢ ܕܐܝܬܝܗܘܢ ܗܘܘ ܡܢ ܟܬܒܐ ܩܕܝܫܐ.
ܡܢ ܥܡܘܪܐ ܕܐܘܪܫܠܡ. ܗܠܝܢ ܕܝܕܥ
ܝܕܝܥܝܢ. ܗܕܐ ܡܫܘܕܥ ܐܝܓܢܛܝܘܣ
ܠܒܝܫ ܠܐܠܗܐ. ܗܘ ܕܠܟܘܪܣܝܐ
ܕܐܢܛܝܘܟܝܐ ܨܒܬ. ܡܚܕܐ ܡܢ ܒܬܪ ܣܘܥܪܢܐ
ܫܠܝܚܝܐ * ܘܪܝܫܝܬܐ ܡܘܬܒܐ ܕܦܛܪܘܣ E 23 rº a.
ܪܫܐ ܕܫܠܝܚܐ. ܕܐܦ ܒܟܠܝܠܐ ܕܣܗܕܘܬܐ
ܐܫܬܡܠܝ. ܒܕ ܟܬܒ ܓܝܪ ܠܘܬ ܗܠܝܢ

ܕܢܦܫܐ ܦܪܫ ܡܢ ܦܓܪܐ. ܒܡܬܚܝܢܘܬܐ
ܐܠܗܝܬܐ ܩܡܘ ܐܢܫܝܢ. ܟܕ ܦܫܝܩܝܢ.
ܕܡܢ ܓܠܝܢܘܬܐ ܒܗܠܝܢ[1] ܕܬܚܬ ܡܢ
ܐܪܥܐ ܗܘܬ. ܕܡܫܘܕܥܢܘܬܐ ܦܐܝܐ ܠܐܠܗܐ.
ܘܗܠܝܢ ܕܝܢ ܐܝܬܝܗܘܢ ܗܘܘ. ܢܒܝܐ.
ܘܐܢܫܝܢ ܡܢ ܗܠܝܢ ܕܒܗ ܒܕܡܘܬܐ
ܟܘܬܗܘܢ ܐܬܕܒܪܘ. ܗܠܝܢ ܕܐܝܬܝܗܘܢ ܝܕܝܥܐ
ܡܢ ܟܬܒܐ ܩܕܝܫܐ. ܠܘܬ ܗܢܘܢ ܕܥܡܪܝܢ
ܒܐܘܪܫܠܡ. ܗܕܐ ܡܘܕܐ. ܐܦ ܠܒܝܫ
ܠܐܠܗܐ ܐܝܓܢܛܝܘܣ. ܗܘ ܕܠܟܘܪܣܝܐ
ܕܐܢܛܝܘܟܝܐ ܨܒܬ. ܡܚܕܐ ܒܬܪ ܡܬܝܬܐ
ܫܠܝܚܝܐ. ܘܡܘܬܒܐ ܩܕܡܝܐ ܕܪܝܫܐ
ܕܫܠܝܚܐ ܦܛܪܘܣ. ܘܒܟܠܝܠܐ ܕܣܗܕܘܬܐ
ܐܫܬܡܠܝ. ܒܕ ܟܬܒ ܓܝܪ ܠܘܬ ܗܢܘܢ
ܕܒܡܓܢܝܣܝܐ. ܟܬܒ. ܘܗܠܝܢ ܡܬܕܒܪܝ
ܡܫܝܚܐ ܦܪܘܩܢ܀ ܐܝܟܢܐ ܚܢܢ ܡܫܟܚܝܢ
ܕܢܚܐ ܣܛܪ ܡܢܗ. ܕܕܠܗ ܘܢܒܝܐ (ܒܝ)[2]

1. Ms. ܒܗܘܢ. — 2. Ms. om.

but the one at the second coming of our Saviour Christ. For then, I mean at the time of the revered Cross, it was only in order to demonstrate the power of our same Saviour, who in that the soul separated from the body went down to Sheol, that certain men rose by a divine manifestation, showing that in the places beneath the earth there was perception of the God-befitting illumination. And these were prophets and some of those who lived after the same manner as they, who were well known from the Holy Scriptures among the inhabitants of Jerusalem. This is stated also by the God-clad Ignatius, who adorned the throne of the Antiochenes, immediately after the apostolic administration[1], and the first see of the chief of the apostles Peter, and was perfected with a crown of martyrdom. In writing to those at

1. A. v. (A) 'coming'.

[illegible]

[illegible]

A 118 v° a. [illegible]

[illegible]

M 43 r° a. [illegible]

[illegible]

E 23 r° b. [illegible]

1. Here begins an extract in G 56 v° b and M 42 v° b (See Land, *Anecd. Syr.*, I, 34; II, 7), headed : [illegible] M om. [illegible] — 2. Ms. [illegible] — 3. M [illegible] — 4. A [illegible]

Magnesia he wrote as follows about our Saviour Christ : « How shall we be able to live without him? whom the prophets also, being his disciples in the spirit, expected as a teacher; and for this reason he whom they rightly awaited when he came raised them from the dead »[1]. But that we should think that those who rose then, at the time of the saving Cross, remained to this day the words of the gospel do not permit; for they cry plainly, « They went into the holy city and appeared to many ». The word 'appeared' plainly denotes a temporary appearance, for the purpose of confirming, as we[2] said, the power of our Saviour, who broke the gates of bronze, and the bars of iron[3] from which there is no escape, of the places

1. Ad Magn., 9. — 2. A. v. E 'they'. — 3. Ps. CVI, 16.

ܗܠܝܢ ܕܩܡܘ. ܒܬܪ ܕܝܢ ܕܚܘܘ ܐܢܘܢ
ܠܦܓܪܐ ܬܘܒ ܕܡܝܬܘܬܐ ܕܠܗܘܢ ܫܢܘ. ܟܕ
ܠܩܝܡܬܐ ܓܘܢܝܬܐ ܕܠܟܠܢܫ ܡܣܬܟܝܐ
ܡܣܟܝܢ. ܕܗܕܐ ܕܝܢ ܗܟܢܐ ܐܝܬܝܗ̇.
ܘܩܕܝܫܐ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ
ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܡܣܗܕ.
ܒܬܘܪܓܡܐ ܕܐܪܒܥܣܪ ܕܡܢܬܐ ܕܬܪܬܝܢ
ܕܐܓܪܬܐ ܩܕܡܝܬܐ ܕܠܘܬ ܩܘܪܢܬܝܐ. ܟܕ
ܟܬܒ ܗܟܢܐ. ܐܢ ܕܝܢ ܐܝܢܐ ܡܬܦܠܓ:
ܕܡܛܠ ܡܢܐ ܟܕ ܡܡܠܠ ܥܠ ܩܝܡܬܐ
ܡܡܠܠ: ܠܐ ܐܝܬܝ ܗܪܟܐ ܠܦܓܪܐ ܗܠܝܢ
ܕܒܙܒܢ[4] ܡܪܢ ܩܡܘ. ܗܝ ܗܟܝܠ ܐܡܪܝܢ.
ܕܠܐ ܐܝܬܝܗ̇ ܗܕܐ ܕܡܛܠ ܩܝܡܬܐ ܡܡܠܠ.
ܗܝ ܓܝܪ ܕܗܠܝܢ ܕܩܡܘ: ܬܘܒ ܢܡܘܬ
ܐܢܘܢ ܕܡܚܘܐ. ܠܐ ܐܝܬܝܗ̇ ܗܘܬ ܕܗ̇ܘ
ܕܡܚܘܐ. ܕܠܓܡܪ ܡܬܒܛܠ ܡܘܬܐ.
ܡܛܠ ܗܕܐ ܓܝܪ ܘܐܚܪܝܐ ܐܡܪܗ̇[5]
ܕܡܬܒܛܠ. ܕܠܐ ܡܟܝܠ ܬܕܚܠ ܕܢܩܘܡ.
ܟܕ ܓܝܪ ܒܝܫܬܐ ܡܬܒܛܠܐ. ܗܝܕܝܢ

ܩܕܝܫܐ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ
ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܡܣܗܕ.
ܒܬܘܪܓܡܐ ܕܐܪܒܥܣܪ ܕܡܢܬܐ ܕܬܪܬܝܢ[1].
ܕܦܘܫܩܐ ܕܐܓܪܬܐ[2] ܩܕܡܝܬܐ[3] ܕܠܘܬ
ܩܘܪܢܬܝܐ. ܟܕ ܟܬܒ ܗܟܢܐ.. ܐܢ ܕܝܢ ܐܝܢܐ
ܢܬܦܠܓ ܕܡܛܠ ܡܢܐ ܟܕ ܡܡܠܠ
ܥܠ ܩܝܡܬܐ ܡܡܠܠ: ܠܐ ܐܝܬܝ ܗܪܟܐ
ܠܦܓܪܐ ܗܠܝܢ ܕܩܡܘ ܒܝܘܡܘܗܝ ܕܡܪܢ.
ܗܝ ܢܐܡܪ. ܕܠܐ ܐܝܬܝܗ̇ ܗܕܐ ܕܡܛܠ
ܩܝܡܬܐ ܢܐܡܪ. ܗܝ ܓܝܪ ܕܗܠܝܢ ܕܩܡܘ
ܬܘܒ ܢܡܘܬܘܢ ܕܢܚܘܐ. ܠܐ ܐܝܬܝܗ̇ ܗܘܬ ܕܗ̇ܘ
ܕܡܚܘܐ ܕܠܓܡܪ ܡܬܒܛܠ ܡܘܬܐ.
ܡܛܠ ܗܕܐ ܓܝܪ ܘܐܚܪܝܐ ܐܡܪ ܠܗ
ܕܡܬܒܛܠ. ܐܝܟܢܐ ܕܠܐ ܡܟܝܠ ܬܬܕܚܠ
ܕܢܩܘܡ. ܟܕ ܓܝܪ ܡܬܒܛܠܐ ܒܝܫܬܐ.
ܗܝܕܝܢ ܡܬܒܛܠ ܡܘܬܐ ...
ܘܒܬܘܪܓܡܐ ܕܝܢ ܕܫܒܥܬܥܣܪ ܗ̇ܘ
ܕܡܢܬܗ. ܟܕ[6] ܐܡܪ[7] ܡܛܠ ܡܥܡܘܕܝܬܐ
ܦܪܘܫܬܐ: ܘܦܠܓ ܕܡܛܠ ܡܢܐ ܗ̇ܘ

1. G ܕܬܪܬܥܣܪ (sic) ܕܦܘܫܩܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܡܣܗܕ. ܘܩܕܝܫܐ ܝܘܚܢܢ M ܐܦܝܣܩܘܦܐ ܝܘܚܢܢ ܘܩܕܝܫܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܘܡܣ. — 2. A ܕܐܓܪܬܐ. — 3. GM ܕܬܪܬܝܢ. — 4. Ms. ܕܒܝܘܡ. — 5. Ms. ܐܡܪܗ. — 6. GM om. — 7. A ܐܡܪ.

beneath the earth. After therefore those who rose had shown themselves at that time, they again laid their bodies aside and departed to their places, awaiting the general resurrection which is expected by everyone. That this is so, the holy John bishop of Constantinople also testifies in the fourteenth note of the second part of the commentary on the first epistle to the Corinthians, where he wrote thus : « But if any be in doubt why, when speaking about the resurrection, he did not here introduce the bodies which rose in our Lord's time, we will say this, that this is not speaking about the resurrection. For to show that those who rose die again was alien to the purpose of one who is showing that death is finally destroyed. For it is for this reason also that he said that it is the last thing to be destroyed, in order that you may no longer fear that it will rise. For, when evil is

ܠܡܬܪܐܡܐ ܗܘ ܡܘܬܐ* ܡܫܬܪܐ. ܘܒܬܘܪ̈ܓܡܐ
ܕܝܢ ܗܘ ܕܒܬܪܟܢ ܕܐܝܬܘܗܝ ܕܚܡܫܬܥܣܪ
ܟܕ ܡܡܠܠ ܡܛܠ ܡܥܡܘܕܝܬܐ
ܦܪܘܩܬܐ: ܘܡܠܦ ܕܡܛܠ ܡܢܐ ܗܘ
ܕܥܬܝܕ ܕܢܥܡܕ. ܟܕ ܠܬܢܝܬܐ ܕܗܘܡܘܠܘܓܝܐ
ܬܢܐ ܠܫܘܒܩܢܐ ܕܚܛܗ̈ܐ ܘܠܩܝܡܬܐ
ܕܡܝ̈ܬܐ ܥܡܕ ܘܠܚܝ̈ܐ ܕܠܥܠܡ. ܗܠܝܢ
ܐܡܪ܀ ܡܛܠ ܓܝܪ ܕܚܛܝܬܐ ܠܡܘܬܐ
ܐܥܠܬ: ܟܕ ܗܘ ܥܩܪܐ ܝܒܫ. ܠܐ ܡܟܝܠ
ܘܠܐ ܕܢܬܚܪܐ ܒܡܕܡ. ܡܛܠ ܐܒܕܢܐ
ܕܦܐܪܐ. ܡܛܠ ܗܢܐ ܟܕ ܩܕܡܐܝܬ
ܐܡܪ ܫܘܒܩܢܐ ܕܚܛܗ̈ܐ. ܗܝܕܝܢ ܡܘܕܐ
ܘܩܝܡܬܐ ܕܡܝ̈ܬܐ. ܟܕ ܡܢ ܗܕܐ ܠܗܝ
ܐܦ ܡܬܕܒܪ. ܗܘܝܢ ܡܛܠ ܕܠܐ ܣܦܩ
ܫܡܐ ܕܩܝܡܬܐ ܕܢܚܘܐ ܠܟܠܗܝܢ: ܣܓܝܐ̈ܐ
ܓܝܪ ܡܢ ܒܬܪ ܕܩܡܘ ܡܝܬܘ ܐܝܟ ܡܐ
ܕܐܠܝܢ ܕܒܡܠܟܘܬܐ[8]. ܐܝܟܢܐ ܕܠܒܬܪ.

E 23 v° a. ܕܥܬܝܕ ܠܡܥܡܕ: ܟܕ ܡܦܢܐ ܠܗ ܥܘܢܝܐ
ܕܗܘܡܘܠܘܓܝܐ: ܠܫܘܒܩܢܐ ܕܚܛܗ̈ܐ
ܘܠܩܝܡܬܐ ܕܡ̈ܝܬܐ ܥܡܕ: ܘܠܚ̈ܝܐ
ܕܠܥܠܡ. ܗܠܝܢ ܐܡܪ.. ܡܛܠ ܓܝܪ
ܕܚܛܝܬܐ ܡܘܬܐ ܐܥܠܬ: ܟܕ ܝܒܫ ܥܩܪܐ.
ܠܐ ܡܕܡ ܡܟܝܠ ܙܕܩ ܠܢ ܕܢܬܚܪܐ.
ܡܛܠ ܐܒܕܢܗ ܕܦܐܪܐ. ܡܛܠ ܗܢܐ[1] ܟܕ
ܩܕܡܐܝܬ ܐܡܪ[2] ܫܘܒܩܢܐ[3] ܕܚܛܗ̈ܐ. ܡܢ
ܗܪܟܐ ܐܦ ܠܗܝ ܕܡܬܘܕܐ. ܘܒܬܪܟܢ[4]
ܡܛܠ ܕܠܐ ܣܦܩ ܫܡܐ[5] ܕܩܝܡܬܐ
ܕܢܚܘܐ ܟܠ: ܣܓܝܐ̈ܐ ܓܝܪ ܕܩܡܘ ܬܘܒ
A 118 v° b. ܐܙܠܘ: ܐܝܟ ܗܠܝܢ ܕܒܡܠܟܘܬܐ: * ܐܝܟ
ܠܒܬܪ: ܐܝܟ ܗܠܝܢ ܕܒܪܒܝܐ ܕܐܠܝܫܥ.
ܡܘܣܦ ܐܦ ܕܠܐܡܪ. ܘܚܝ̈ܐ ܕܠܥܠܡ.
ܘܠܐ ܡܟܝܠ ܐܝܟ ܢܡܘܬܘܢ[6] ܡܢ ܒܬܪ
ܗܕܐ ܗܝ ܩܝܡܬܐ..[7] ܗܟܐ ܟܠܗ ܣܘܟܠܐ
ܪܗܛܗ ܕܠܗܘܐ ܕܗܘܐ ܒܬܪܟܢ ܡܬܠܐ ܐܡܝܢܐ

1. G ܗܘܐ. — 2. GM ܐܡܪ ܩܕܡܐܝܬ. A ins. ܗܟܝܠ. — 3. GM ܠܫܘܒܩܢܐ. — 4. A ܘܒܬܪ ܗܕܐ. ܡܬܘܕܐ. — 5. M ܫܡܗ. — 6. GM ܐܝܟ ܢܡܘܬܘܢ. — 7. Here the extract ends. — 8. Ms. ܕܒܡܠ̈ܟܘܬܐ.

done away, much more shall death be annihilated »[1]. And in the fifteenth note which follows, when speaking about saving baptism, and explaining why a man who is about to be baptized, when he repeats[2] the baptismal confession, is baptized into the remission of sins and the resurrection of the dead, and eternal life, he says this : « For, since sin brought in death, the root being dried up, we must no longer dispute in any way about the destruction of the fruit. Therefore after first saying 'the remission of sin', he then confesses[3] also the resurrection of the dead, being led from this to that also. And afterwards, since the name 'resurrection' does not suffice to set forth everything (for many after they had risen departed again, as

1. In Ep. I ad Cor. Hom. XXXIX, 30 (ed. Field). — 2. A. v. (E) 'learns'. — 3. Jo. Chrys. ὁμολογεῖ; (v. l. ὁμολογεῖ).

ܐܝܟܢܐ ܕܗܠܝܢ ܕܒܙܒܢܐ ܕܙܩܝܦܐ. ܦܩܝܕ
ܕܬܐܡܪ ܘܒܚܝܐ ܕܠܥܠܡ. ܕܠܐ ܐܢܫ ܡܟܝܠ
ܢܕܚܠ ܡܘܬܐ. ܡܢ ܒܬܪ ܗܝ ܩܝܡܬܐ.
ܗܐ ܟܠܗ ܡܘܙܦܢܐ * ܕܪܚܡܬ ܠܐܠܗܐ ܕܫܘܐܠܐ E 23 v° b.
ܡܘܙܦܢܐ ܕܡܠܟܢ܀

ܕܢܚܘܢ ܐܢܬܝ. ܦܩܝܕܝܢ. ܐܝܟ ܡܫܡܠܝܐ.
ܘܐܝܟ ܡܫܘܚܬܐ ܕܝܕܥܬܐ ܕܡܛܝܬܐ ܕܐܬܬ
ܙܥܘܪܝܢ. ܘܡܨܠܝܢܢ ܕܬܦܘܠ ܠܟܝ ܡܢܬܐ
ܡܫܒܚܬܐ ܕܡܪܝܡ. ܗܝ ܕܠܐ ܫܠܝܬ
ܕܬܪܟܢ ܐܕܢܐ ܪܚܡܬ ܡܪܕܘܬܐ. ܠܘܬ

ܡܠܦܢܘܬܐ ܦܪܘܩܝܬܐ ܕܝܫܘܥ. ܘܥܠܝܗ ܗܘܬ ܗܝ ܣܗܕܘܬܐ. ܗܝ ܕܐܡܪܐ. ܡܪܝܡ ܓܝܪ ܡܢܬܐ ܛܒܬܐ ܓܒܬ ܠܗ. ܗܝ ܕܠܐ ܬܬܢܣܒ ܡܢܗ. ܡܛܠ ܕܝܢ ܕܒܗܝ ܕܡܢ ܩܕܝܡ ܐܓܪܬܐ ܕܠܘܬܢ: ܐܘܕܥܬܝ[1] ܕܐܝܟܢ ܐܝܬܝܗܘܢ ܒܗܝܡܢܘܬܐ: ܐܚܘܟܝ ܕܚܝܠ ܠܐܠܗܐ ܐܢܘܩܢܛܝܘܣ: ܘܐܚܘܬܐ: ܘܡܢ ܕܟܬܒܬܝ ܗܠܝܢ ܕܥܠܝܗܘܢ: ܐܝܟ ܡܐ ܕܥܒܕܬ ܕܠܩܘܒܠ ܡܢ ܫܘܕܝܐ ܕܦܝܠܘܣܘܦܘܬܐ ܥܒܝܕܬܐ: ܘܐܘܣܦܬܝ: ܕܠܝܬ ܠܟܝ ܘܠܐ ܚܕܐ ܡܪܢܝܬܐ ܡܛܠܬܗܘܢ. ܕܥܝ ܒܓܠܝܐܝܬ. ܕܠܘ ܡܕܡ ܕܠܐ ܫܘܐ ܠܓܡܝܪܘܬܟܝ. ܗܝ ܕܡܛܠ ܗܝܡܢܘܬܐ. ܘܒܗܠܝܢ ܪ̈ܘܚܢܝܬܐ ܕܦܐܝܢ. ܕܗܠܝܢ ܕܩܪܝܒܝܢ ܠܟܝ ܒܓܢܣܐ ܬܨܦܝܢ. ܘܗܠܝܢ ܕܡܢ ܚܝܠܟܝ ܠܡܥܒܕܝܢ[2]. ܘܠܡܥܕܪܘ ܒܡ̈ܠܟܐ ܘܒ̈ܡܠܘܟܐ. ܒܗܠܝܢ ܓܝܪ ܗܠܝܢ ܕܡܠܝܢ. ܡܛܠ ܗܕܐ ܦܘܠܘܣ ܐܦ ܡܟܬܒ

1. Ms. ܐܘܕܥܬ. — 2. Ms. ܠܡܥܒܕ.

those in the Old Testament, as Lazarus, as those at the time of the Cross) ⌜you are bidden[1] to say, 'and in eternal life', that none may any longer fear death after that resurrection »[2].

We have now discharged, as you see, all the God-loving debt of your esteemed questions, according to our feebleness, and according to the small measure of knowledge which has come to us; and we pray that there may fall to you the glorious part of Mary, who never tired of bending her instruction-loving ear to the saving teaching of Jesus, and upon whom that testimony was given which said, « For Mary hath chosen for herself the good part, which shall not be taken from her »[3]. But, whereas in the previous letter to us you stated how your religious brother Innocent and the sisters stand in the faith, and after writing this about them, as if you had done something contrary to the profession of philosophy, you then added that you take no thought for them, know clearly that it is not a thing unworthy of your perfection that as regards the faith and in fitting spiritual matters you should take thought for those who are related to you, and perform all that is in your power, and give assistance with counsels and

1. A. v. (E) 'he bids'; Jo. Chrys. κελεύει. — 2. *Op. cit.*, XL, 4. — 3. Luke, x, 42.

ܗܘ ܡܫܡܫܢܘܬܐ. ܕܐܢ ܐܢܫ ܕܗܠܝܢ ܕܝܠܗ ܘܡܝܬܪܐܝܬ ܕܒܢ̈ܝ ܒܝܬܐ ܠܐ ܝܨܦ.
ܠܗܝܡܢܘܬܐ ܟܦܪ. ܘܕܒܝܫ ܡܢ ܠܐ ܡܗܝܡܢܐ[1] ܐܝܬܘܗܝ. ܘܗܘ ܕܡܛܠ[2] ܡܬܥܬܪܢܘܬܗܘܢ
ܥܠܡܢܝܬܐ: ܐܘ ܡܛܠ ܡܕܡ ܐܚܪܢ ܕܒܣܝܡ ܢܐܨܦ. ܕܗܢܘܢ ܠܐ ܦܝܠܘܣܘܦܐ
ܐܝܬܝܗ. ܗܕܐ ܦܘܪܫܢܐ ܗܟܝܠ. ܘܐܦ ܐܢܐ ܐܪܫܡܬ. ܘܒܥܝܬ ܠܚܘܒܐ ܕܐܠܗܐ ܕܒܟܘܢ ܕܡܛܠܬܗܘܢ
ܬܟܬܘܒ ܠܗܘܢ ܕܠܘܬܝ. ܘܫܦܝܪ ܥܒܕܬܘܢ ܐܝܟܢܐ. ܕܟܠܡܕܡ ܘܒܚܟܝܡܘܬܐ ܘܒܫܪܪ
ܡܫܬܥܝܬܘܢ. ܘܘܠܐ ܠܟܘܢ ܕܠܐ ܢܬܛܥܐ ܦܘܪܫܢܐ ܗܘ ܕܐܦ ܒܗܕܐ.[3] ܡܛܠ ܡܠܬܐ
119 r° a. ܕܝܢ ܐܚܪܬܐ. * ܫܐܠܬܐ ܕܐܝܟ ܗܕܐ ܫܐܠܬܘܢܢܝ. ܫܡܥܬ ܓܝܪ ܕܐܫܥܝܐ ܗܘ ܠܐ ܢܡܘܣܝܐ.
ܐܝܟ ܕܬܢ ܘܐܒܝܪܡ ܩܡ ܥܠ ܢܡ̈ܘܣܐ ܕܟܘܡܪܘܬܐ. ܘܕܫܝܛ ܗܘܐ ܐܝܟ ܚܙܝܪܐ.
ܒܪ̈ܓܠܐ ܛܢ̈ܦܬܐ ܘܠܐ ܡ̈ܛܟܣܬܐ ܘܠܐ ܩܢܘܢܝܬܐ. ܘܕܟܕ ܐܙܠ ܠܦܡܦܘܠܝܐ. ܐܫܘܝ
ܕܓ̈ܠܬܐ ܢܠܚܘܫ ܥܠܝ. ܘܢܐܡܪ. ܕܐܟܪܙܬ ܗܝܡܢܘܬܐ. ܒܗܠܝܢ ܕܟܬܒܬ
ܡܛܠ ܠܐ ܡܬܚܒܠܢܘܬܐ ܕܦܓܪܐ ܕܐܠܗܐ ܘܦܪܘܩܢ ܝܫܘܥ ܡܫܝܚܐ. ܘܐܡܪܬ ܕܐܬܚܒܠ
ܘܐܫܬܪܝ ܦܓܪܐ ܒܩܒܘܪܬܐ ܕܬܠܬܐ ܝܘܡܝܢ. ܘܓܘܕܦܐ ܡܕܡ ܕܐܝܟ ܗܠܝܢ ܘܠܐ

1. Ms. pl. — 2. Ms. ܕܝܢ ܡܛܠ. — 3. Ms. ܒܗܕܐ.

prayers. For in these things our duty consists; and to this also the apostolic saying extends, « If any man taketh no thought for his own and especially those of the house, he denieth the faith, and is worse than an unbeliever »[1]. And that we should take thought for their worldly opulence, or for anything else that is pleasant, is the part of those who are not philosophers. This distinction therefore I too made, and asked the love of God that is in you to write to me about them; and you have done well in telling everything both wisely and in accordance with truth; and it is proper that the distinction in this point also should not escape you. Upon another matter you have asked me questions of this kind. I have heard that Isaiah[2] the unlawful, like Dathan and Abiram, has risen against the laws of the priesthood, and has trampled upon everything like a hog, with foul, disorderly, uncanonical feet; and that, having gone to Pamphylia, he has thought fit to whisper lies about me, and to say that in what I wrote about the incorruptibility of the body of God and our Saviour Jesus Christ[3] I proclaimed the faith, and said that the body was corrupted and dissolved during the three days' burial, and certain similar blasphemies which are not plausible, which wound the ears, and disturb the souls, of those who listen without intelligence : and it

1. I Tim., v, 8. — 2. S. L., pp. 282, 473, *P. G.*, LXXXVI, 45. — 3. In the treatise against Julian of Halicarnassus (Add. 17200, Vat. Syr. 140, 255).

ܡܟܬܒܢܘܬܐ. ܕܡܫܕܪܝܢ ܡܫܡܫܢܘܬܐ. ܘܡܚܘܝܢ ܠܫܪܪܐ ܕܗܢܘܢ ܕܕܠܐ ܒܡܫܝܢ
ܫܦܝܪܝܢ. ܘܡܛܠ ܗܕܐ ܒܗܘܢ. ܐܦܢܐ ܠܟܠܗܝܢ ܐܝܟ ܕܢܬܒܥܢ ܥܠܝܗܝܢ ܗܠܝܢ
ܘܡܢܝ ܐܬܟܬܒ. ܠܟܐ ܡܫܡܥܐ ܕܫܪܪܐ. ܐܢ ܗܟܝܠ ܐܦ ܐܢܬܝ ܡܕܡ ܕܕܐܡܐ ܠܗܢܝܢ
ܕܐܬܠܚܫ ܬܡܢ ܐܫܡܥܬܝ. ܟܕ ܐܢܫܝܢ ܟܒܪ ܟܬܒܘ ܐܘܕܥܘ ܠܟܝ. ܐܘܕܥܝܢܝ. ܡܠܬܐ
ܕܝܢ ܗܝ ܕܦܬܝܬ ܒܐܓܪܬܐ. ܡܛܠ ܗܝ ܕܐܝܟ ܫܦܝܠܘܬܐ ܙܥܘܪܘܬܐ: ܐܚܒܬܝ
ܘܡܚܒܐ ܒܚܘܒܐ ܠܡܫܡܫܘܬܟ. ܩܪܝܬ ܡܢ ܗܟܝܠ ܦܪܝܫܬܐ. ܘܚܕܝܬ ܚܕܘܬܐ
ܪܘܚܢܝܬܐ. ܟܕ ܝܕܥܬ ܪܬܚܐ ܕܚܘܒܐ ܕܒܟܝ. ܗܘ ܕܫܦܝܪ ܠܐܠܗܐ ܘܕܟܝܐ. ܕܒܗ ܢܦܫܬܐ
ܡܠܝܠܬܐ ܠܘܬ ܚܕܐ ܡܬܚܠܦܢ. ܘܡܢ ܗܠܝܢ ܕܥܡܗܘܢ ܐܢܬܝ ܡܫܬܘܬܦܐ
ܒܕܡܗ ܕܡܫܝܚܐ. ܡܗܝܡܢܐ ܐܢܐ ܠܟܝ ܕܝܢ. ܕܐܦ ܐܢ ܣܓܝ ܛܒ ܬܟܬܒܝܢ ܒܟܠ
ܐܓܪܬܐ. ܠܐ ܡܫܟܚܐ ܐܢܬܝ ܠܡܫܥܝܘ ܐܦܠܐ ܡܢܬܐ ܙܥܘܪܬܐ ܕܚܘܒܐ ܘܕܬܘܟܠܢܐ
ܕܐܝܬ ܠܟܝ ܠܘܬܝ. ܗܘ ܕܠܐ ܫܘܐ ܘܡܬܒܨܪ ܡܢ ܗܕܐ ܣܓܝ. ܡܨܠܐ ܐܢܐ ܕܝܢ.
ܕܦܘܪܥܢܐ ܕܚܠܦ ܗܢܐ ܚܘܒܐ ܡܫܡܠܝܐ. ܐܦ ܒܗܢܐ ܥܠܡܐ ܘܒܕܥܬܝܕ. ܘܒܚܝܐ
ܕܠܐ ܡܬܦܣܩܝܢ܀

ܫܠܡܬ ܐܓܪܬܐ ܕܠܘܬ ܐܢܣܛܣܝܐ ܡܫܡܫܢܝܬܐ܀

is therefore in my mind to send a man there carrying all that has been written by me, in order to establish the truth. If then you also have heard of any similar report that has been whispered there, since some persons have perhaps written and told you, tell me. The statement on which you have dilated in the letter, as to how you have loved and still love my humility with peculiar warmth, I read with great pleasure, and I rejoiced with spiritual joy on learning the fervour of the love that is in you, the God-befitting and pure love, wherewith rational souls are smitten towards one another, even among those with whom you associate in the blood of Christ. But I believe of you that, even if you write at very great length in every letter, you will not be able to express even a small portion of the love and confidence that you have towards me, who am unworthy and fall far short of this. But I pray that for this perfect love you may receive rewards both in this world, and in the future and endless life.

The end of the letter to Anastasia the deaconess[1].

1. A letter to Anastasia which is probably this exists also in Coptic in Vat. Copt. 11 (Assem., *B. O.*, I, 618).

LXX E 52 v°. ܕܝܠܗ ܡܛܠ ܗܝ ܕܐܡܝܪܐ ܠܕܘܝܕ ܕܐܝܟ ܓܐܪܐ[1] ܒܐܝܕܗ
ܕܓܢܒܪܐ. ܗܟܢܐ ܐܢܘܢ ܒܢܝ̈ ܢܦܝ̈ܨܐ[2]. ܡܢ ܐܓܪܬܐ
ܕܠܘܬ ܐܢܣܛܣܝܐ ܡܫܡܫܢܝܬܐ܀

ܗܢܝܢ ܕܝܢ ܕܐܡܝܪ̈ܢ ܒܡܙܡܘܪܐ ܕܡܐܐ ܘܥܣܪܝܢ (ܘܫܬܐ)[3] ܗܘ ܕܐܝܬܘܗܝ ܬܡܝܢܝܐ
ܕܡܥܠܬܐ ܕܡܣܩܬܐ[1]. ܕܐܝܟ ܓܐܪ̈ܐ ܒܐܝܕܗ ܕܓܢܒܪܐ. ܗܟܢܐ ܐܢܘܢ ܒܢܝ̈
53 r°. ܢܦܝ̈ܨܐ[4].· ܠܗܢܐ ܢܩܒܠ ܦܘܫܩܐ. ܡ̈ܠܐ ܕܝܢ * ܗܠܝܢ ܕܒܡܐܡܪܐ ܗܢܐ.·
ܡܛܠ ܢܦܫܐ ܕܟܠ ܚܕ ܚܕ ܕܒܝܕ ܣܘܥܪ̈ܢܐ ܕܬܝܒܘܬܐ ܡܬܒܢܝܐ ܘܡܬܚܕܬܐ.· ܠܗܝܟܠܐ[5]
ܩܕܝܫܐ ܕܐܠܗܐ. ܗܢܘܢ ܕܝܢ ܕܗܦܟܘ ܡܢ ܒܒܠ ܠܗܕܐ ܐܘܪܫܠܡ ܗܝ ܡܬܓܫܫܢܝܬܐ
ܘܡܬܚܙܝܢܝܬܐ ܗܘܘ. ܒܢ̈ܝܐ ܕܢܦܝ̈ܨܐ ܗܘܘ. ܗܢܘܢ ܕܡܢ ܒܬܪ ܫܒܝܬܐ ܠܬܝܒܘܬܐ
ܐܬܘ.· ܘܒܝܕ ܢܣܝ̈ܘܢܐ ܣܓܝ̈ܐܐ ܠܗܪܟܐ ܘܠܗܪܟ ܐܬܛܪܦܘ ܘܐܬܢܦܨܘ.· ܘܦܐܖ̈ܐ ܕܬܝܒܘܬܐ
ܥܒܕܘ. ܘܫܘܝܘ ܗܟܢܐ ܠܗܦܟܬܐ. ܗܢܘܢ ܕܝܢ ܕܢܦܫܐ ܕܝܠܗܘܢ ܒܢܝܢ:

1. Ms. sing. — 2. Ms. ܢܦܝܨܘܬܐ; see below. *LXX* ἐκτετιναγμένων, Pesh. ܥܠܝܡܘܬܐ. — 3. Ms. om. — 4. Ms. ܢܦܝ̈ܨܬܐ with ܘ erased after ܨ. — 5. Here begins an extract in E 64 r° a with no heading, the preceding leaf having been lost.

LXX. — Of the same concerning David's saying, « As arrows in the hand of a mighty man, so are the sons of the shaken »[1], from the letter to Anastasia the deaconess[2].

522-6. But the words used in the 126th[3] Psalm, which is the 8th of the Songs of Ascents, « As arrows in the hand of a mighty man, so are the sons of the shaken », should receive this interpretation. But the words contained in this statement apply also in a higher sense to each man's soul which by means of deeds of repentance is built up and renovated to form a holy temple of God. Those who returned from Babylon to this tangible and visible Jerusalem became sons of the shaken; who after captivity came to repentance, and by means of many trials were driven this way and that and shaken, and produced fruits of repentance, and thereby merited the return. But those who build up their own soul are in another sense sons of the shaken.

1. Ps. CXXVI. 4. — 2. As it appears from the preface to ep. 69 that A. had already addressed questions to Sev., I place ep. 70-72 about the same time. — 3. Ms. '120th'.

ܦܘܫܩܐ ܐܚܪܢܐ. ܒܢ̈ܝ ܢܦ̈ܝܨܐ[1] ܐܝܬܝܗܘܢ. ܢܦ̈ܝܨܐ ܓܝܪ ܟܬܒܐ ܐܠܗܝܐ. ܠܩܕܝ̈ܫܐ
ܢ̈ܒܝܐ ܘܫܠܝ̈ܚܐ ܩܪܐ. ܘܠܟܠܗܘܢ ܗܢܘܢ ܕܐܝܟ ܗܠܝܢ ܐܬܕܒܪܘ. ܡܛܠ ܕܟܠ
ܐܪܥܢܝܘܬܐ: ܡܚܫܒܬܐ ܒܝܬ ܣܘܥܪܢܘܬܐ ܐܝܟ ܩܛܡܐ ܢܦܨܘ ܡܢ ܢܦܫܐ ܕܝܠܗܘܢ.
ܘܠܟܠܗ ܕܡܘܬܐ ܕܥܦܪܢܐ ܘܕܒܪܢܫܐ ܥܬܝܩܐ. ܘܒܗܘܢ ܠܗܘܢ ܚܠܦ ܗܠܝܢ ܐܥܠܘ
ܘܛܒܥܘ ܒܗܘܢ ܠܕܡܘܬܐ ܕܗܘ ܫܡܝܢܐ ܒܝܕ ܚܝ̈ܐ ܚܕ̈ܬܐ. ܐܝܟܢܐ ܕܒܝܕ ܐܫܥܝܐ ܠܘܬ
ܐܘܪܫܠܡ ܡܥܠܐ ܡܪܢ ܟܕ ܐܡܪ. ܘܡܩܝܡ ܠܗ̇[2] ܡܢ ܥܒ̈ܕܐ ܐܪܥܢ̈ܝܐ[3]
ܡܫܬܡܥܢܐܝܬ. ܦܘܨܝ * ܡܢܟܝ ܥܦܪܐ ܘܩܘܡܝ. ܘܡܐܢܐ ܕܝܢ ܗܘ ܕܢܦܝܨ. ܡܢ ܣܣܐ E 64 r° b.
ܠܐ ܡܬܐܟܠ. ܘܡܫܬܟܚ ܫܠܝܡܐ ܘܠܐ ܐܟܝܠ. ܗܟܢܐ ܗܟܝܠ ܐܦ ܗܢܘܢ ܕܠܣܝܡܘܬ ܒ̈ܢܝܐ
ܒܝܕ ܚܦܝܛܘܬܐ ܠܐ ܐܬܐܟܠܬ ܡܢ ܒܝ̈ܫܬܐ ܐܬܢܛܪܘ. ܢܦ̈ܝܨܐ ܡܣܬܟܠܝܢ
ܘܡܬܐܡܪܝܢ. ܘܬܘܒ. ܗܠܝܢ ܕܐܝܟ ܫܘ̈ܥܐ ܫܥ̈ܝܥܐ ܘܠܐ ܡܬܬܒ̈ܪܢܐ ܠܓܠ̈ܠܘܗܝ ܕܥܠܡܐ
ܗܢܐ: ܘܠܚܘܦܐ ܕܢܣܝܘ̈ܢܐ ܠܐ ܡܫܬܚܠܦܢܐܝܬ ܡܩܒܠܝܢ. ܢܬܣܬܟܠܘܢ ܗܟܝܠ ܢܦ̈ܝܨܐ
ܘܗܝ ܦܫܝܛܐܝܬ[4]. ܒ̈ܢܝܐ ܕܝܢ ܕܗܠܝܢ ܕܢܦܝ̈ܨܝܢ ܐܝܬܝܗܘܢ. ܡ̈ܠܦܢܐ ܕܥܕܬܐ. ܕܐܝܟ
ܓܐܪ̈ܐ ܒܐܝܕܐ ܕܓܢܒܪܐ ܐܚܝܕܝܢ. ܡܫܟܚ ܗܘ[5] ܓܝܪ ܐܠܗܐ ܡܪܝܐ ܕܚܝ̈ܠܘܬܐ.
ܕܢܫܕܐ ܠܗܠܝܢ ܕܒܝܕ ܕܝܠܗܘܢ ܝܠܦܝܢ ܠܕܚܠܬ ܐܠܗܐ. ܘܡܫܕܪ ܠܠܒ̈ܘܬܗܘܢ

1. K ܬܘܦ̈ܨܐ. — 2. E ܠܗ. — 3. E sing. — 4. Mss. ܬܪܝܨܐܝܬ. — 5. K ܗܘ.

Divine Scripture calls the holy prophets and apostles, and all who conducted themselves like these, 'the shaken', because they shook out of their own soul like ashes all earthliness, whether thought or action, and all the likeness of the creature of dust and of the old man, and introduced into and impressed upon themselves instead of these the likeness of the heavenly one[1] by means of a new life, as through the mouth of Isaiah our Lord is introduced saying to Jerusalem, and raising her obediently (?) from earthly deeds, « Shake the dust from thee and rise »[2]. And a garment that is shaken is not eaten by moth, and remains whole and uneaten. So therefore also those who by means of earnestness that is not eaten by evil things have been preserved for the adoption are understood to be and are called shaken. And again. Those who like smooth rocks that cannot be broken receive without changing the waves of this world and the assault of trials will therefore be understood and that very rightly to be shaken : and the sons of those who are shaken are the teachers of the church, who are held like arrows in the hand of a mighty man. For God the Lord of hosts is able to shoot those who through the same men learn religion, and to send into their

1. I Cor., xv, 47-49. — 2. Is., lii, 2.

ܓܐܪܐ[1] ܕܚܟܡܬܐ. ܓܐܪܐ ܕܙܕܝܩܘܬܐ. ܓܐܪܐ ܕܚܘܒܐ ܕܒܗ. ܗܘ ܕܠܟܠܗܝܢ ܡܝܬܪܘܬܐ
ܐܚܝܕ. ܒܝܕ ܕܝܢ ܗܢܘܢ ܕܝܠܗܘܢ. ܘܠܗܠܝܢ ܕܩܝܡܝܢ ܠܘܩܒܠ ܡܠܬܐ ܕܫܪܪܐ.
E 64 v° a. ܟܕ ܫܩ̈ܠܐ ܕܡܟܣܢܘܬܐ ܡܫܕܪ ܠܬܘܪܨܐ[2] ܕܦܘܪܩܢܐ * ܐܢ ܗܘ ܕܨܒܝܢ. ܠܗܠܝܢ ܗܟܝܠ
ܒܢ̈ܝܐ ܕܢܬ̈ܝܪܐ[3]: ܗܢܘܢ ܕܐܝܬܝܗܘܢ ܐܝܟ ܓܐܪ̈ܐ[4] ܒܐܝܕܐ ܕܓܢܒܪܐ. ܗܘ ܡܒܪܟ
ܬܘܒ ܘܐܡܪ. ܕܛܘܒܘܗܝ ܠܓܒܪܐ ܕܢܡܠܐ ܪܓܬܗ ܡܢܗܘܢ. ܛܘܒܐ ܓܝܪ ܡܬܝܗܒ
ܠܡܠܦܢܐ ܕܡܡܠܐ ܪܓܬܗ. ܒܝܕ ܓܐܪ̈ܐ ܕܐܝܟ ܗܠܝܢ. ܪܓܬܗ ܕܝܢ ܕܡܠܦܢܐ:
ܡܢܐ ܐܚܪܬܐ ܐܝܬܝܗ. ܐܠܐ ܐܢ ܡܘܬܪܢܐ ܕܢܦ̈ܫܬܐ ܕܗܠܝܢ ܕܡܬܦܪܩܝܢ. ܘܗܕܐ ܗܟܝܠ
ܠܡܣܬܟܠܘ ܠܗ ܠܐ ܥܠ ܡܠܦܢܐ ܒܠܚܘܕ. ܐܠܐ ܐܦ ܥܠ ܟܠ ܟܪܣܛܝܢܐ ܕܚܝܐ[5]
K 53 v°. ܒܡܝܬܪܘܬܐ. ܘܐܝܟ ܥܠ ܕܒܓܐܪ̈ܐ ܒܝܕ ܗܘܦܟܐ ܕܚ̈ܝܐ ܕܝܠܗ ܫܕܐ. * ܘܠܟܠ ܕܡܘܬܐ
ܕܝܠܗ ܠܟܠܗܘܢ ܕܫܪܟܐ ܢܓܕ. ܗܢܘܢ ܓܝܪ ܕܗܟܢܐ ܡܠܦܝܢ: ܐܘܟܝܬ ܚܝܝܢ: ܠܐ
ܢܒܗܬܘܢ ܟܕ ܡܡܠܠܝܢ ܥܡ ܒܥܠܕܒܒܝܗܘܢ ܒܬܪܥܐ. ܬܪܥܐ ܕܝܢ ܐܝܬܘܗܝ
ܡܦܩܢܐ ܕܡܢ ܥܠܡܐ ܗܢܐ. ܐܦ ܓܝܪ ܟܕ ܢܦܩܝܢ ܡܢ ܥܠܡܐ: ܘܡܕܒܪܢܘܬܐ ܐܚܪܝܬܐ
E 64 v° b. ܪܕܝܢ: ܘܥܬܝܕܝܢ ܕܠܘܬ * ܦܪܨܘܦܐ ܕܐܠܗܗܘܢ ܢܐܙܠܘܢ.. ܕܒܥܠܕܒܒ̈ܐ ܕܚܝ̈ܝܢ ܡܫܟܚܝܢ

1. Mss. ins. stop : here and om. after ܕܚܟܡܬܐ. — 2. E ܠܬܘܪܨܐ. — 3. K ܕܢܬ̈ܝܪܐ with ܘ erased after ܪ. — 4. Mss. sing. — 5. K ܕܚ̈ܝܐ.

hearts the arrow of wisdom, the arrow of righteousness, the arrow of love in him, which comprises all the virtues; and through the same men also he shoots those too who oppose the word of truth, sending shafts of reproofs to effect a saving restoration if they will. To these sons of the shaken therefore, who are as arrows in the hand of a mighty man, he next gives a blessing, and says, « Blessed is the man who shall fill his desire from them »[1] : for a blessing is given to the teacher who fills his desire by means of such arrows. But what else is the teacher's desire except the things that are for the profit of the souls of those that are saved? And this therefore should be understood not of a teacher only, but also of every Christian who lives virtuously, and through his own manner of life shoots everyone else as with arrows, and draws them to his own pattern. For those who so teach, or live, 'shall not be ashamed when they speak with their enemies in the gate'[2]; and the gate is the exit from this world. For, even when they depart from the world, and take the last journey, and are about to go to the actual presence of their God himself, the demons the enemies of man's life are no longer able to encounter them; because, when they take

1. Ps. cxxvi, 5. — 2. *Ibid.*

[illegible]

[illegible] (*sic*). [illegible] LXXI E 55 r° a. K 48 r° (left). Q 57 v° (mid.). V 331 r° (I 204 r° a) (right).

1. K [illegible]. — 2. K [illegible]. — 3. Mss. pl. — 4. E pl. — 5. K [illegible]. — 6. E sing. — 7. K [illegible]. — 8. Ms. [illegible]. — 9. E [illegible]. — 10. Mss. [illegible]. — 11. K om.

the last departure, those holy ones are not silent, but speak with the high voice of deeds, and in company with the rulers, I mean with the good and angelic hosts, who come to receive them, sing songs of victory and thanksgiving, according to what is said in the 67th Psalm, « Rulers went in front following singers, in the midst of damsels beating tambourines »[1]. And he applies the expression 'damsels beating tambourines' to the souls which show youthful prowess over evil passions, and like tambourines have deadened the bodies and fleshly desires.

LXXI. — Of the same from the 8th letter of the 2nd book of those after exile, which was addressed to Anastasia the deaconess.

As to the words therefore which the Evangelist Matthew wrote that our Lord and God and Saviour Jesus Christ used : « Pray that your flight be not in the winter nor on the sabbath »[2], know that they have a double meaning, and as a historical fact this has already happened to the Jews ⌜at the time 522-6.

1. Ps. LXVII, 26. — 2. Matth., XXIV, 20.

ܚܘܒܢܐ ܠܡܫܬܘܕܥܘ܆ ܕܫܒܝܐ ܕܥܒܕܐ ܕܡܢ
ܪ̈ܗܘܡܝܐ. ܡܬܡܣܝܒܪܢܐܝܬ ܕܝܢ ܡܬܡܣܟܝܐ܆ ܕܐܦ
ܒܫܘܠܡܐ ܕܥܠܡܐ ܬܗܘܐ܀

ܒܥܠܡܐ ܗܘܐ. ܐܦ ܓܝܪ ܡܢ ܒܬܪ ܡܨܥܪܢܘܬܐ
ܕܨܠܝܒܐ ܕܡܫܐ܆ ܕܝܢܐ ܕܩܛܘܠܝ ܐܠܗܐ
ܡܬܬܒܥܝܢ ܗܘܘ. ܟܕ ܪ̈ܗܘܡܝܐ[1] ܐܙܕܝܢܘ[2]
ܥܠܝܗܘܢ܆ ܘܥܠ ܟܠܗ ܝܗܘܕ ܘܥܠ ܐܬܪܐ
ܕܚܕܪܝܗ ܫܪܝܢ ܗܘܘ ܫܢ̈ܝܐ ܡܫܡܠܝܬܐ.
ܘܒܙܒܢܐ ܕܣܬܘܐ ܒܝ̈ܫܬܐ ܕܡܢ ܩܪܒܐ ܡܬܚܒܫܢ
E 55 r° b. ܗܘ̈ܝ. ܘܗܠܝܢ ܡܝܬܪܐܝܬ ܒܣܬܘܐ. ܟܕ ܦܢܝܢ
ܕܡܬܟܬܫܝܢ ܒܛܠܝܢ ܐܬܝܗܘܢ ܗܘܘ. ܘܠܘ
ܗܕܐ ܒܠܚܘܕ. ܐܠܐ ܐܦ ܒܫܒܬܐ ܡܬܢܟܣܝܢ ܗܘܘ
ܟܕ ܠܐ ܡܫܟܚܝܢ ܗܘܘ ܡܛܠ ܒܛܠܢܐ ܕܫܒܬܐ
ܕܢܣܒܘܢ[3] ܐܬܪܝܗܘܢ. ܘܢܬܒܥܘܢ ܬܒܥܬܐ ܡܢ
ܗܢܘܢ ܕܡܬܟܬܫܝܢ ܗܘܘ ܥܡܗܘܢ. ܘܗܕܐ
ܣܓܝ ܙܒ̈ܢܝܢ ܡܬܥܗܕܐ ܡܢ ܗܠܝܢ
ܕܐܟܬܒܘ ܒܫ̈ܘܢܩܐ ܕܗܢܘܢ. ܕܡܛܠ
ܐܠܨܢܐ ܕܒܫ̈ܘܢܩܐ ܗܠܝܢ ܕܐܬܘ ܥܠܝܗܘܢ.
ܘܠܒܛܠܢܐ ܕܫܒܬܐ ܒܣܪܘ. ܘܠܩܘܒܠܐ ܗܢܘܢ
ܕܡܩܒܠܝܢ ܠܗܘܢ ܐܙܕܝܢܘ[2]. ܒܪܡ
ܘܗܟܢ ܡܦܘܠܬܐ ܓܡܝܪܬܐ ܘܕܥܡ ܐܒܝܠܘܬܐ
ܢܦܠܘ ܘܠܐܒܕܢܐ ܡܫܡܠܝܐ ܣܝܒܪܘ. ܟܕ ܕܝܢ
ܐܝܟ ܕܫܘܠܡܐ ܘܠܐܢܛܝܟܪܝܣܛܘܣ[4] ܟܕ
ܡܬܬܠܝܢ ܡ̈ܠܐ ܕܦܪܘܩܢ ܕܡܛܠ ܢܒܝܘܬܐ
ܗܕܐ܆ ܡܛܠ ܕܠܙܒܢܐ ܕܫܘܠܡܐ ܐܦ ܒܡ̈ܠܐ

ܡܛܟܝܐ ܡܠܬܐ ܠܡܗܝܡ̈ܢܐ܆ ܕܢܬܚܦܛܘܢ ܡܛܟܐ ܐܦ ܠܡܗܝܡ̈ܢܐ܆ ܕܢܗܘܘܢ

1. K ܪ̈ܗܘܡܝܐ. — 2. E ܐܙܕܝܢ. — 3. Mss. ܕܢܣܒܘܢ. — 4. E ܘܠܐܢܛܝܟܪܝܣܛܘܣ.

of the captivity at the hands of the Romans[1], but in a higher sense it is expected to take place at the end of the whole world. In fact after the outrage on the cross the judgment of God-slayers was exacted from them when the Romans took arms against them, and encamped over all Judaea and over the country round for whole years, and during the winter-seasons the evil consequences of war prevailed, and these especially in the winter when the fighting-men were idle; and not so only, but on the sabbath also they were slaughtered, because on account of the cessation of the sabbath they could not take arms in their hands and exact vengeance from those who were fighting with them. And this is often recorded by those who described the calamities of those men, that, by reason of the distress of the calamities which came upon them, they disregarded even the cessation of the sabbath, and took arms against their adversaries : nevertheless even so they fell with a complete and lamentable fall, and endured utter ruin. But, when our Saviour's words in respect of this prophecy are raised in meaning so as to refer to the time of the end and of Antichrist, it induces believers

1. A. v. (EK) om.

K 48 v°. [illegible]

E 55 v° a. [illegible]

[illegible]

Q 58 r°. [illegible]

1. Ms. [illegible] for [illegible] — 2. K [illegible]. — 3. Mss. sing. — 4. Mss. with point :. — 5. K [illegible]. — 6. K [illegible].

always to persevere in works of virtue, and strive not to be caught by the winter or by the sabbath, at the time of the end, or the departure of every soul and its separation from the body, the winter signifying absence of fruit, and the sabbath cessation from virtue : for we know that the winter is unproductive as regards the production of fruit, and that the sabbath signifies cessation. For the winter, in which there is much rain and falls of snow, and gathering of clouds and a murky atmosphere [1], and scarceness of pure air [1], may denote confusion. The intention of the saying therefore is that our souls should be active and fruitful, and free from confusion as regards readiness and preparation for acts of religion, as in the words sung by David the prophet, « I was made ready and was not confounded » [2]. In the same way should also be interpreted the saying, « Woe to them that are with child and to them that suckle in those days » [3]. For this also occurred as a historical fact throughout Judaea, when the hand of the Romans fought with them, so that the women who were with child and those who were suck-

1. ἀήρ. — 2. Ps. CXVIII, 60. — 3. Matth., XXIV, 19.

[illegible]

E 55 v° b. [illegible]

[illegible]

[illegible]

1. Ms. pl. — 2. I [illegible], V illeg. — 3. K [illegible] — 4. Ms. [illegible] — 5. Ms. [illegible] — 6. K [illegible] — 7. Ms. [illegible]; corr. from a. v. — 8. So ms., but the extract is continuous with the preceding. — 9. E sing. — 10. Ms. [illegible] for [illegible]

ling were pitifully slain with their children themselves, either while they were yet in the womb or while they were being nourished at the breast. And in a higher sense on the last day the souls are to be reckoned as objects of pity which received in the mind the practice of virtue and bear it as in a womb, and began to hold the seed of the word of religion, which was with difficulty conceived in them, which bring forth to the light and as it were give birth, but produce the thing itself in very imperfect form, like women who are unable to give perfect nourishment to their babies. For those who cultivate virtue must according to the parable that is in the gospel bear the full measure so as to rise to the number of 100, or produce fruit of the measure of 60, or at least of 30; for what is less than this should like an incompletely-formed and unnourished babe be reckoned as nothing.

But the saying « Where the corpse is, there will the eagles be gathered together »[1] is spoken as a kind of simile and proverb and illustration. As, when a dead body is found lying anywhere, both eagles and other birds of

1. Matth., XXIV, 28.

ܦܘܡܐ ܗܠܝܢ ܕܠܐ ܡܚܝܠܝܢ: ܡܬܟܢܫܝܢ
ܐܠܐ ܘܢܫܪܐ ܘܐܣܬܪܝܢܬܐ * ܦܪܝܚܬܐ ܐܬܝܢ[1] E 56 r° a.
ܒܥܓܠܐ: ܡܢ ܟܠܗ ܕܠܐ ܣܒܪܐ ܕܢܬܬܪܣܘܢ.
ܗܟܘ ܐܡܪ ܗܟܢܐ ܬܗܘܐ ܘܡܐܬܝܬܗ ܕܒܪܗ
ܕܐܢܫܐ: ܟܕ ܡܬܚܙܐ ܬܘܒ ܥܠ ܐܪܥܐ:
ܒܡܐܬܝܬܐ ܡܫܒܚܬܐ ܕܬܪܬܝܢ ܕܕܐܢ ܠܥܠܡܐ.
ܘܡܬܚܙܐ ܕܡܙܝܢܝܢ ܕܡܠܐܟܐ ܘܡܪܫܝܢ ܠܡܣܪܐ:
ܘܟܠܗܘܢ ܩܕܝܫܐ ܟܕ ܩܝܡܝܢ ܡܢ ܟܠܗ
ܘܒܪܦܦ ܥܝܢܐ ܒܩܪܢܐ ܐܚܪܝܬܐ. ܐܝܟܢܐ ܕܐܡܪ
ܫܠܝܚܐ. ܐܝܟ ܢܫܪܐ ܡܕܡ ܩܠܝܠܐ ܘܪܗܝܛܐ
ܙܘܥܐ ܡܢ ܟܠܗ ܟܠܗܘܢ ܢܬܚܙܘܢ. ܘܫܦܝܪ
ܙܕܩܐ ܠܢܫܪܐ ܐܬܕܡܝܘ. ܡܛܠ ܕܐܪܝܡܐ
ܡܬܪܥܝܬܐ ܘܫܡܝܢܝܬܐ. * ܘܐܝܟ ܕܫܘܐ K 49 r°.
ܡܠܟܘܬܐ ܕܫܡܝܐ ܐܬܕܒܪܘ. ܐܢܫܝܢ ܕܝܢ
ܠܗܕܐ ܦܬܓܡܐ ܗܟܢܐ ܦܫܩܘ ܕܢܫܩܘܢ.
ܘܐܡܪܘ. ܕܒܡܐܬܝܬܐ ܕܬܪܬܝܢ ܕܡܪܢ: ܟܠܗܘܢ
ܗܢܘܢ[3] ܕܐܬܕܒܪܘ ܐܬܕܒܪܘ: ܘܕܡܘ ܠܢܫܪܐ ܪܡܐ
ܘܫܡܝܢܐ ܐܝܟ ܗܘܘ ܒܪܥܝܢܗܘܢ.
ܠܦܪܕܝܣܐ ܢܩܒܠܘܢ. ܘܒܗ ܒܗܘ ܕܘܟܐ
ܢܬܟܢܫܘܢ. ܐܝܟܐ ܕܡܦܘܠܬܐ ܕܐܕܡ ܗܘܬ.
ܘܡܛܠ ܡܣܩܒܠܘܬܐ ܗܘ ܕܒܗ ܕܢܦܠ ܒܚܛܝܬܐ
ܢܦܠ. ܗܢܘܢ ܕܝܢ ܕܐܬܝܢ * ܢܗܘܘܢ ܐܢܫܝܢ

ܐܢܫܝܢ ܕܝܢ ܠܗܠܝܢ ܦܬܓܡܐ. ܗܟܢܐ ܢܫܩܘ
ܠܡܦܫܩܘܬܗ. ܘܐܡܪܘ. ܕܒܡܐܬܝܬܗ
* ܕܬܪܬܝܢ ܕܡܪܢ. ܟܠܗܘܢ ܐܝܠܝܢ ܕܕܒܪܘ
ܚܝܝܗܘܢ: ܘܐܝܟ ܢܫܪܐ ܪܡܐ ܘܫܡܝܢܐ ܒܪܥܝܢܗܘܢ.
ܠܦܪܕܝܣܐ ܡܩܒܠܝܢ. ܘܒܗܘ ܕܘܟܐ
ܡܬܟܢܫܝܢ. ܒܗܘ ܕܗܘܬ ܒܗ ܡܦܘܠܬܐ
ܕܐܕܡ. ܘܡܣܬܪܗܒܘܬܐ ܕܦܩܝܕܬܐ. ܒܗܘ
ܕܢܦܠ ܒܚܛܝܬܐ܀

ܐܢܫܝܢ ܠܗܢܐ ܦܬܓܡܐ ܗܟܢܐ ܦܫܩܘ.
ܕܒܡܐܬܝܬܗ ܠܗܝ ܕܬܪܬܝܢ. ܟܠܗܘܢ ܐܝܠܝܢ
ܕܐܬܕܒܪܘ ܚܝܝܗܘܢ ܐܝܟ ܢܫܪܐ ܪܡܐ[2] ܘܫܡܝܢܐ: Q 58 v°.
ܠܦܪܕܝܣܐ ܠܐܘܪܚܐ ܡܩܒܠܝܢ. ܘܒܗܘ ܕܘܟܐ
ܡܬܟܢܫܝܢ. ܒܗܘ ܕܗܘܬ ܡܦܘܠܬܗ ܕܐܕܡ.
ܒܗܘ ܕܢܦܠ ܒܚܛܝܬܐ. ܗܢܘܢ ܕܝܢ ܕܐܡܪ
ܢܗܘܘܢ ܬܪܘܢܐ: ܚܕ ܡܬܕܒܪ ܘܐܚܪܢܐ
ܢܫܬܒܩ. ܘܬܪܬܝܢ ܢܗܘܝܢ ܛܚܢܢ ܒܪܚܝܐ
E 56 r° b. ܚܕܐ. ܘܗܟܢܐ܀

ܒܗܘ ܙܒܢܐ ܒܚܩܠܐ: ܚܕ ܡܬܕܒܪ ܘܚܕ
ܡܫܬܒܩ: ܬܪܬܝܢ ܢܗܘܝܢ ܛܚܢܢ
ܒܪܚܝܐ: ܚܕܐ ܡܬܕܒܪܐ ܘܚܕܐ[4] ܡܫܬܒܩܐ:

1. Mss. sing. — 2. Ms. sing. — 3. K ܗܢܘܢ. — 4. E om.

prey come from different quarters from very lofty heights, suddenly and unexpectedly, in order to be fed, ‘in the same way’ (he says) ‘shall be also the coming of the Son of man’[1], for, when he shall again appear upon the earth, at the glorious second coming to judge the world, and shall appear with armed ranks of angels, all the saints also, rising ‘suddenly and in the twinkling of an eye at the last trump’[2], as the apostle said, shall suddenly all appear like some swift eagles of rapid motion. And very rightly were they compared to eagles, because they had high and heavenly thoughts, and lived in a manner worthy of the kingdom of heaven. But some have tried to interpret this saying in the following way, and have said that at the Lord's second coming all those who have lived a righteous life, and were like high and heavenly eagles in their mind, shall receive Paradise, and shall be gathered in the same place where Adam's fall[3] was, and the disobedience through which he fell into sin. Of the words, « Two men shall be at that time in the field, one is taken away and one left, two women shall be grinding

1. Matth., XXIV, 27. — 2. I Cor., XV, 52. — 2. Sc. πτῶμα, the word which is used for ‘corpse’.

ܠܦܘܪܫܐ ܐܝܬܘܗܝ ܠܥܠܡܐ.

ܗܠܝܢ ܠܡ ܕܩܒܠܘ ܙܪܥܐ ܕܐܘܢܓܠܝܘܢ
ܘܡܠܬܐ ܕܕܚܠܬ ܐܠܗܐ: ܥܠ ܓܘܪܫܐ
ܐܡܬܠ ܒܥܠܡܐ ܡܬܡܫܠܝܢ. ܐܘ ܓܝܪ ܟܕ
ܦܠܚܝܢ ܚܦܝܛܐܝܬ ܘܡܬܥܡܠܝܢ.
ܠܡܠܟܘܬܐ ܡܬܢܣܒܝܢ. ܐܘ ܟܕ ܚ̈ܡܝܠܐ
ܘܡܬ̈ܡܝܢܐ. ܡܬܬܪܦܝܢ ܘܡܫܬܒܩܝܢ.
ܒܗ̇ ܒܕܡܘܬܐ ܘܪܚܝܐ ܥܠܡܐ ܗܢܐ
ܐܝܬܘܗܝ. ܒܗ̇ ܕܐܝܟ ܕܒܪܚܝܐ
ܡܬܗܦܟܝܢ. ܟܕ ܒܥ̈ܡܠܐ ܘܒܠܐܘܬܐ
ܐܟܠܝܢ ܠܚܡܐ. ܘܗܢܘܢ ܡܢ ܒܥܒ̈ܕܐ
ܕܙܕܝܩܘܬܐ ܒܥܡܠܝܢ ܘܕܠܝܢ ܡܬܐܪܢܝܢ.
ܗܠܝܢ ܕܝܢ ܡܬܗܦܟܝܢ ܒܣܥܪ̈ܢܐ ܣܪܝܩܐ
ܘܥܒܪܝܢ ܡܢܗܘܢ ܕܐܝܟ ܛܠܠܐ. ܘܡܛܠ
ܗܢܐ ܕܐܦ ܡܢ ܗܠܝܢ (ܗܘܢ)[7] ܗܟܝܠ

ܗܢܐ ܦܘܫܩܐ ܐܝܬ ܠܗ. ܚܩܠܐ ܐܝܬܘܗܝ[1]
ܥܠܡܐ. ܐܝܟ ܗܝ ܕܡܢ ܦܪܘܩܢ ܐܬܐܡܪܬ.
ܕܗܘ[2] ܕܙܪܥ ܙܪܥܐ ܛܒܐ ܐܝܬܘܗܝ ܒܪܗ
ܕܐܢܫܐ. ܚܩܠܐ ܕܝܢ ܐܝܬܘܗܝ ܥܠܡܐ.
ܗܢܘܢ[3] ܗܟܝܠ ܕܩܒܠܘ ܙܪܥܐ
ܕܐܘܢܓܠܝܘܢ: ܘܠܡܠܬܐ ܕܕܚܠܬ ܐܠܗܐ:
ܟܕ ܒܚܩܠܐ ܘܒܦܠܚܘܬܐ[4] ܐܝܬܝܗܘܢ: ܐܘ
ܐܝܟ ܡܢܐ[5] ܕܦܠܚܝܢ ܘܥܒܕܝܢ ܒܚܦܝܛܘܬܐ
ܠܡܠܟܘܬܐ ܡܬܕܒܪܝܢ. ܐܘ ܐܝܟ
ܚ̈ܡܝܠܐ ܘܡܬ̈ܡܝܢܐ ܘܪ̈ܦܝܐ. ܡܫܬܒܩܝܢ
ܘܦܝܫܝܢ. ܘܪܚܝܐ ܕܝܢ ܒܗ̇ ܒܕܡܘܬܐ
ܥܠܡܐ ܗܢܐ ܐܝܬܘܗܝ. ܗܘ ܕܒܗ ܐܝܟ
ܕܒܪܚܝܐ ܡܬܗܦܟܝܢܢ. ܟܕ ܒܥܡܠܐ
ܘܒܠܐܘܬܐ ܐܟܠܝܢ ܠܚܡܐ. ܘܗܢܘܢ ܡܢ
ܚܦܝܛܐܝܬ ܕܙܕܝܩܘܬܐ ܣܝܡܝܢ[6] ܘܕܠܝܢ
ܒܚܦܝܛܘܬܐ. ܗܠܝܢ ܕܝܢ ܒܣܥܪ̈ܢܐ
ܣܪܝܩܐ ܕܒܥܒܪܝܢ ܐܝܟ ܛܠܠܐ ܡܬܗܦܟܝܢ.
ܘܡܛܠ ܗ̈ܢܝܢ ܗܟܝܠ ܐܡܝܪ ܗܘ.

1. K ܐܝܬܝܗ̇. — 2. K ܕܗܘ. — 3. K ܗܢܘܢ. — 4. Mss. ܘܒܦܠܚܘܬܐ. — 5. E ܡܢ. — 6. Mss. ܣܝܡܝܢ. — 7. Ms. om.

in the mill, one is taken away and one left »[1] this is the explanation. The field is the world, according to what was said by our Saviour, « He that soweth the good seed is the Son of man; but the field is the world »[2]. Those therefore who have received the seed of the gospel, and the word of religion, while they are in the field and at work, either are taken into the kingdom because they are working and acting strenuously, or are left and remain as men who are indolent and slothful and lax. And the mill after the same model is this world, in which ⌈we pass our[3] time as at a mill, eating bread by labour and toil; and some strenuously undergo hardship and exertion in works of righteousness, while others spend their time in vain acts which pass away like a shadow. And ⌈on account of those things[4] therefore it is

1. Matth., XXIV, 40, 41. — 2. Id., XIII, 37, 38. 3. A. V. (V) 'men pass their'. — 4. A. V. (V) 'of these also'.

ܡܫܬܩܠܝܢ. ܘܐܚܪ̈ܢܐ ܕܝܢ ܡܫܬܒܩܝܢ܀ ܕܗܠܝܢ ܗܢܝܢ[1] ܡܫܬܩܠܝܢ. ܘܐܚܪ̈ܢܐ ܕܝܢ
ܡܫܬܒܩܝܢ. ܚܟܝܡܐ[2] ܛܒ ܕܝܢ ܠܘܩܐ
ܐܘܢܓܠܣܛܐ * ܠܟܬܒܐ ܗܢܐ. ܗܟܢܐ
ܐܟܬܒܗ. ܒܗܢܐ ܠܠܝܐ. ܢܗܘܘܢ ܬܪ̈ܝܢ
ܒܚܕܐ ܥܪܣܐ. ܚܕ ܡܫܬܩܠ ܘܐܚܪܢܐ
ܡܫܬܒܩ. ܢܗܘܝܢ ܬܪ̈ܬܝܢ ܛܚܢܢ ܒܚܕ ܟܕ
ܒܚܕ. ܚܕܐ ܬܬܕܒܪ ܗܝ ܕܝܢ ܐܚܪܬܐ ܬܫܬܒܩ.
ܘܠܗܠܝܢ ܡܩܕܡ ܡܩܝܡ ܗܢܝܢ[1] ܟܠ ܚܕ
ܡܢ ܣܘܥܪ̈ܢܐ. ܕܥܬܝܪܐ ܗܘ ܘܕܡܣܟ̈ܢܐ.
ܕܗܠܝܢ ܗܢܝܢ ܒܗܘ ܕܣܘܥܪ̈ܢܐ ܕܫܘܝܢ
ܠܡܠܟܘܬܐ ܕܫܡܝܐ ܣܥܪܘ. ܢܫܬܩܠܘܢ.
ܘܐܚܪ̈ܢܐ ܕܝܢ ܕܐܬܡܚܝܘ ܢܫܬܒܩܘܢ. ܐܦ
ܓܝܪ ܗܢܘܢ ܕܒܥܪܣܐ ܐܝܬܝܗܘܢ. ܗܠܝܢ
ܕܐܡܪܬ ܕܡܬܢܝܚܝܢ ܒܥܠܡܐ ܗܢܐ.
ܘܒܡܢܬܐ ܕܥܬܝܪ̈ܐ ܐܝܬܝܗܘܢ. ܗܢܘܢ ܕܐܢ
ܗܘ ܕܒܫܦܝܪܘܬ ܠܥܘܬܪܐ ܢܦܪܢܣܘܢ[3].
ܢܫܬܘܘܢ ܠܡܥܠ ܠܡܠܟܘܬܐ ܕܫܡܝܐ. ܘܐܚܪ̈ܢܐ
ܕܝܢ ܕܒܣܘܥܪ̈ܢܐ ܒܝܫܐ ܢܦܩܘܢ. ܕܢܛܠܩ

F. 56 v° a.

1. E. ܗܢ. — 2. E ܚܟܝܡܐ, K ܚܟܝܡ̈ܐ (sic). — 3. K ܢܦܪܢܣܘܢ.

manifest that some are taken and others left. But the very wise Luke the Evangelist wrote this passage in the following form : « In this night there shall be two in one bed; the one shall be taken and the other left. There shall be two women grinding together; the one shall be taken away but the other left »[1]. And these things are brought about beforehand by each act, of the rich that is and of the poor, some of whom because they have done deeds worthy of the kingdom of heaven shall be taken, while others who have been negligent shall be left. For indeed even those who are in bed, those that is to say who enjoy ease in this world, and are in the portion of the rich, who[2], if they administer the riches well, shall earn the privilege

1. Luke, XVII, 34, 35. — 2. Sic Syr.

ܠܒܣܡܘܗܝ ܘܠܐܬܦܢܩܘܗܝ[1]. ܟܕ ܕܝܢ ܒ̈ܪܚܝܐ
ܕܛܚܢܐ. ܬܘܒ ܗܠܝܢ ܕܒܡܣܟܢܘܬܐ
ܘܒܫܝܛܘܬܐ ܚܝܝܢ ܡܬܪܫܡܝܢ. ܐܝܟ
ܗܝ ܕܐܡܝܪܐ ܒܡܦܩܢܐ. ܘܢܡܘܬܘܢ
ܟܠܗܘܢ ܒܘܟܪ̈ܐ[2] ܕܒܐܪܥܐ ܕܡܨܪܝܢ. ܡܢ
ܒܘܟܪܗ ܕܦܪܥܘܢ ܗܘ ܕܝܬܒ ܥܠ
ܟܘܪܣܝܗ. ܥܕܡܐ ܠܒܘܟܪܐ ܕܐܡܬܐ ܕܐܝܬ
ܒܒܝܬ ܪܚܝܐ. ܕܡܢ ܗܕܐ ܓܠܝܐ ܗܝ ܕܫܡܐ
E 56 v° b. ܕܒܝܬ ܪܚܝܐ ܐܘ ܒܝܬ *ܪ̈ܚܝܐ. ܠܫܝܛܘܬܐ
ܘܠܡܣܟܢܘܬܐ ܓܡܝܪܬܐ ܡܫܘܕܥ.
K 49 v°. *ܕܗܠܝܢ[3] ܕܒܦܘܠܚܢܐ ܕܐܝܟ ܗܢܐ
ܡܟܬܫܝܢ. ܡܛܠ ܬܘܪܣܝܐ ܕܝܘܡܐ.
ܡܕܝܢ ܡܠܬܗ ܕܡܪܢ ܗܝ ܕܒܐܘܢܓܠܝܘܢ
ܡܫܘܕܥܐ. ܕܐܦ ܡܢ ܥܬܝܪ̈ܐ ܗܢܘܢ[4] ܕܥܠ
ܥܪ̈ܣܬܐ ܡܬܢܝܚܝܢ[5]: ܘܡܢ ܡܣ̈ܟܢܐ
ܓܡܝܪ̈ܐ ܗܠܝܢ ܕܒܬܫܡܫ̈ܬܐ ܫܝ̈ܛܬܐ
ܥܢܝܢ: ܒܝܘܡܐ ܕܐܚܪܝܐ. ܢܫܬܟܚܘܢ.

1. Mss. ܘܠܐܬܦܢܩܘܗܝ. — 2. E sing. — 3. Mss. ܗܠܝܢ. — 4. K ܗܢܘܢ. — 5. E ܡܬܬܢܝܚܝܢ.

of the kingdom of God, but those who spend this on vanities will justly be despised and put to contempt. But by the work of the mill those again are denoted who live in poverty and contempt, according to what is said in Exodus, « And all the firstborn shall die in the land of Egypt, from the first-born of Pharaoh who sitteth on his throne down to the firstborn of the bond-woman who is in the mill-house »[1]; so that from this it is manifest that the name of ⌜mill-house or[2] mill signifies the utter contempt and poverty of those who continue in such service for the sake of daily sustenance. Accordingly our Lord's saying in the gospel signifies that both from among the rich who enjoy ease upon beds, and from among the utterly poor who are occupied in contemptible employments on the last day some shall be found, of whom

1. Ex., XI, 5. — 2. These words must have been inserted by the translator in ref. to Pesh. ܒܝܬ ܪܚܝܐ, LXX παρα τὸν μύλον.

ܘܡܚܝܢܘܗܝ ܦܫ ܡܫܬܘܕܥܝܢ. ܡܚܝܢܘܗܝ
ܕܝܢ ܐܚܪ̈ܢܐ. ܘܠܐ ܡܣܟܢܘܬܐ ܘܠܐ ܥܘܬܪܐ
ܗܘܝܢ ܦܟܕ̈ܬܐ. ܠܗܘ ܕܨܒܐ ܕܒܕܚܠܬ
ܐܠܗܐ ܢܚܐ. ܡܛܠ ܕܢܩܢܐ ܠܡܠܟܘܬܐ

ܕܫܡܝܐ.[1] ܐܢܫܝܢ ܕܝܢ ܠܗܘ ܕܐܬܐܡܪ ܕܬܪܬܝܢ
ܛܚܢܢ ܒܪܚܝܐ: ܚܕܐ ܡܫܬܩܠܐ ܘܚܕܐ ܡܫܬܒܩܐ.
ܡܛܠ ܗܠܝܢ ܕܝܠܦܘ ܒܥܕܬܐ ܐܡܪܘ ܕܐܬܐܡܪܬ
ܡܢ ܦܪܘܩܢ. ܗܠܝܢ ܓܝܪ ܐܝܟ ܒܪܚܝܐ ܛܚܢܝܢ
ܠܡܠܬܐ ܕܡܠܦܢܘܬܐ ܡܩܪܒܝܢ ܠܗܠܝܢ
ܕܝܠܦܝܢ. ܘܠܚܡܐ ܡܠܝܠܐ ܣܡܝܢ
ܠܗܘܢ. ܟܕ ܡܬܝܪܐܝܬ ܠܢܦܫܬܐ ܡܬܪܣܝܢ.

ܘܐܡܝܢ܀ *
ܐܢܫܝܢ ܕܝܢ ܠܗܘ ܕܐܬܐܡܪ ܕܬܪܬܝܢ ܛܚܢܢ
ܒܪܚܝܐ[2]: ܚܕܐ ܡܬܕܒܪܐ ܘܚܕܐ ܡܫܬܒܩܐ.
ܥܠ ܗܠܝܢ ܕܡܠܦܝܢ ܒܥܕܬܐ ܐܡܪܝܢ ܕܐܬܐܡܪܬ
ܡܢ ܦܪܘܩܢ.

Q 59 r°.

ܐܚܪ̈ܢܐ ܕܝܢ ܠܗܠܝܢ ܕܛܚܢܢ ܒܪܚܝܐ. ܥܠ ܗܠܝܢ
V 331 v°. ܕܡܠܦܝܢ ܒܥܕܬܐ ܦܫܩܘ ܕܛܚܢܝܢ ܠܗ[3]
ܠܡܠܬܐ ܕܡܠܦܢܘܬܐ ܐܝܟ ܒܪܚܝܐ ܡܠܝܠܐ
ܡܩܪܒܝܢ ܠܗܘܢ܀

V 83 v°. ܕܡܕܝܢܬܐ ܠܘܬ ܐܢܣܛܣܝܐ܀

ܠܐܢܫ ܕܩܝܡ ܛܚ̈ܢܢ ܒܪܚܝܐ ܬܪ̈ܬܝܢ܀ ܐܢܫܝܢ
ܥܠ ܗܠܝܢ ܕܡܠܦܝܢ ܒܥܕܬܐ ܦܫܩܘܗ E 57 r° a.
ܠܗܕܐ. ܥܠ ܕܐܝܟ ܕܒܪܚܝܐ ܠܡܠܬܐ
ܕܡܠܦܢܘܬܐ ܡܩܪܒܝܢ ܠܗܠܝܢ ܕܝܠܦܝܢ.
ܘܠܚܡܐ ܡܠܝܠܐ ܣܝܡܝܢ ܘܡܬܝܪܐܝܬ
ܡܬܪܣܝܢ ܠܢܦܫܬܗܘܢ. ܡܢ ܗܪܟܐ ܘܗܘ
ܕܟܬܝܒ ܒܬܢܝܢ ܢܡܘܣܐ: ܕܠܐ ܬܬܡܫܟܢ

ܒܪ̈ܚܝܐ ܘܗܘ ܕܟܬܝܒ ܒܬܢܝܢ ܢܡܘܣܐ:
ܕܠܐ ܬܬܡܫܟܢ ܪܚܝܐ ܘܠܐ ܪܟܒܐ ܕܪܚܝܐ:
ܡܛܠ ܕܢܦܫܐ ܗܘܝܘ ܡܬܡܫܟܢܝܢ
ܐܢܘܢ*. ܡܛܠ ܡܠܦܢܘܬܐ ܐܬܐܡܪ
ܕܐܬܐܡܪܬ. ܕܠܐ ܙܕܩ ܠܡܠܦܢܐ ܕܢܣܝܡ
ܐܢܫ ܐܣܘܪܐ ܕܚܘܒܬܐ ܡܕܡ. ܘܟܕ
ܡܢ ܡܠܦܢܘܬܐ ܗܝ ܕܢܦܫܬܐ ܕܗܠܝܢ
ܕܡܬܬܠܡܕܝܢ ܡܬܡܫܟܢܢ. ܘܓܡܪܐ ܠܥܠ
ܡܢ ܟܠܗ ܕܝܠܗ ܐܠܗܐ. ܘܡܫܟܢܐ ܕܢܝܢ

1. Here the extract in K ends. — 2. Ms. ܒܪܚܝܐ. — 3. Ms. ܠܗܘ.

some will be saved, while others will perish, and neither poverty nor riches are[1] impediments to him who seeks to live in the fear of God, in order to earn the kingdom of heaven. But some have said that the words « Two women shall be grinding in the mill, one is taken and one is left » were meant by our Saviour to refer to those who teach in the church. For those men grind the word of teaching as in a mill for those who learn, and lay rational bread before them, suprasensually feeding the souls. Wherefore also they say that what is written in Deuteronomy, « Thou shalt not take a millstone nor an upper millstone in pledge, because this man taketh a soul in pledge »[2], was meant to refer to teaching, that a teacher must not lay them under any debt and bond of debt, ⌜since the souls of those who are

1. Sic Syr. — 2. Deut., xxiv, 6.

ܢܣܒܐ ܘܥܒܪܝܢ܂ ܡܛܠ ܕܢܦܫܐ ܡܡܫܟܢܝܢ
ܗܘܝܐ܂ ܡܛܠ ܡܠܦܢܐ ܐܡܝܪܐ܂ ܕܠܐ ܪܘܫ
ܠܡ̈ܠܦܢܐ ܕܒܝܢܝ ܐܢܝ ܒܫܘܠܡܐ ܡܢܝܢ
ܡܠܐܫܘܪܐ ܕܡܠܟܐ܂ ܡܢ ܢܦܩܬܐ ܕܦܘܢܝ
ܕܡܬܠܡܕܝܢ ܩܠܝܡܫܡܫܢ܂ ܘܡܡܫܠܛܢ
ܠܗܠ ܩ̈ܠܠ ܕܕܚܠܬ ܐܠܗܐ ܘܣܒܪܐ ܕܡܢ
ܗܘܐ܀

ܘܗܘ ܕܝܢ
ܕܡܬܡܪܐ ܕܚܠܬ ܐܠܗܐ: ܘܡܠܬܐ
ܚܠܝܡܬܐ ܠܐ ܡܦܠܐܠܬ ܘܚܬܝܬܐܝܬ ܣܡ

ܗܘܐ܂ ܟܬܒܐ ܕܝܢ ܩܕܝܫܐ ܡܫܘܕܥ
ܒܩܘܗܠܬ ܐܦ ܟܕ ܐܡܪ ܥܠ ܙܒܢܐ
ܕܫܘܠܡܐ܂ ܘܒܛܠܝ ܛܚ̈ܢܬܐ ܡܛܠ
ܕܙܥܪ܂ ܗܝܕܝܢ ܡܬܒܛܠ ܟܠ ܡܠܦܢܘܬܐ
ܥܡܠܐ܂ ܘܥܡܠܐ ܘܠܐܘܬܐ܂ ܟܕ ܢܣܒܝܢ ܗܢܘܢ
ܕܩܕܡܘ ܥܒܕܘ ܕܢܣܒܘܢ ܦܘܪ̈ܥܢܐ܂ ܐܦܠܐ
ܓܝܪ ܐܝܬܘܗܝ ܙܒܢܐ܂ ܗܝܕܝܢ ܕܗܢܘܢ
ܕܢܠܦܘܢ ܐܘ ܢܥܒܕܘܢ܂ ܡܛܠ ܗܢܐ
ܦܘܠܘܣ ܟܕ ܟܬܒ ܠܓܠܛܝ̈ܐ ܐܡܪ
ܗܘܐ܂ ܐܪܐ ܗܟܝܠ ܟܕ ܐܝܬ ܠܢ ܙܒܢܐ
ܢܥܒܕ ܛܒܬܐ[1]܂ ܗܕܐ ܗܟܝܠ ܐܡܪ
ܦܪܘܩܢ܂ ܕܗܝܕܝܢ ܬܪ̈ܬܝܢ ܢܗ̈ܘܝܢ ܛܚ̈ܢܢ܂
ܘܗܝܕܐ ܗܝ܂ ܕܢܦ̈ܫܬܐ ܩ̈ܠܝܡܢܘܬܐ܂ ܚܕܐ
ܡܬܕܒܪܐ ܘܚܕܐ ܡܫܬܒܩܐ܂ ܘܗܘ ܕܝܢ
ܕܐܠܦ ܕܕܚܠܬ ܐܠܗܐ ܐܠܦ܂ ܘܡܠܬܐ
ܚܠܝܡܬܐ ܕܠܐ ܢܟܝܠܐ[2] ܘܚܬܝܬܐܝܬ *
* ܩܕܡ ܥܢ̈ܐ ܡܠܝܠ̈ܬܐ ܣܡ܂ E 57 r° b.

1. Ms. with stop ܀. — 2. Ms. ܢܟܝܠܐ.

taught are taken in pledge, and made void [1] in respect of the principles of religion and the hope that arises thence. And this holy Scripture signifies in Koheleth also, saying of the time of the end, « And the grinding-women ceased because they had became few » [2]. Then accordingly all teaching shall be silent, and labour and toil, when those who have previously performed shall receive rewards : for neither is it time then for them to teach or perform. Therefore Paul in writing to the Galatians said : « Therefore then while we have time let us work that which is good » [3]. This then is what our Saviour said : « Then shall there be two women grinding » (and that means souls occupied in teaching), « one is taken and one is left » : and he who has taught the things that belong to religion, and has set the sound word without detraction and accurately before the rational sheep is taken

1. A. V. (E) 'and pass away from the teaching which takes the souls ... taught in pledge, and fails'. — 2. Eccl., xi, 3. — 3. Gal., vi, 10.

ܡܛܠ ܕܒܝܬ ܩܕܡܝܬܐ. ܠܡܠܟܘܬܐ ܡܬܥܒܪ.
ܗܘ ܕܝܢ ܕܒܨܪ ܠܡܠܦܢܘܬܐ ܒܡܠ̈ܦܢܘܬܐ
ܗܪ̈ܛܝܩܝܬܐ ܘܐܛܥܝ ܠܣܓܝ̈ܐܐ: ܘܡܢ
ܛܢܥܘܬܐ ܕܝܠܗ ܗܢܟ ܠܐܢܫܝܢ. ܢܫܬܒܩ
ܘܠܒܪ ܡܢ ܡܠܟܘܬܐ ܢܫܬܕܪ. ܟܕ ܕܝ̈ܢܐ
ܩܫ̈ܝܐ ܡܬܬܒܥܝܢ ܠܗ ܡܛܠ ܕܣܟܠ܀ ܗܢܘܢ
ܬܘܒ ܕܥܠ ܐܓܪܐ. ܦܫܩܘ ܕܒܪܘܡܐ
ܕܡܝܬܪܘܬܐ ܩܡܘ. ܦܫܩܘ ܕܐܝܬܝܗܘܢ܀

ܠܡܠܟܘܬܐ ܡܬܥܠܠ. ܗܘ ܕܝܢ ܕܒܨܪ
ܠܡܠܦܢܘܬܐ ܒܡܠ̈ܦܢܘܬܐ ܗܪ̈ܛܝܩܝܬܐ:
ܘܐܛܥܝ ܠܣܓܝ̈ܐܐ: ܕܒܢ ܛܢܥܘܬܐ ܕܝܠܗ
ܐܣܩ ܠܐܢܫܝܢ. ܢܫܬܒܩ ܘܠܒܪ ܡܢ
ܡܠܟܘܬܐ ܢܫܬܕܪ. ܟܕ ܕܝ̈ܢܐ ܩܫ̈ܝܐ
ܡܬܬܒܥ ܡܛܠ ܣܟܠܘܬܐ ܕܥܒܕ܀

LXXII ܕܩܕܝܫܐ[1] ܡܪܝ ܣܘܝܪܐ. ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܢܣܛܣܝܐ[2] ܡܫܡܫܢܝܬܐ܀

W 53 v° a.

ܠܐ ܕܝܢ[3] ܕܒܓܠܝܢܐ ܕܝܘܚܢܢ ܕܡܬܐܡܪܐ: ܛܘܒܢܐ ܗܘ ܘܩܕܝܫܐ ܗܘ ܕܐܝܬ ܠܗ ܡܢܬܐ ܒܩܝܡܬܐ ܗܝ ܩܕܡܝܬܐ. ܠܐ ܬܣܒܪܝܢ ܕܩܝܡܬܐ ܩܕܡܝܬܐ ܘܬܢܝܢܝܬܐ ܒܛܟܣܐ ܕܙܒܢܐ[4]. ܚܕܐ ܓܝܪ ܐܝܬܝܗ ܩܝܡܬܐ ܕܟܠܗܘܢ ܒܢܝ̈ ܐܢܫܐ. ܘܚܕ ܝܘܡܐ ܐܣܝܡ ܐܠܗܐ. ܕܒܗ ܥܬܝܕ ܕܢܕܘܢ ܠܥܠܡܐ ܒܟܐܢܘܬܐ[5]. ܘܗܘܝܘ ܝܘܡܐ ܕܩܝܡܬܐ

1. From the work of John of Dara *De resurrectione corporum*. — 2. This word seems to have been half erased and written again in the margin. — 3. Ms. ܗܘܝܢ. — 4. Ms. ܙܒܢܐ. — 5. Ms. ܒܟܐܢܘ (ita abbr.).

into the kingdom, but he who has ⌈detracted from⌉ the teaching by heretical doctrines and deceived many, who by his own deceit has injured some, shall be left and sent outside the kingdom, having extreme judgments exacted from him on account of the wrong that he has done. Those again upon the roof they interpreted as those who have stood at the height of eminence.

LXXII. — Of the holy Mar Severus, from the letter to Anastasia the deaconess.

But do not think that the words written in the Revelation of John, « Blessed and holy is he who hath part in the first resurrection »[2] indicate a first and second resurrection in order of time. There is one resurrection of all men, and God 'appointed one day, on which he will judge the world in righteousness'[3], and that is the day of the resurrection and of the judgment, 522-6.

1. A. v. (V) ' debased '. — 2. Rev., xx, 6. — 3. Acts, xvii, 31.

ܘܕܝܢܐ. ܘܕܡܩܒܠܢܘܬܐ ܕܛܒ̈ܬܐ. ܐܠܐ ܩܝܡܬܐ ܩܕܡܝܬܐ ܩܪܐ ܝܘܚܢܢ: ܟܕ ܠܛܟܣܐ
ܩܕܡܝܐ ܘܫܒܝܚܐ ܘܥܠܝܐ ܐܝܬ ܠܗ. ܐܡܪ ܓܝܪ ܡܪܢ ܒܐܘܢܓܠܝܘܢ. ܕܡܘ̈ܬܒܐ
ܐܢܘܢ ܐܝܬܝܗܘܢ ܒܒܝܬ ܐܒܝ. ܐܢ ܕܝܢ ܐܝܬܝܗܘܢ ܡܘ̈ܬܒܐ ܣܓܝ̈ܐܐ. ܡܦܪܣܐ ܗܝ. ܕܐܦ ܛܟܣ̈ܐ
ܣܓܝ̈ܐܐ. ܕܗܢܘܢ ܕܡܬܥܠܝܢ ܠܡܘ̈ܬܒܐ ܡܫܚܠܦ̈ܐ. ܐܝܟܢܐ ܕܢܗܘܐ ܗܘ ܚܕ ܩܕܡܝܐ.
ܗܘ ܕܬܪܝܢ. ܗܘ ܕܬܠܬܐ. ܘܐܚܪ̈ܢܐ ܕܠܬܚܬ. ܐܝܟ ܕܛܝܒ ܟܠ ܚܕ
53 v° b. ܠܗ ܕܘܒܪܐ. ܠܛܟܣܐ ܕܝܢ[1] * ܩܕܡܝܐ ܐܢܘܢ[2]. ܕܢܦ̈ܫܬܐ ܗܠܝܢ ܕܐܬܐܠܨ ܡܛܠ
ܣܗܕܘܬܐ[3] ܕܝܫܘܥ. ܘܕܕܡܝܢ ܠܗܠܝܢ ܕܩܕܡ

LXXIII ܕܝܠܗ ܡܛܠ ܡܢܐ ܗܝ ܗܝ ܕܗܢܘܢ ܕܩܒܠܘ ܙܪܥܐ ܫܡܝܢܝܐ
K 49 v°. ܝܬܠܘܢ ܦܐܪ̈ܐ ܚܕ ܒܡܐܐ ܘܒܫܬܝܢ ܘܒܬܠܬܝܢ. ܡܢ
ܐܓܪܬܐ ܕܠܘܬ ܕܘܪܘܬܐܘܣ ܩܘܡܣܐ

ܗܢܘܢ ܗܟܝܠ ܕܡܢ ܟܠܗ ܠܒܗܘܢ ܘܡܢ ܟܠܗ ܢܦܫܗܘܢ ܡܚܒܝܢ ܠܡܪܝܐ
ܐܝܟ ܕܟܬܝܒ: ܘܦܘܩܕ̈ܢܐ ܗܠܝܢ ܕܐܬܝܗܒܘ ܡܢܗ ܢܛܪܝܢ: ܘܐܝܟ ܕܡܩܒܠܝܢ ܒܟܢܫ̈ܐ

1. Ms. bis. — 2. Ms. ܐܢܘ (ita abbr.). — 3. Ms. ܣܗܕܘ (ita abbr.).

and of receiving of good things. But John used the term 'first resurrection', because it has the first, glorious, superior rank. Our Lord said in the gospel, « The abodes in my Father's house are many »[1]. But, if there are many abodes, it is plain that the ranks are also many of those who are admitted to the different abodes; so that one is first, and another second, and another third, and others lower, as each prepared his conduct. But the first rank belongs to the souls which have suffered tribulation for the testimony of Jesus'[2], and those who are like these[3].

LXXIII. — Of the same, as to what is the meaning of the saying that those who have received the heavenly seed will produce fruit a hundredfold and sixtyfold and thirtyfold[4], from the letter to Dorotheus the count.

513-8 (?). Those therefore who love the Lord as it is written with all their heart and with all their soul[5], and observe the commandments that were given

1. John, xiv, 2. — 2. Rev., xix, 10. — 3. A Greek extract from a letter to Anastasia is published in S. V. N. C., IX, 736. — 4. Matth., xiii, 23. — 5. Id., xxii, 37.

ܕܠܗ ܡܫܡܠܝܬܐ ܢܛܠܘܢ ܘܢܪܕܦܘܢ ܒܬܪܗ܂ ܒܡܫܘܚܬܐ ܕܡܐܐ ܡܬܐܡܪܝܢ ܕܥܒܕܝܢ ܦܐܖ̈ܐ. ܒܫܬܝܢ ܕܝܢ܂ ܗܠܝܢ ܕܛܟܣܐ ܡܨܥܝܐ ܐܚܝܕܝܢ. ܒܗ ܒܕܡܘܬܐ ܕܝܢ ܘܗܠܝܢ ܕܬܠܬܝܢ܂ ܗܢܘܢ ܕܡܢ ܗܠܝܢ ܡܬܚܬܝܢ. ܐܦܢ ܓܝܪ ܟܠܗܘܢ ܒܗܝ ܒܗ ܕܝܠܗ[1] ܗܝܡܢܘܬܐ ܠܡܠܬܐ ܦܪܘܩܝܬܐ ܩܒܠܘ܆ ܘܡܛܠ ܗܕܐ ܟܠܗܘܢ ܒܫܘܝܘܬ ܐܝܩܪܐ܆ ܐܪܥܐ ܛܒܬܐ ܐܬܩܪܝܘ܂ ܐܠܐ ܠܘ ܟܠܗܘܢ ܗܘ[2] ܒܗ ܗܘ[2] ܚܝܠܐ ܐܝܬ ܗܘܐ ܠܗܘܢ܂ ܒܕܪ̈ܓܝܢ ܡܫܚܠܦܐ ܗܟܝܠ ܘܐܝܩܖ̈ܐ܆ ܒܟܠܝܠ̈ܐ ܛܝܒ̈ܬܐ ܕܥܬܝܕܝܢ܂ ܒܡܫܬܡܠܝܢܘܬܐ ܡܩܒܠܝܢ ܐܘ̈ܢܐ ܘܐܝܩܖ̈ܐ܂ ܗܠܝܢ ܕܡܪܢ ܒܐܘܢܓܠܝܘܢ ܟܕ ܡܘܕܥ ܗܘܐ ܐܡܪ܆ ܗܘܐ܂ ܕܣܓܝܐܝܢ ܐܢܘܢ ܐܘ̈ܢܐ ܒܒܝܬܗ ܕܐܒܝ܂ ܟܕ ܕܝܢ ܐܝܟ ܕܒܡܬܠܐ ܠܡܐܙܠ ܗܘܐ ܕܢܦܘܩ܆ ܦܠܓ ܠܥܒ̈ܕܘܗܝ ܟܟܪ̈ܐ ܠܬܓܪܬܐ܆ ܟܬܝܒ ܓܝܪ ܦܠܝܛܐܝܬ ܗܟܢܐ܂ ܕܠܗܢܐ ܝܗܒ[3] ܚܡܫ ܟܟܖ̈ܝܢ. ܠܗܢܐ ܕܝܢ ܬܪ̈ܬܝܢ. ܘܠܗܢܐ ܚܕܐ. ܠܟܠܚܕ ܡܢܗܘܢ ܐܝܟ ܚܝܠܐ ܕܝܠܗ ܘܡܚܕܐ ܡܫܪܝܗ. ܘܫܠܡܢ ܕܝܢ ܠܗܠܝܢ ܘܡܠܠ ܦܘܠܘܣ ܟܕ ܟܬܒ ܠܩܘܖ̈ܢܬܝܐ܆ ܟܠܚܕ ܐܓܪ ܗܘܐ܂ ܕܝܠܗ ܢܣܒ܂ ܐܝܟ ܥܡܠܐ ܕܝܠܗ܀

1. Ms. ܕܝܠܗ. — 2. Ms. ܗܘ. — 3. Ms. ܝܗ.

by him, and follow him as far as men can rise to the height, are said to produce fruits to the number of a hundred; and to the number of sixty those who hold a middle place; and after the same fashion those who produce thirtyfold also, who are lower than these. Though all received the saving word with the very same faith, and therefore all were with equal honour termed 'good soil', yet all had not the same capacity. Accordingly therefore among the crowns that are provided in the future blessed life they will receive abodes and honours on different scales, those which our Lord signified when he said in the gospel, « Many are the abodes in my Father's house »[1]. And, when as in a parable he was about to go on a journey, he distributed talents among his bondmen to use, for it is plainly written thus : « To one he gave five talents, to another two, and to another one, to each of them according to his own capacity, and immediately started on his journey »[2]. Words agreeing with these were spoken by Paul also in writing to the Corinthians, « Every man shall receive his own reward, according to his own labour »[3].

1. John, XIV, 2. — 2. Matth., XXV, 15. — 3. I Cor., III, 8.

LXXIV G 21 r° b. Z 139 r° b. Y 118 v°. ܕܝܠܗ[1] ܡܢ[2] ܐܓܪܬܐ ܕܠܘܬ ܒܩܛܘܪ ܩܫܝܫܐ. ܕܪܫܗ[3]: ܒܣܓܝ
ܚܕܘܬܐ ܩܒܠܬ ܐܓܪܬܐ ܕܚܟܡܬܟ ܪܚܡܬ ܐܠܗܐ[4].

ܘܗܠܝܢ ܕܝܢ. ܐܝܟ ܗܘܢܐ ܩܕܡܝܐ ܘܐܝܟ ܐܢܫ ܕܢܐܡܪ ܗܘ ܠܦܫܝܛܐ ܓܠܝܢ.
G 21 v° a. ܐܦܠܐ ܓܝܪ ܣܘܡ ܗܘܐ ܠܝ ܢܓܥܐ ܕܒܬܪܥܝܬܐ ܒܥܘܡܩܐ ܕܦܬܓܡܐ ܠܡܓܫܘ.
Y 119 r°. ܗܫܐ ܕܝܢ* ܗܢܘܢ ܦܬܓܡܐ ܕܩܕܡܝܢ ܕܡܡܠܠܐ ܕܐܝܘܒ. ܠܘܬ ܗܘܢܐ ܕܡܥܠܝ
ܡܕܒܪܝܢ ܡܫܬܘܕܥܝܢ ܠܝ ܕܡܣܩܝܢ ܠܗܘ ܕܒܨܐ. ܘܡܚܘܝܢ[5] ܛܒ ܓܠܝܐܝܬ.
ܕܙܕܩ ܠܡܫܬܡܥܘ ܠܗܝ ܕܐܡܝܪܐ. ܥܠ ܪܘܚܐ ܕܫܪܪܐ ܗܘ ܕܡܢ ܐܒܐ ܢܦܩ.
ܘܐܝܬܘܗܝ ܗܘ ܚܝܐ ܘܐܠܗܐ. ܕܡܬܘܡܐܝܬ ܐܝܬܘܗܝ ܥܡ ܐܒܐ ܘܒܪܐ܀

LXXV N 203 v°. ܕܠܘܬ ܒܩܛܘܪ ܩܫܝܫܐ܀

ܠܡܟܣܢܘܬܐ ܕܝܢ ܪܒܬܐ ܘܩܫܝܬܐ ܕܒܙܒܢܗ ܐܝܟ ܗܝ[6] ܕܐܡܝܪܐ ܡܠܬܐ. ܠܐ
ܡܪܚܘܬܐ[7] ܐܝܟ ܕܐܢܫܝܢ ܣܒܪܝܢ ܘܠܐ ܠܡܬܩܪܝܘ. ܐܠܐ ܢܝܚܘܬܐ܀

1. From the work of Peter against Damian : see p. 1, n. 180. — 2. YZ ܗܘ ܐܠܐ. — 3. Y ܕܐܝܬܘܗܝ ܪܫܗ, Z ܕܐܝܬܘܗܝ ܪܫܗ. — 4. YZ ins. ܐܡܪ ܕܝܢ ܗܘܐ. — 5. G 180 ܘܡܚܘܝܢ ܠ. — 6. Ms. ܐܝܟ ܗܘ. — 7. A letter erased before this word.

LXXIV. — Of the same from the letter to Victor the presbyter[1], the beginning of which is, « With great pleasure I received the letter of your God-loving wisdom ».

513-21 (?). And these things are obvious in accordance with the primary and as one might say the superficial sense; for it was not even my intention to touch upon the deep meaning of the expression : but now the very expressions which precede in Job's speech appear to me to lead the man who examines them up to a higher understanding, and to show very clearly that we must understand the saying as referring to the Spirit of truth who proceeds from the Father, and is himself Life and God, who is everlastingly with the Father and the Son.

LXXV. — To Victor the presbyter.

513-21 (?). A great and stern rebuke given in its time as the saying is should not be called presumption as some think, but gentleness.

1. See ep. 30.

LXXVI V 339 v° (I 116 v° b).

ܕܩܕܝܫܐ ܡܪܝ ܣܘܝܪܘܣ܆ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܓܝܘܪܓܝܐ ܦܛܪܝܩܝܐ܆ ܘܠܘܬ ܒܪܬܐ ܕܠܗ̇.

ܫܐܠܬܝ ܡܢ ܩܕܡ ܦܪܣܘܡܬܐ ܕܡܟܝܟܘܬܐ ܕܝܠܟܝ: ܕܡܛܠ ܡܢܐ ܠܘܬ ܚܪ̈ܬܐ
ܫܘܠܡܐ ܕܡ̈ܬܠܐ ܕܫܠܝܡܘܢ܆ ܗܢܐ ܪܘܫܡܐ ܡܫܟܚܝܢ ܕܣܝܡ ܒܝܢܬܗܘܢ܆ ܐܝܟܢܐ
ܕܒܡܨܥܬ ܬܪ̈ܝܢ ܣܛܪ̈ܐ܆ ܗܠܝܢ ܡܪ̈ܬܘܬܐ ܐܝܬܝܗܝܢ (ܡ̈ܬܠܘܗܝ)[1] ܕܫܠܝܡܘܢ܆ ܗܠܝܢ
ܠܐ ܡܦܪ̈ܫܬܐ܆ ܗܠܝܢ ܕܟܬܒܘ ܐܝܬܝܗܝܢ ܪ̈ܚܡܘܗܝ ܕܚܙܩܝܐ ܡܠܟܐ ܕܝܗܘܕܐ܆
ܐܘ ܡܛܟܣܢܝܬܐ܆ ܘܠܝ ܡܬܚܙܝܐ ܕܐܝܟ ܗܕܐ ܠܪܥܝܢܐ ܡܫܘܚܐ ܡܠܬܐ. ܕܡ̈ܬܠܐ ܓܝܪ ܐܝܠܝܢ
ܕܡܬܚܕܝܢ ܒܗ ܒܟܬܒܐ ܥܕܡܐ ܠܪܘܫܡܐ ܗܢܐ: ܐܝܟ ܕܒܚܕ ܓܘܫܡܐ ܘܦܢܩܝܬܐ
ܡܬܛܟܣܝܢ ܡܦܪܫܐܝܬ܆ ܗܢܘ ܕܝܢ ܕܣܕܝܪܐܝܬ ܣܝܡܝܢ ܘܟܢܝܫܝܢ. ܟܕ ܗܟܢܐ
ܫܠܝܡܘܢ ܛܟܣ ܐܢܘܢ. ܐܚܪ̈ܢܝܬܐ ܕܝܢ ܣܓܝ̈ܐܬܐ ܕܐܬܐܡܪ̈ܝ ܠܗ ܐܝܟ ܕܒܦܣܝ̈ܩܬܐ
ܡ̈ܠܐ ܡܒܕܪܐܝܬ ܡܬܗܦܟܢ ܗܘܝ. ܘܟܬܒܐ ܕܝܢ ܗܕܐ ܐܦ ܕܡܠܟܐ[2] ܗܘ ܕܩܕܡܝܬܐ:
ܕܡܠܠ ܫܠܝܡܘܢ ܬܠܬܐ ܐܠܦܝܢ ܡ̈ܬܠܐ ܐܘ ܦ̈ܠܐܬܐ[3]. ܡܢ ܗܠܝܢ ܗܟܝܠ
ܕܡܒܕܪܐܝܬ ܣܝܡܝܢ ܗܘܘ: ܒܚܠܝܛܘܬ ܘܠܐ ܡܦܪܫܐܝܬ ܐܝܟ ܕܒܣܘܪܐ

1. Ms. om.: ins. from the heading of the section in the ms. — 2. Ms. pl. — 3. Ms. ܦܬ̈ܠܐܬܐ.

LXXVI. — Of the holy Mar Severus, from the letter to Georgia the patrician and to her daughter[1].

Your modesty's highness asked me some time ago why towards the end of the proverbs of Solomon we find this heading placed among them, as it were between two lines : « These are the indiscriminate admonitions or proverbs of Solomon, which the friends of Hezekiah king of Judah set down or arranged »[2]; and it seems to me that the sentence bears some such meaning as this; that the proverbs contained in the book down to this heading are those which were discriminately arranged as one may say in one corpus and volume, that is which were set down in order and collected, Solomon having so arranged them; but many others also which were spoken by him as in short utterances were in a scattered way current. And the book of Kingdoms also states this, that Solomon spoke 3000 proverbs or parables[3]. From those therefore that were set down in a scattered way, confusedly 532-8 ?).

1. Georgia not being a common name, this addressee should probably be identified with the G. of S. L., x, 8; but, as she was then unmarried, the present letter must have been written much later. — 2. Pr., xxv, 1. — 3. III Reg., iii, 32.

ܘܡܒܠܒܠܘܬܐ܆ ܡܢ ܓܒܘ ܐܢܘܢ ܠܘܬܗܘܢ ܪܚܡܘܗܝ ܕܚܙܩܝܐ܆ ܘܐܝܬܝܘ ܚܕ ܠܛܟܣܐ
ܘܠܟܢܘܫܝܐ ܐܝܬܝܘ ܐܢܘܢ܂ ܗܘ ܒܟܬܒܐ ܐܘܣܦܘ ܗܘܘ ܐܢܘܢ. ܠܐ ܛܥܝܐ ܠܟܝܢ
ܕܐܝܟ ܡܢ ܒܠܒܘܒܟܘܢ. ܕܪܚܡ ܐܠܗܐ ܐܝܬܘܗܝ ܗܘܐ ܗܘ ܚܙܩܝܐ. ܘܢܛܘܪܐ ܕܦܘܩܕܢܐ
ܕܢܡܘܣܐ܀ ܒܡܛܠܬܗ ܗܟܝܠ ܠܡܬܠܐ ܗܠܝܢ ܠܐ ܡܣܕܪܐ ܘܡܒܠܒܠܐ. ܡܢ ܒܬܪܟܢ
ܡܕܡ ܦܢܘ ܡܢܘܚܐܝܬ. ܐܢܫܝܢ ܥܒܪܝܐ ܡܠܝܠܐ ܘܚܟܝܡܐ ܒܡܠܐ ܐܠܗܝܬܐ. ܐܝܟ
ܕܚܕ ܦܓܪܐ ܚܒܫܘ ܐܢܘܢ. ܘܐܝܟ ܩܘܪܒܢܐ ܡܠܝܠܐ ܩܪܒܘ ܠܡܠܟܐ܀

LXXVII V 255 r° (I 131 r° a). ܕܡܪܝ ܣܘܝܪܐ܂ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܦܝܠܘܟܣܢܘܣ ܐܦܝܣܩܘܦܐ܀

255 v°. ܗܕܐ ܡܠܬܐ ܥܠ ܡܠܦܢܘܬܐ ܡܬܐܡܪܐ. ܘܡܬܝܕܥܐ ܐܝܬܝܗ ܗܕܐ ܡܢ ܡܠܐ ܗܠܝܢ
ܕܡܩܕܡܢ. ܐܡܪ ܓܝܪ ܕܐܝܟ ܛܝܒܘܬܐ ܕܐܠܗܐ ܗܝ ܕܐܬܝܗܒܬ ܠܝ: ܐܝܟ ܐܪܕܝܟܠܐ
ܚܟܝܡܐ. ܫܬܐܣܬܐ ܣܡܬ. ܡܢܐ ܕܝܢ ܐܝܬܝܗ ܫܬܐܣܬܐ[1] ܗܝ ܕܒܢܦܫܬܐ
ܕܡܗܝܡܢܐ ܐܪܡܝ ܦܘܠܘܣ. ܐܠܐ ܐܢ ܟܪܘܙܘܬܐ ܗܝ ܐܘܢܓܠܝܣܛܝܬܐ܀ ܗܝ ܗܟܝܠ

1. Ms. ܐܣܬܐܣܬܐ.

and indiscriminately, not as in a series and collection, Hezekiah's friends chose these, brought them into one order and collection, and added them to the book itself. You certainly do not forget that Hezekiah was a lover of God and an observer of the commandments of the law. Consequently therefore some learned Hebrews, wise in the divine words, took the trouble to dispose these indiscriminate and confused proverbs in some order, put them together as in one corpus, and presented them as a rational present to the king.

LXXVII. — Of Mar Severus, from the letter to Philoxenus the bishop.

513-8. This saying refers to teaching; and this is plain from the words that precede : for he said, « According to the grace of God that was given to me like a wise master-builder I laid a foundation »[1]. But what is the foundation that Paul laid in the souls of believers except the gospel-preaching?

1. I Cor., III, 10.

ܕܐܡܪ ܗܪܟܐ ܗܢܐ ܐܝܬܘܗܝ. ܐܢ ܐܢܫ ܠܗܢ ܠܡܠܬܐ ܒܚܝܪܬܐ ܕܐܘܢܓܠܝܘܢ[1] ܠܫܡܘܥܝܢ
ܕܪܢܝܢ ܦܫܩ[2]: ܐܝܟ ܕܗܒܐ ܐܘ ܣܐܡܐ ܐܘ ܟܐܦܐ ܝܩܝܪܬܐ: ܥܒܕܐ ܕܗܢܐ: ܗܢܘ
ܕܝܢ ܡܠܦܢܘܬܗ. ܒܝܕ ܒܘܚܪܢܐ ܕܢܘܪܐ ܗܝ ܐܚܪܝܬܐ: ܘܒܝܕ ܕܝܢܐ ܗܘ ܕܠܐ ܡܣܒ[3]
ܒܐܦ̈ܐ. ܒܚܝܪܐ ܢܬܚܙܐ ܕܫܪܝܪܐ. ܘܡܢ ܐܢܢܩܐ ܡܩܘܝܐ ܘܠܐ ܡܬܚܒܠܐ. ܐܢ ܕܝܢ ܐܢܫ
ܡܢ ܡ̈ܠܦܢܐ ܗܢܘܢ ܕܓܠܝܙ ܫܡܐ: ܒܡ̈ܠܦܢܘܬܐ ܡܣܝܒܬܐ ܘܠܐ ܒܚܝܪܬܐ ܐܬܚܫܚ:
ܐܝܟ ܕܒܩ̈ܝܣܐ ܘܩ̈ܢܝܐ ܘܚܫܝܫܐ. ܡܠܦܢܘܬܐ ܕܗܢܐ ܢܘܪܐ ܠܐ ܡܣܝܒܪܐ. ܐܠܐ ܒܡܕܡ
ܕܗܝ ܕܡܬܩܪܒܐ ܠܫܠܗܒܝܬܐ: ܒܪ ܫܥܬܗ ܢܬܘܩܕ. ܘܡܦܫܩܢܗ ܕܝܢ ܘܡܠܦܢܗ
ܕܗܢܐ. ܠܐ ܢܬܚܒܠ ܗܘ. ܐܦܠܐ ܠܒܛܠܐ ܢܐܬܐ. ܐܠܐ ܡܬܦܨܐ ܗܘ. ܟܕ ܡܩܘܐ
ܡܕܒܪܢܘܬܐ ܡܕܡ ܐܚܪܢܝܬܐ ܡܟܐܒܬܐ ܘܡܥܩܬܢܝܬܐ. ܟܕ ܠܐ ܡܬܐܟܠܢܐܝܬ
ܡܬܐܟܠ ܒܢܘܪܐ. ܗܕܐ ܕܐܦ ܐܫܥܝܐ ܢܒܝܐ ܐܡܪ. ܕܬܘܠܥܐ ܕܗܢܘܢ ܕܐܝܟ ܗܠܝܢ ܠܐ
ܡܝܬܐ. ܘܢܘܪܐ ܕܝܠܗܘܢ ܠܐ ܕܥܟܐ܀

1. Ms. ܕܐܘܢ̈ܓܠܝܐ. — 2. Marg. ins. ܠܐܦ (l. ܘܦܫܘܬ ܐܠܦ). — 3. Ms. ܡܣܒܐ.

What he here said therefore is this. If a man has expounded the genuine message of the gospels to those who listen, like gold or silver or precious stones, this man's work, that is his teaching, will by the test of the last fire, and by the impartial judgment, be shown to be genuine, and of necessity[1] it abides and is not destroyed. But, if one of the falsely-named teachers has used defiled and spurious doctrines, like pieces of wood and reeds and hay, this man's doctrine does not endure the fire, but, as soon as it is brought into contact with the flame, it will be burnt and consumed. But the expounder and teacher of this doctrine will not be destroyed, nor come to annihilation, but he shall be saved, continuing to maintain a strange kind of existence, painful and grievous, being consumed by the fire without being consumed. This Isaiah the prophet also said, « Such mens' worm shall not die, and their fire shall not be quenched »[2].

1. ἀνάγκη. — 2. Is., LXVI, 24.

LXXVIII
E 93 r° a.
K 64 r°.

ܕܩܕܝܫܐ ܡܪܝ ܣܘܝܪܐ[1] ܡܢ ܐܓܪܬܐ ܕܚܡܫܝܢ ܘܚܡܫ.
ܕܡܐܡܪܐ ܕܬܪܝܢ ܕܐܦܝܣܩܘܦܘܬܐ. ܕܐܬܟܬܒܬ ܠܘܬ
ܩܘܢܘܢ ܣܝܠܢܛܪܝܐ܀

E 93 r° b. ܡܛܠ * ܗܝ ܕܡܬܐܡܪܝܢ ܕܗܘܝܢ ܝܪ̈ܬܐ ܕܠܘܛܬܐ ܘܕܚܝܒܘܬܐ ܘܕܡܘܬܐ. ܠܘ
ܐܝܟ ܗܝ ܕܢܗܘܐ ܚܛܝܬܐ ܘܚܝܒܐ ܘܡܘܬܐ ܥܒܪܘ[2] ܠܘܬܢ. ܐܝܟ ܗܘ ܕܗܠܝܢ ܐܝܟ
K 64 v°. ܕܒܦܣܐ ܢܦܠܝ ܠܟܝܢܢ. ܒܪ ܚܐܪܐ ܓܝܪ * ܐܝܬܘܗܝ ܗܘܐ ܡܢ ܒܪܫܝܬ ܟܝܢܗ
ܕܒܪܢܫܐ. ܡܢ ܗܠܝܢ ܟܠܗܝܢ. ܐܠܐ ܐܝܟ ܗܝ ܕܐܘܪܚܐ ܕܡܙܕܘܓܘܬܐ ܕܡܫܬܟܚܐ ܡܢ
ܚܛܝܬܐ ܢܣܒܬ ܥܠܬܐ. ܐܝܟܢܐ ܕܐܡܪܬ. ܗܝ ܕܦܣܩܬ ܠܛܘܒܬܐ ܕܠܐ ܡܝܘܬܘܬܐ.
ܕܥܡ ܝܠܕܐ ܕܒܢ̈ܝܐ. ܠܓܢܣܐ ܕܒܢ̈ܝܢܫܐ ܗܘ ܕܠܐ ܢܫܪܐ. ܚܢܢ ܗܟܝܠ
ܡܢ ܐܒܐ ܡܝܘܬܐ. ܡܝܘܬܐ ܒܢܩܦܘܬܐ ܐܬܝܠܕܢ[3]. ܗܠܝܢ ܕܝܢ ܡܬܚܡܢ ܐܦ ܡܢ ܩܕܝܫܐ
ܝܘܚܢܢ ܒܦܘܫܩܐ ܕܐܓܪܬܐ ܕܠܘܬ ܪ̈ܗܘܡܝܐ. ܘܡܢ ܩܕܝܫܐ ܩܘܪܝܠܘܣ ܒܐܓܪܬܐ ܕܠܘܬ
ܣܘܩܝܢܣܘܣ܀

1. E ܕܩܕܝܫܐ ܡܪܝ ܣܘܝܪܐ. — 2. K ܥܒܪ. — 3. Here the extract in K ends.

LXXVIII. — Of the holy Mar Severus, from the 55[th] letter of the 2[nd] book of those written during episcopacy, which was addressed to Conon the silentiary[1].

513-8. The reason for which we are said to have become heirs of the curse and of condemnation and of death is not that the sin and condemnation and death passed to us, as if these fell to our nature by lot, for man's nature was from the beginning free from all these things, but that the method by which intercourse takes place derived its origin from sin, as I have said, a method which cut away the blessing of immortality, so that the race of men is preserved from dissolution by the procreation of children[2]. We therefore were in consequence born mortal from a mortal father. These things are defined both by the holy John in the Commentary on the Epistle to the Romans[3], and by the holy Cyril in the letter to Succensus[4].

1. S. L., X. 4 : *id.*, p. 409. — 2. Cf. ep. 63 and p. 215 ff. — 3. *In Ep. ad Rom.* Hom. XI, 2 (ed. Field 4). — 4. Ep. 45 *P. G.*, LXXVII, 233.

ܕܝܠܗ ܕܗ ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܐܪ̈ܒܥ ܕܡܐܡܪܐ ܕܫܬܐ ܕܡܢ LXXIX E 18 v° a.
ܒܬܪ ܓܠܘܬܐ. ܕܐܬܟܬܒܬ ܠܘܬ ܦܪܘܒܘܣ ܐܣܛܪܛܠܛܣ܀

ܗܒ ܡܢܬܐ ܠܫܒܥܐ ܐܦ ܠܬܡܢܝܐ. ܗܕܐ ܕܝܢ ܗܢܐ ܢܘܗܪܐ ܐܝܬ ܠܗ̇. ܒܫܬܐ
ܝܘܡ̈ܝܢ ܐܝܟܢܐ ܕܟܬܒ̈ܘܗܝ ܕܛܘܒܢܐ ܡܘܫܐ ܐܪ̈ܙܢܐܝܬ[1] ܡܠܦܝܢ ܠܢ܆ ܠܗܢܐ 18 v° b.
ܠܥܠܡܐ ܕܡܬܚܙܐ ܥܒܕ ܐܠܗܐ. ܘܒܫܒܝܥܝܐ ܐܬܢܝܚ. ܗܘ ܗܟܝܠ ܙܒܢܐ ܗܢܐ ܕܒܗ
ܒܥܠܡܐ ܗܢܐ ܚܝܝܢ ܒܢܝ̈ܢܫܐ: ܐܝܟ ܓܝܓܠܐ. ܒܡܢ ܥܒܕܐ ܫܒ̈ܥܬܐ ܗܘ ܒܗ
ܡܬܚܦܟ ܘܗܦܟ. ܒܫܘܠܡܐ ܕܝܢ ܫܒܩ ܡܢ ܪܗܛܐ ܗܢܐ ܘܡܢ ܚܘܕܪܐ ܗܢܐ ܡܬܦܢܝܢܐ. ܘܡܢ ܒܬܪܟܢ
ܕܢܚ ܢܘܗܪܐ ܡܕܡ ܪܒܐ ܕܚܒ ܣܓܝ: ܕܝܘܡܐ ܐܚܪܝܐ. ܕܥܡܗ ܠܝܬ ܠܠܝܐ. ܐܠܐ
ܝܘܡܐ ܗܢܐ ܚܕ ܡܕܡ ܐܬܡܬܚ ܡܬܡܬܚ ܕܠܐ ܣܘܦ. ܘܠܐܚܪܢܐ ܠܐ ܡܫܬܠܡ. ܕܒܗ
ܡܪܝܐ ܐܬܐ ܕܝܢܐ: ܘܦܪܥ ܠܟܠܢܫ ܐܝܟ ܥܒܕ̈ܘܗܝ. ܘܠܐܝܠܝܢ ܕܫܦܝܪ ܐܬܕܒܪܘ:
ܘܒܝܕ ܥܘܒܕ̈ܐ ܚܦܝ̈ܛܐ ܡܛܝܒܝܢ. ܢܓܠܐ ܠܗܘܢ ܛܒ̈ܬܐ ܗܠܝܢ ܕܥܝܢܐ ܠܐ ܚܙܬ܆

1. Ms. ܐܪܙ.

LXXIX. — Of the same from the 4[th] letter of the 6[th] book of those written after banishment, which was addressed to Probus the general[1].

« Give a portion to seven, also to eight »[2]. This has this elucidation. 519-38.
In six days, as the writings of the blessed Moses mystically teach us, God made this visible world, and on the seventh he rested. This same period therefore during which we men live in this world, like a wheel, turns and revolves round itself in the space of seven days, but at the end it gives up the course and this circular movement; and thereafter rises a great much-beloved light, that of the last day, with which there is no night, but this day is one thing extending without end, and does not pass into another; the day on which the Lord the Judge will come, and 'will reward every man according to his works'[3], and to those who have lived well, and are prepared by zealous actions, he will reveal the good things which 'eye hath not seen,

1. στρατηλάτης. For Probus see Zach. Rh., VII, 10; XII, 7. The Probus of Z. R., VII, 10 was nephew of Anastasius and may have been father of the Probus of *id.*, XII, 7 and of this letter. — 2. Eccl., XI, 2. — 3. Matth., XVI, 27.

ܘܐܕܢܐ ܠܐ ܫܡܥܬ܀ ܘܥܠ ܠܒܐ ܕܒܪܢܫܐ ܠܐ ܣܠܩ. ܘܠܗ̇ ܕܝܢ ܠܟܠܗ̇ ܡܠܟܘܬܐ
19 r° a. ܕܫܡܝܐ. ܗܢܐ ܗܟܝܠ ܝܘܡܐ ܐܚܪܝܐ ܘܡܫܡܗܐ ܘܕܠܐ ܪܡܫܐ. ܚܕ ܡܢܐ ܐܝܬܘܗܝ
ܕܡܬܡܢܐ ܡܢܗ ܘܒܠܚܘܕܘܗܝ. ܐܢ ܕܝܢ ܐܢܫ ܡܢܐ ܠܗ ܥܡ ܗܠܝܢ ܫܒܥܐ ܝܘܡܬܐ
ܕܥܠܡܐ ܗܢܐ܆ ܒܫܘܡܫܬܐ ܕܬܡܝܢܝܐ ܐܡܪ ܠܗ. ܕܠܗܘ ܕܟܠܗܘܢ ܗܢܘܢ[1] ܕܗܝܡܢܘ
ܒܡܫܝܚܐ ܥܡ ܣܘܥܪ̈ܢܐ ܛܒ̈ܐ ܡܬܛܝܒܝܢ. ܟܕ ܡܬܪܓܪܓܝܢ ܕܢܥܠܘܢ ܠܛܒ̈ܬܐ
ܕܒܗ܆ ܗܠܝܢ ܕܠܐ ܚܡܢܝܢ. ܗܠܝܢ ܕܠܡܠܐ̈ܟܐ ܒܠܚܘܕܝܗܘܢ ܐܝܬܝܗܝܢ. ܗܢܐ ܗܟܝܠ
ܐܝܬܘܗܝ ܐܡܪ ܦܘܩܕܢܐ ܕܩܘܗܠܬ. ܕܘܠܐ ܠܢ ܕܠܫܒܥܐ ܢܬܠ ܡܢܬܐ. ܗܢܘ ܕܝܢ
ܕܙܕܩܐ ܝܘܨܦܐ ܢܬܠ ܠܣܘܥܪ̈ܢܐ ܕܥܠܡܐ ܗܢܐ. ܕܒܗ ܪܕܐ ܫܒܝܥܝܐ ܙܒܢܐ ܢܦܩ. ܘܢܬܠ
ܕܝܢ ܡܢܬܐ ܐܦ ܠܬܡܝܢܝܐ. ܘܗܢܐ ܗܘ ܕܢܚܘܐ ܚܦܝܛܘܬܐ ܣܓܝܐܬܐ. ܡܛܠ
ܥܡ̈ܠܐ ܕܡܝܬܪܘܬܐ܀ ܘܕܥܒ̈ܕܐ ܛܒ̈ܐ ܗܠܝܢ ܕܡܩܢܝܢ ܠܢ ܒܝܘܡܐ ܬܡܝܢܝܐ܀
ܠܒܘܣܡܐ ܪܚܝܡܐ. ܘܠܐ ܦܘܢܩܐ ܕܡܦܪܥ ܘܡܛܦܐ܀

1. Ms. ܗܘ.

and ear hath not heard, and which have not gone up into the heart of man'[1], and the whole kingdom of heaven itself. This last and renowned day without evening therefore is one reckoned by itself : but, if a man reckons it with the seven days of this world, he mentions it in the sequence of the eighth[2]; the day for which all who have believed in Christ are made ready by good actions, yearning to be admitted to the good things in it, which do not wither, which belong to the angels only. This therefore is (*he*[3] *says*) the commandment of Koheleth also, that we ought to give a portion to seven, that is, give the proper attention to the affairs of this world, in which the seventh period is passing[4], but give a portion also to the eighth, and that means show great earnestness in the matter of labours of virtue, and of good works which on the eighth day procure for us the beloved bliss, not the enjoyment that blooms and withers.

1. I Cor., II, 9. — 2. See p. 297. — 3. This must be Sev., and the word is therefore the insertion of a scribe or of the compiler of the ms. — 4. He seems to have reckoned a period as 1000 years and supposed that the world would last 7000 years. Cf. ep. 81.

LXXX
V 242 r°
(I 119 r° a).

ܕܝܠܗ ܕܗܢܐ ܡܪܝ ܣܘܝܪܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܡܘܢܝܘܣ
ܩܫܝܫܐ ܕܐܠܟܣܢܕܪܝܐ܀

ܗܘ ܕܝܢ: ܐܡܪܬ[1] ܕܡܛܠ ܕܐܡܝܪܐ ܘܐܡܝܪܐ ܠܩܘܗܠܬ: ܕܠܝܬ ܡܕܡ ܚܕܬܐ ܬܚܝܬ ܫܡܫܐ: ܗܘ ܕܢܡܠܠ ܘܢܐܡܪ ܗܐ ܗܢܐ ܚܕܬܐ ܐܝܬܘܗܝ: ܗܘ ܡܐ ܕܗܘܐ ܗܐ ܡܢ ܟܕܘ ܐܝܬܘܗܝ: ܘܟܠܗܘܢ ܗܠܝܢ ܕܥܬܝܕܢ ܗܐ ܡܢ ܟܕܘ ܗܘܘ. ܠܘ[2] ܥܠ ܟܠܗܘܢ ܐܝܬ ܠܗ ܐܬܪܐ. ܐܠܐ ܥܠ ܗܠܝܢ ܒܠܚܘܕ[3] ܐܝܠܝܢ ܕܐܝܬܝܗܘܢ ܕܫܒܘܥܐ ܚܘܕܪܐ. ܘܕܚܝܐ ܗܠܝܢ ܡܫܘܚܬܐ ܘܙܒܢܝܐ[4]: ܗܢܘܢ ܕܒܠܠܝܐ ܘܒܐܝܡܡܐ[5]. ܥܠ ܢܦܫܗܘܢ ܗܦܟܝܢ ܕܪܟܝܢ. ܘܒܡܘܠܕܘܬܐ ܘܡܘܬܐ ܡܦܪܚܝܢ ܘܚܡܝܢ. ܘܠܒܘܠܗܐ ܘܣܪܝܩܘܬܐ: ܗܝ ܕܐܬܚܝܒ ܐܕܡ ܡܢ ܒܬܪ ܥܒܪ ܦܘܩܕܢܐ. ܘܡܦܘܠܬܐ ܕܡܢ ܚܝܐ ܗܢܘܢ[6] ܠܐ ܗܝܘܠܢܝܐ ܘܛܘܒܬܢܐ ܕܒܦܪܕܝܣܐ܀ ܟܠܗܘܢ ܗܠܝܢ ܕܝܢ ܕܒܡܫܝܚܐ: ܘܡܢ ܒܬܪ ܡܫܝܚܐ ܢܩܦܘ. ܦܪܘܬܣܡܝܐ[7] ܐܘܟܝܬ ܫܘܪܝܐ ܐܢܝܢ. ܕܗܘ ܠܬܡܝܢܝܐ. ܘܕܗܢܘܢ ܚܝܐ ܚܕܬܐ ܘܠܐ ܪܡܫܐ ܘܠܐ ܫܘܠܡܐ. ܡܛܠ ܗܕܐ ܐܦ ܬܫܢܝܩܐ ܗܠܝܢ ܕܥܠ ܗܢܘܢ ܕܡܢ ܒܬܪܟܢ ܐܬܝܢ: ܕܚܝܠܝܢ ܘܠܥܠ ܡܢ ܡܣܬܟܠܢܘܬܐ ܐܝܬܝܗܘܢ. ܘܐܝܟ ܐܠܝܢ

1. Ms. ܘܐܡܪܬ. — 2. Ms. ܥܠ ܕܠܘ. — 3. Ms. ins. ܟܠܗܘܢ. — 4. Ms. ܡܫܘܚܬܐ ܘܠܐ ܗܘܐ. — 5. Ms. sing. — 6. I ins. ܘ ܐܠܝܢ. — 7. Ms. ܦܪܘܬܣܡܝܐ.

LXXX. — Of the same Mar Severus from the letter to Ammonius the presbyter of Alexandria[1].

515-8. That which you say is stated by Koheleth, « There is nothing new under the sun; whosoever shall speak and say 'Lo! this is new'; whatever happened is already », and, « All things that are to be lo! they have been already »[2], does not apply to everything, but only to those things that belong to the weekly circle, and to this limited and temporal life, which revolves upon itself by means of nights and days, and blooms and withers by means of birth and death, and to the distraction and vanity to which Adam was condemned after the disobedience, and the fall from the immaterial and blessed life in Paradise.

But all things that occurred in Christ and after Christ are the appointed time[3] or beginnings of that eighth day, and of that new life without evening and without end. Therefore also the torments that are applied to those who come afterwards are terrible and beyond conception, and such as the

1. Ep. 38. — 2. Eccl., I, 9, 10; III, 15. — 3. προθεσμία.

ܘܙܒܢܐ ܗܘ ܕܩܕܝܡ ܠܐ ܚܘܝ. ܡܢܐ ܓܝܪ ܒܠܡܕܡ ܐܦ ܢܐܡܪ: ܟܕ ܗܘ ܦܪܘܩܢ ܡܟܪܙ
ܒܐܘܢܓܠܝܘܢ ܥܠ ܗܠܝܢ ܕܗܘܝܢ ܒܙܒ̈ܢܐ ܐܚܪ̈ܝܐ. ܢܗܘܐ ܓܝܪ ܗܝܕܝܢ
ܐܘܠܨܢܐ ܪܒܐ. ܐܝܟ ܗܘ ܕܠܐ ܗܘܐ ܡܢ ܫܘܪܝܗ ܕܥܠܡܐ ܘܥܕܡܐ ܠܗܫܐ. ܘܠܐ ܢܗܘܐ. ܐܘ
ܡܢܐ ܫܪܝܐ ܢܫܟܚ ܠܘܬ ܡܚܘ̈ܬܐ ܗܠܝܢ ܕܠܒܪ ܡܢ ܡܣܬܟܠܢܘܬܐ ܗܠܝܢ ܕܝܘܚܢܢ ܗܘ
ܒܪ ܪܥܡܐ ܩܪܐ. ܟܕ ܒܓܠܝܢܐ ܗܘ ܬܡܝܗܐ ܐܬܓ̈ܠܝܢ ܐܪ̈ܙܐ. ܐܦ ܗܠܝܢ ܐܡܪܝܢ:
ܕܬܚܝܬ ܡ̈ܠܐ ܕܩܘܗܠܬ. ܐܝܟܢܐ ܕܝܢ ܠܘ ܕܠܐ ܡܠܝܠܘܬܐ ܗܝ. ܘܕܡܟܣܢܐ ܦܪܝܫܐ
ܡܬܚܪܝܐ ܠܘܩܒܠ ܫܪܪܐ. ܘܠܘܩܒܠ ܟ̈ܬܒܐ ܩܕܝ̈ܫܐ܀

LXXXI ܕܠܗ ܠܘܬ ܝܘܚܢܢ ܕܒܘܨܪܐ. ܕܡܛܠ ܡܢܐ ܟܕ ܐܘܢܓܠܝ̈ܘܢ
f. 79 r°. ܘܟܬ̈ܒܐ ܐܚܪ̈ܢܐ ܐܠܗܝ̈ܐ: ܐܡܪܝܢ ܕܒܝܘܡܐ ܐܚܪܝܐ
ܕܢܚ ܠܢ ܡܫܝܚܐ: ܚܙܝܢ ܕܦܘܪ̈ܟܐ ܣܓܝ̈ܐܐ ܕܫܢ̈ܝܐ ܥܒܪܘ
ܡܢ ܗܝܕܝܢ܀

ܐܠܘ ܓܝܪ ܡܩܒܠܝܢ ܗܘܘ ܝܗ̈ܘܕܝܐ ܘܚܢ̈ܦܐ ܠܡ̈ܠܐ ܕܫ̈ܠܝܚܐ: ܐܡܪܝܢ ܗܘܝܢ.
79 v°. ܗܝ ܕܐܡܪ ܦܛܪܘܣ ܒܐܓܪܬܐ ܗܝ ܕܬܪܬܝܢ. ܕܚܕ ܝܘܡܐ ܠܘܬ ܡܪܝܐ ܐܝܟ ܐܠܦܐ

previous time did not display. What also shall we in fact say, when our Saviour himself cries in the gospel about the things that shall happen in the last times, « For there shall be then great tribulation, such as hath not been from the beginning of the world unto now, and shall not be »[1]? Or what solution shall we devise in consideration of the plagues beyond conception which John the son of thunder named, when he had mysteries revealed to him in the wonderful revelation? Shall we say that these things also fall under the words of Koheleth? But how is it not unreasonable, and a thing that plainly contends against the truth, and against the sacred Scriptures?

LXXXI. — Of the same to John of Bostra[2], explaining why, when the gospels and the other divine Scriptures say that Christ dawned upon us in the last day, we see that many revolutions of years have passed since that time.

519-38. If Jews and heathens accepted the words of the apostles, we should have said what Peter says in the second epistle : « One day with the Lord is as a

1. Matth., xxiv, 21. — 2. S. L., viii, 4.

ܕܫܢܝ̈ܐ. ܘܐܠܦܐ ܕܫܢܝ̈ܐ[1] ܐܝܟ ܝܘܡܐ ܚܕ. ܠܐ ܡܘܚܪ ܡܪܝܐ ܡܢ ܡܘܠܟܢܗ: ܐܝܟܢܐ ܕܐܢܫܝ̈ܢ ܡܚܫܒܝܢ ܠܘܚܪܐ. ܐܠܐ ܡܓܪ ܪܘܚܗ ܥܠܝܢ ܟܕ ܠܐ ܨܒܐ ܕܢܐܒܕܘܢ ܐܢܫܝ̈ܢ. ܐܠܐ ܕܟܠܗܘܢ ܒܢܝ̈ܢܫܐ (ܢܐܬܘܢ)[2] ܠܬܝܒܘܬܐ. ܐܬܐ ܕܝܢ ܝܘܡܐ ܕܡܪܝܐ ܐܝܟ ܓܢܒܐ. ܗܘ ܕܒܗ ܫܡܝܐ ܒܩܠܐ ܢܥܒܪܘܢ. ܐܣܛܘܟܣܐ ܕܝܢ ܝܩܕܝܢ ܢܫܬܪܘܢ ܀ ܡܛܠ ܕܝܢ ܕܠܐ ܐܝܬ ܠܗܘܢ ܐܢܢܩܐ ܠܗܠܝܢ: ܕܠܟܬܒ̈ܐ ܕܕܝܐܬܝܩܐ ܚܕܬܐ ܢܬܪܟܢܘܢ: ܐܠܐ ܡܢ[3] ܗܪܟܐ ܡܬܬܪܝܡܐ ܡܘܣܦܝܢ ܥܠ ܠܐ ܗܝܡܢܘܬܗܘܢ. ܡܢ ܒܝܬ ܡ̈ܠܐ ܢܒܝ̈ܘܬܐ ܢܩܪܒ ܠܗܘܢ ܡܚܘܝܢܘܬܐ. ܕܢܝܐܝܠ ܓܝܪ ܗܘ ܚܙܝܐ ܕܚܙܘ̈ܐ ܐܠܗܝ̈ܐ ܘܥܣܩܝ̈ ܠܦܘܫܩܐ: ܟܕ ܦܫܪ ܗܘܐ ܠܚܠܡܐ ܗܘ ܕܢܒܘܟܕܢܨܪ: ܘܡܫܓܢܝܘܬܐ ܐܘܟܝܬ ܕܨܠܡܐ ܗܘ ܕܐܬܚܙܝ ܠܗ ܒܚܠܡܐ ܓܠܐ ܗܘܐ: ܗܘ ܕܡܢ ܕܗܒܐ ܘܣܐܡܐ ܘܢܚܫܐ ܘܦܪܙܠܐ ܘܚܨܦܐ ܡܪܟܒ ܗܘܐ: ܘܠܡܫܚܠܦܘܬܐ ܕܝܠܗ ܡܫܚܠܦܬܐ ܕܡܢ ܦܠܚܘܬܐ ܕܗܘ̈ܠܐ ܡܫܘܕܥ ܗܘܐ: ܐܡܪ ܡܛܠ ܡܠܟܘܬܐ ܕܡܫܝܚܐ ܗܟܢܐ. ܘܒܝܘ̈ܡܬܗܘܢ ܕܡ̈ܠܟܐ ܗܠܝܢ. ܢܩܝܡ ܐܠܗܐ ܕܫܡܝܐ ܡܠܟܘܬܐ. ܗܝ ܕܠܥܠܡܝܢ ܠܐ ܬܬܚܒܠ. ܘܡܠܟܘܬܐ ܕܝܠܗ ܠܥܡܐ ܐܚܪܢܐ ܠܐ ܬܫܬܒܩ. ܬܕܩ ܘܬܣܘܦ ܠܟܠܗܝܢ ܡ̈ܠܟܘܬܐ ܘܗܝ ܬܩܘܡ

1. Ms. ܕܫ̈ܢܝܐ. — 2. Ms. om. — 3. Ms. ܕܡܢ.

thousand years, and a thousand years as one day. The Lord delayeth not from his promise, as some reckon delay; but he is long-suffering toward us not wishing that any should perish, but that all men should come to repentance, but the day of the Lord will come as a thief, wherein the heavens shall pass away with a cry, the elements shall be burnt and dissolved »[1]. But, since those men are under no obligation[2] to bow to the writings of the New Testament[3], but from this source yet more increase their unbelief, we will produce a demonstration for them from the prophetic words. Daniel the seer of those divine visions hard of interpretation, when he was explaining Nebuchadnezzar's dream, and was revealing the heterogeneousness of the image that appeared to him in the dream, which was composed of gold and silver and bronze and iron and earthenware, and by the diversity of the materials[4] signified the various kingdoms, said of Christ's kingdom as follows : « And in the days of those kings the God of heaven shall set up a kingdom which shall not be destroyed for ever; and his kingdom shall not pass to another people. It shall break in pieces and scatter all the kingdoms and itself shall stand for ever »[5]. Those therefore who proclaimed

1. II Pet., III, 8-10. — 2. ἀνάγκη. — 3. διαθήκη. — 4. ὕλας. — 5. Dan., II, 44.

ܠܡܠܟܘܬܗ܀ ܝܘ̈ܡܬܐ ܗܟܝܠ ܐܚܪ̈ܝܐ ܩܪܐ ܗܘܐ ܕܐܟܪܙܘܗ ܠܐܘܢܓܠܝܘܢ. ܠܝܘ̈ܡܬܐ
ܕܡܠܟܘܬܗ ܕܡܫܝܚܐ. ܘܠܕܘܒܪܐ ܐܘܢܓܠܝܐ܀ ܐܦ ܝܘܚܢܢ ܐܘܢܓܠܣܛܐ ܟܕ ܐܡܪ
ܒܐܓܪܬܗ. ܛܠܝ̈ܐ: ܫܥܬܐ ܗܝ ܐܚܪܝܬܐ[1] ܐܝܬܝܗ̇. ܠܐ ܕܓܠ.. ܐܦ ܓܝܪ ܥܝܕܐ ܗܘ
ܠܡܩܪܐ ܫܥ̈ܐ ܠܘ ܠܗܠܝܢ ܕܝܘ̈ܡܬܐ ܒܠܚܘܕ. ܐܠܐ ܘܠܗܠܝܢ ܕܟܠܗ̇ ܫܢܬܐ.
ܡܬܦܠܓ ܓܝܪ ܟܠܗ ܚܘܕܪܐ ܫܢܬܝܐ: ܠܫܥܬܐ ܗܝ ܕܐܒܝܒܐ. ܘܠܗ̇ܝ ܕܩܝܛܐ.
ܘܠܗ̇ܝ ܕܬܫܪܝܢܐ. ܘܠܗ̇ܝ ܕܣܬܘܐ. ܣܬܘܐ ܕܝܢ ܐܝܟ ܕܫܪܝܪܐ ܐܝܬܘܗܝ ܗܘܐ.
ܗܘ ܕܠܐ ܐܠܗܘܬܐ. ܗܘ ܕܠܟܠܗ ܠܥܠܡܐ ܐܚܦܝ. ܕܒܗ ܟܠ ܠܐ ܦܐܪܘܬܐ ܪܘܚܢܝܬܐ.
ܘܩܪܝܪܘܬܐ ܕܡܢ ܫܘܠܗܒܐ ܕܪܘܚܐ ܐܠܗܝܬܐ. ܘܓܡܝܪܐ ܡܣܪܩܬܐ ܕܟܠܗ̇ ܐܪܥܐ ܕܡܢ
ܡܘ̈ܗܒܬܐ ܕܡܢ ܫܡܝܐ. ܟܕ ܡܫܝܚܐ ܗܘ ܫܡܫܐ ܕܙܕܝܩܘܬܐ: ܒܝܕ ܡܐܬܝܬܗ
ܕܒܒܣܪ ܕܢܚ ܠܢ.. ܘܐܚܪܢܐܝܬ ܕܝܢ: ܟܕ ܚܡܫܐ ܐܠܦܝܢ ܕܫܢܝ̈ܐ ܘܝܬܝܪܐ ܥܒܪ̈ܝ
ܗܘܘ ܡܢ ܕܗܘܐ ܥܠܡܐ: ܐܝܟܢܐ ܕܡܫܠܡܢ̈ܘܬܐ ܗܠܝܢ ܕܡܘܫܐ ܐܫܠܡ̈ܝ ܠܢ:
ܘܡܢ ܡܐܬܝܬܗ ܕܡܫܝܚܐ ܠܐ ܥܕܟܝܠ ܐܫܬܡܠܝ ܫܬܡܐܐ ܐܘ ܫܒܥܡܐܐ ܐܘ ܐܠܦܐ
ܕܫܢܝ̈ܐ: ܢܬܠ ܓܝܪ ܗܕܐ. ܐܝܟܢܐ ܠܒܪ ܡܢ ܡܠܬܐ ܡܬܚܙܝܐ. ܕܠܡܩܪܝܘ ܗܢܘܢ

1. Ms. ܐܚܪܬܐ.

the gospel applied the term 'last days' to the days of Christ's kingdom and the evangelic life.

John the Evangelist also when he said in his epistle, « Children, it is the last season »[1], did not speak falsely. For it is in fact the custom to apply the term 'seasons'[2] not only to those of the days, but also to those of the whole year : for the whole course of the year is divided into the spring season, the summer season, the autumn season, and the winter season; and the winter was in truth that of godlessness, which covered the whole world, in which there was all spiritual barrenness, and coldness as regards the fervour of the divine Spirit, and the whole earth was completely devoid of the gifts from heaven, when Christ 'the Sun of righteousness'[3] by his coming in the flesh dawned upon us.

And, to put it in another way, since 5000 years and more had passed since the world came into being, as the writings of Moses have handed down to us, and from Christ's coming there has not yet been completed as much as 600 or 700 or 1000 years[4] (let us concede this), how can it appear unreasonable to apply the term 'last' to the days of the 600 years or may be 1000,

1. I John, II, 18. — 2. Or 'hours'. The double meaning cannot be preserved. — 3. Mal., IV, 2 — 4. Cf. ep. 79.

ܘܫܘܠܡܐ ܫܢ̈ܝܐ ܐܘ ܠܟܠܐ ܠܐ ܝܕܝܥ. ܟܕ ܡܬܦܚܡܝܢ ܠܘܩܒܠ ܕܗ̈ܢܘܢ ܚܡܫܐ
ܐܠܦ̈ܐ. ܐܣܬܝܪܐ ܠܡܡܠܐ. ܘܡܠܟܘܬܐ ܕܝܢ ܠܗܘܢ ܡܩܒܠܐ. ܐܦ ܝܘܐܢܢܝܣ ܒܡܐܡܪܐ
ܕܠܕ. ܕܦܘܫܩܐ ܕܐܘܢܓܠܝܘܢ ܕܝܘܚܢܢ. ܗܠܝܢ ܐܡܪ. ܡܢ ܐܝܟܐ ܓܝܪ ܝܕܥ ܐܢܬ ܐܘ
ܒܪܢܫܐ: ܕܠܐ ܩܪܝܒܐ ܐܝܬܘܗܝ ܫܘܠܡܐ. ܘܕܡܢ ܒܬܪ ܙܒܢܐ ܙܥܘܪܐ ܗ̈ܘܝܢ ܗܠܝܢ
ܕܐܡܝܪ̈ܢ. ܐܝܟܢܐ ܓܝܪ ܕܫܘܠܡܗ ܕܫܢܬܐ: ܠܘ ܝܘܡܐ ܗܘ ܐܚܪܝܐ ܐܡܪܝܢ ܕܐܝܬܘܗܝ.
ܐܠܐ ܘܝܪܚܐ ܗܘ ܐܚܪܝܐ: ܟܕ ܬܠܬܝܢ ܝܘܡܝܢ ܡܫܡܠܐ ܐܝܬ ܠܗ. ܗܟܢܐ ܘܕܫ̈ܢܝܐ ܗܠܝܢ
ܠܣܘܓܐܐ. ܐܦ ܐܪܒܥܡܐܐ ܫܢ̈ܝܐ ܐܡܪ ܫܘܠܡܐ ܠܐ ܦܐܫ ܐܢܐ܀

LXXXII E 63 r° b. ܕܝܠܗ ܕܡܢ ܐܓܪܬܐ ܕܚܕܥܣܪܐ ܕܡܐܡܪܐ ܩܕܡܝܐ ܕܗܠܝܢ ܕܡܢ
ܒܬܪ ܓܠܘܬܐ ܕܐܬܟܬܒܬ ܠܘܬ ܣܟܘܠܣܛܝܩܘܣ[1]܀

ܠܟܦܢ̈ܐ ܡܠܐ ܠܛܒ̈ܬܐ ܘܠܥܬܝܪ̈ܐ ܫܕܪ ܣܦܝܩܐܝܬ. ܝܗܘ̈ܕܝܐ ܓܝܪ ܗܢܘܢ ܕܡܣܬܒܪܝܢ
ܗܘܘ ܕܥܬܝܪܝܢ ܒܥܘܬܪܐ ܕܟܬܒ̈ܐ ܐܠܗܝ̈ܐ. ܣܦܝܩܐ ܡܢ ܗܠܝܢ ܗܘܘ. ܘܥܡ̈ܡܐ ܗܠܝܢ
ܕܟܦܢܝܢ ܗܘܘ. ܟܦܢܐ ܕܡܠܬܐ ܕܐܠܗܐ. ܐܝܟܢܐ ܕܐܡܪ[2] ܢܒܝܐ ܥܡܘܣ. ܐܬܡܠܝܘ.

1. Ms. ܣܩܘܠܣܛܝܩܘܣ. — 2. Ms. ܘܐܡܪܢ.

when compared with those of the 5000? Johannes also in the 34th homily of the Commentary on the Gospel of John uses these words, which agree with the above sentiments : « For whence do you know, O man, that the end is not near and that the things mentioned will occur after a short time[1]? For, as we do not say that the last day is the end of the year, but also the last month, although it contains 30 days, so also, even if I call 400 years the end of so large a number of years, I shall not be wrong »[2].

LXXXII. — Of the same from the 11th letter of the 1st book of those written after banishment, which was addressed to Scholasticus.

« Hungry men he filled with good things and rich men he sent empty away »[3]. For the Jews, who thought that they were rich in the riches of the divine Scriptures, became empty of these, and the nations who were hungry with the hunger of the word of God, as the prophet Amos said[4], 519-38.

1. The translator has misunderstood the Greek, where οὐ covers both clauses. — 2. *In Joh.* Hom. XXXIV, 3 (ed. Par. 2a, VIII, 230). — 3. Luke, I, 53. — 4. Amos, VIII, 12 (?).

ܠܗܕܐ ܕܝܢ ܐܦ ܡܪܢ ܠܦܪ̈ܝܫܐ ܪ̈ܡܐ ܩܕܡ ܐܡܪ. ܕܥܬܝܕܝܢ ܗܘܘ ܕܢܦܠܘܢ
ܓܡܝܪܐܝܬ ܡܢ ܫܪ̈ܫܐ ܕܟܬ̈ܒܐ ܐܠܗ̈ܝܐ. ܕܡܬܫܩܠܐ ܡܢܟܘܢ ܡܠܟܘܬܐ ܕܐܠܗܐ.
ܘܡܬܝܗܒܐ ܠܥܡܐ ܕܥܒܕ ܦܐܪ̈ܝܗ܀

LXXXIII F. 59 r°. ܕܡܪܝ ܣܘܝܪܘܣ ܠܘܬ ܝܘܚܢܢ܀ ܕܐܝܟ ܕܒܐܬܘܬܐ ܡܫܝܚܐ ܘܦܘܠܘܣ ܫܪܝܘ ܠܢܡܘܣܐ. ܐܝܟ ܪܘܚܐ ܕܝܢ ܡܫܪܪܝܢ ܠܗ܀

ܕܐܡܪܝܢ ܢܡܘܣܐ ܐܝܟ ܒܐܬܘܬܐ ܐܫܬܪܝ. ܒܪܘܚܐ ܕܝܢ ܛܒ ܝܬܝܪܐܝܬ
ܐܬܐ ܠܫܘܪܪܐ ܒܝܕ ܡܫܝܚܐ. ܐܝܠܝܢ ܕܝܢ ܐܝܬܝܗܝܢ ܗ̈ܘܝ ܗܠܝܢ ܕܒܐܬܘܬܐ.
ܕܒ̈ܚܐ. ܙ̈ܠܚܐ. ܕ̈ܟܝܘܬܐ ܦܠܝܓܬܐ ܕܙܒ̈ܢܐ ܕܩܛܝܢ ܘܐܚܪ̈ܢܝܬܐ ܕܕܡܝܢ ܠܗܝܢ
ܗܠܝܢ. ܗܢܝܢ ܕܡܢ ܕܝܠܗ[1] ܕܚܠܬ ܫܐ̈ܕܐ ܡܦܪ̈ܫܢ ܗ̈ܘܝ. ܠܫܪܪܐ ܕܝܢ
ܐܝܟ ܕܒܛܠܠܐ ܡܨܝܪܢ ܗ̈ܘܝ. ܐܝܟܢܐ ܕܐܦ ܦܘܠܘܣ ܐܡܪ. ܛܠܠܐ ܓܝܪ
ܐܝܬ ܗܘܐ ܠܢܡܘܣܐ ܕܛܒ̈ܬܐ ܗܠܝܢ ܕܥܬܝ̈ܕܢ. ܠܘ ܗܘ ܨܘܡܬܐ ܕܨܒ̈ܘܬܐ. ܒܗ

1. Ms. ܡܢ·

were filled. This our Lord himself also foretold to the proud Pharisees, who were to fall completely away from the principles of the divine Scriptures; « The kingdom of God shall be taken from you, and shall be given to a people that shall bring forth its fruits »[1].

LXXXIII. — Of Mar Severus to John[2], that, according to the letter, both Christ and Paul abolished the law, but, according to the spirit, they confirm it.

519-38. We say that according to the letter the law was abolished through Christ, but that in the spirit it was much more fully brought to confirmation. But what were the things of the letter? Sacrifices, sprinklings, various temporary cleansings repeated at stated times, and other similar things, which were different from heathen demon-worship, but prefigured the truth as in a shadow, as Paul also says : « For the law contained a shadow of the future good things, not the very image of the facts »[3]. In the

1. Matth., XXI, 43. — 2. John of Bostra (ep. 81-2). — 3. Heb., X, 1.

ܒܗܿܝ ܕܡܝܐ. ܗܘ ܩܕܡܝܐ ܡܢ ܦܬܟܪ̈ܐ ܦܣܩ. ܕܒܚ̈ܐ ܫܒܩ. ܗܘ ܕܬܪܝܢ ܡܢ ܕܒܚ̈ܐ
ܐܒܛܠ. ܓܙܘܪܬܐ ܠܐ ܟܠܐ. ܒܬܪܟܢ ܡܢ ܚܕܐ ܙܒܢ ܩܒܠܘ ܠܡܬܦܣܩܢܘܬܐ. ܘܐܦ
ܡܕܡ ܕܐܫܬܒܩ ܫܒܩܘ. ܗܢܘܢ ܡܢ ܠܕܒܚ̈ܐ. ܗܢܘܢ ܕܝܢ ܠܓܙܘܪܬܐ. ܘܗܘܘ ܚܠܦ
ܥܡ̈ܡܐ ܡܢ ܝܗܘܕܝ̈ܐ. ܚܠܦ ܗܠܝܢ ܕܝܢ ܟܪ̈ܣܛܝܢܐ. ܒܫܘܚܠܦܐ ܕܩܠܝܠ ܩܠܝܠ.
ܐܬܩܪܒܘ ܠܘܬ ܐܘܢܓܠܝܘܢ. ܢܦܝܣܟ ܗܕܐ ܦܘܠܘܣ. ܕܡܢ ܗܘ ܕܓܙܪ ܘܐܬܕܟܝ
ܐܬܩܪܒ ܠܘܬ ܗܘ ܕܢܐܡܪ. ܐܢܐ ܕܝܢ ܐܚ̈ܝ. ܐܢ ܬܘܒ ܓܙܘܪܬܐ ܡܟܪܙ ܐܢܐ:
ܠܡܢܐ ܬܘܒ ܡܬܪܕܦ ܐܢܐ. ܗܝ ܕܡܕܒܪܢܘܬܐ: ܗܕܐ ܕܝܢ ܕܓܡܝܪܘܬܐ܀ ܕܠܘܬ ܪܘܚܩܐ
ܚܙܪ ܕܡܢ ܦܘܠܚܢܐ ܕܦܬܟܪ̈ܐ: ܐܦܣ ܐܠܗܐ ܠܕܒܚ̈ܐ. ܣܗܕ ܘܡܘܫܐ: ܡܢ ܟܕ ܗܘ ܕܒܟܗ̈ܢܐ
ܟܬܒ ܗܘܐ ܗܟܢܐ. ܡܢ ܒܬܪ ܕܐܡܪ ܕܠܐ ܫܠܝܛ ܠܗܢܘܢ ܕܡܢ ܐܝܣܪܝܠ ܕܒܟܠ ܐܕܫܐ
ܕܕܒܚܬܐ ܒܕܘܟܬܐ ܐܚܪܬܐ ܢܕܒܚܘܢ. ܐܠܐ ܐܢ ܒܡܫܟܢܐ ܗܘ ܕܣܗܕܘܬܐ. ܘܠܐ ܢܕܒܚܘܢ
ܬܘܒ ܠܕܒܚܐ ܕܝܠܗܘܢ ܠܫܪ̈ܝܩܘܬܐ: ܗܢܘܢ ܕܗܢܘܢ ܙܢܝܢ ܒܬܪܝܗܘܢ. ܟܕ ܗܟܝܠ ܐܡܪܝܢܢ
ܕܠܥܡܐ ܗܘ ܫܒܪܐ: ܕܠܘܬ ܡܫܡܫܢܘܬܐ ܡܫܡܠܝܬܐ ܕܐܠܗܐ ܗܘ ܕܟܡܐ ܙܒܢܐ ܐܦܢ
ܐܠܐ ܠܐ ܡܨܐ ܗܘܐ ܕܢܣܩ ܠܡܫܡܫܘܬܐ ܢܡܘܣܐ. ܘܐܠܝܢ ܡܢ ܡܫܡܠܝܘܬܐ ܐܬܬܐ[1]:

1. Ms. ܐܬܬܝܢ.

same way Gregory the Theologian[1] also in the homily on the Holy Spirit wrote thus : « The first, when it cut away idols conceded sacrifices : the second, when it caused sacrifices to pass away, did not forbid circumcision. But afterwards, when they had once accepted the suppression, they conceded even what had been conceded, the one sacrifices, the other circumcision ; and they became instead of Gentiles Jews, and instead of these Christians, having by a gradual change of position been brought near to the gospel. Let Paul persuade you of this, who from circumcising and being purified was brought to say : 'But as for me, my brethren, if I still preach circumcision, why do I continue to be persecuted?' The one is a matter of the dispensation, the other of perfection »[2].

That God permitted sacrifices in order to lead men to shun idolatry, Moses also testifies, since in Leviticus he wrote thus, after he had said that those of Israel were not allowed to perform any kind of sacrifice in another place besides the tent of witness : « And they shall no longer perform their own sacrifice to the vanities after whom they themselves go a whoring »[3]. When therefore we say that the enactments which were laid down for that infant people, who were incapable of rising to the perfect service of God,

1. θεολόγος. — 2. Or. Theol v, 25. — 3. Lev., XVII. 7.

ܟܕ ܒܗ ܒܪܘܚܐ ܐܦ ܓܪܡܛܘܣ ܠܐܘܟܝܡܘܣ. ܒܡܐܡܪܐ ܗܘ ܕܡܛܠ ܪܘܚܐ ܡܬܥܒܕܐ
ܗܝ ܐܬܬ ܕܐܝܬܝܗ̇ ܡܫܝܚܐ: ܟܕ ܐܡܪܝܢ ܕܐܬܒܛܠܬ ܐܝܟ ܦܓܪܢܐܝܬ ܠܐ ܚܛܝܢܢ.
ܐܠܐ ܓܝܪ ܕܐܝܟ ܕܒܗܘܦܘܬܐܣܝܣ ܐܒܚܘܢܝܗ̇ ܠܡܠܬܐ: ܡܬܕܒܚܝܢ ܗܘܘ ܡܢ
ܩܕܝܡ ܚܝܘܬܐ ܡܢܝܢ ܡܢܝܢ ܡܛܠ ܚܛܝܬܐ. ܘܕܡܐ ܕܝܢ ܕܗܠܝܢ: ܠܒܝܬ ܩܘܕܫܐ
ܥܡ ܪܒ ܟܘܡܪܐ ܡܬܥܠܠ ܗܘܐ. ܦܓܪܝܗܘܢ ܕܝܢ ܠܒܪ ܡܢ ܡܫܪܝܬܐ ܠܡܘܩܕܐ
ܡܫܬܠܡܝܢ ܗܘܘ. ܗܢܐ ܐܕܫܐ ܕܕܒܚܐ ܩܕܡ ܗܘܐ ܛܦܣ. ܠܕܒܚܬܐ ܗܝ ܪܒܬܐ:
ܗܝ ܕܫܩܠܐ ܒܬܩܠܐ ܠܚܛܝܬܐ ܪܒܬܐ ܕܥܠܡܐ: ܐܝܟܢܐ ܕܐܦ ܦܘܠܘܣ ܐܡܪ.
ܚܝܘܬܐ ܓܝܪ ܗܠܝܢ ܕܥܠ ܗܘܐ ܕܡܐ ܕܝܠܗܘܢ ܠܒܝܬ ܩܘܕܫܐ ܡܛܠ ܚܛܗܐ
59 v°. ܥܡ ܪܒ ܟܘܡܪܐ. ܦܓܪܐ[1] ܕܗܠܝܢ ܠܒܪ ܡܢ ܡܫܪܝܬܐ ܡܬܝܩܕ ܗܘܘ. ܡܛܠܗܕܐ
ܐܦ ܝܫܘܥ ܐܝܟܢܐ ܕܢܩܕܫ ܥܡܐ ܒܕܡܐ ܕܝܠܗ ܠܒܪ ܡܢ ܬܪܥܐ ܚܫ. * ܟܕ
ܐܬܕܒܚ ܗܟܝܠ ܦܪܘܩܐ ܕܟܠ ܡܫܝܚܐ: ܒܐܪܟܝܛܘܦܘܣ ܛܘܦܣܐ ܥܠ ܙܩܝܦܐ:
ܐܦ ܡܬܢܟܣ ܕܝܢ ܐܝܟ ܕܠܡܐܡܪ ܟܠ ܝܘܡ ܥܠ ܡܕܒܚܐ: ܘܗܕܡ ܗܕܡ
ܠܡܗܝܡܢܐ ܡܢ ܐܝܕܐ ܕܟܗܢܐ ܡܬܦܠܓ. ܡܢܘ ܕܗܟܢܐ ܫܢܐ ܗܘ. ܘܣܓܝ ܠܐ
ܡܠܦܐ ܒܗܠܝܢ ܪܘܪܒܬܐ. ܐܝܟ ܕܢܡܪܚ ܠܡܐܡܪ. ܕܠܐ ܐܬܒܛܠ ܗܘ ܛܘܦܣܐ ܒܡܢ

1. Ms. sing.

that I mean which is performed through the spirit, when the perfection came, which is Christ, were in the bodily form done away, we do not sin[1]. Let me, as if dealing with a hypothesis[2], test the matter. Various animals were formerly sacrificed for sin, and the blood of these was brought into the sanctuary by the high-priest, while their bodies were delivered to be burnt outside the camp. This kind of sacrifices therefore symbolized beforehand the great sacrifice which balances the great sin of the world, as Paul also says : « For, as for the animals whose blood was brought into the sanctuary because of sins by the high-priest, the bodies of these were burnt outside the camp. Therefore Jesus also, in order to sanctify the people by his own blood, suffered outside the gate »[3]. Since then Christ the Saviour of all was sacrificed in the original model on the cross, and is also slaughtered so to speak every day on the altar, and is distributed to the believers limb by limb by the hand of the priests, who is so mad, and so exceedingly uninstructed in the greatest matters, as to dare to deny that the type was abolished in the letter, that is according to the bodily form, and the

1. Sc. ἁμαρτάνομεν (err) : cf. p. 77, n. 3. 2. ὑπόθεσις. — 3. Heb., XIII, 11, 12.

ܒܐܬܘܬܐ. ܗܘ ܕܝܢ ܐܝܟ ܦܬܓܡܐ. ܘܒܛܒܥܐ ܕܢܦܫܐ ܣܘܟܠܐ. ܐܬܢܛܪܬ ܕܝܢ
ܐܦ ܬܐܘܪܝܐ ܗܝ ܡܬܝܕܥܢܝܬܐ ܐܝܟ ܪܘܚܐ. ܒܗܿ ܕܒܝܕܗ ܐܨܛܝܪ ܒܐܝܕܝܗܘܢ ܫܪܪܐ.
ܒܗܿ ܕܡܘܬܐ ܐܦ ܡܐܟܘܠܬܐ ܗܝ ܕܦܛܝܪܐ. ܐܬܒܛܠܬ ܡܢ ܐܝܟ ܒܐܬܘܬܐ. ܐܝܟ
ܪܘܚܐ ܕܝܢ ܥܕܟܝܠ ܡܬܢܛܪܐ. ܒܗܿ ܕܡܥܕܥܕܝܢ ܠܗ ܒܚܡܝܪܐ ܕܒܝܫܘܬܐ
ܘܕܡܪܝܪܘܬܐ. ܐܠܐ ܒܦܛܝܪܐ ܕܕܟܝܘܬܐ ܘܕܫܪܪܐ܀

ܒܬܪ ܩܠܝܠ܀

ܢܬܠ ܕܝܢ ܐܢ ܨܒܐ ܐܢܬ ܕܫܥܘܐ ܗܘ ܡܨܘܪܐ. ܠܦܬܓܡܐ ܕܒܐܬܘܬܐ. ܢܚܫܐ
ܕܝܢ ܗܘ ܕܐܬܢܣܟ. ܡܫܡܠܝܘܬܐ ܕܒܪܘܚܐ. ܐܢ ܗܟܝܠ ܡܢ ܥܒܕܐ ܡܬܐܬܝܐ ܗܘ
ܢܚܫܐ: ܩܪܒ ܠܘܬ ܠܐ ܡܫܬܘܕܥܢܘܬܐ. ܡܢ ܡܬܦܫܪ ܕܝܢ ܗܘ ܫܥܘܐ. ܐܣܟܡܐ ܠܢܚܫܗ
ܕܗܘ ܕܐܬܓܒܠ ܒܠܚܘܕ ܝܗܒ. ܦܫܘܩ ܐܢ ܐܝܬ ܠܟ ܡܬܝܪܘܬܐ ܡܝܬܪ
ܘܚܟܡܬܐ. ܐܠܐ ܐܢ ܐܬܦܫܪ ܡܢ ܐܬܫܪܝ ܫܥܘܐ: ܡܬܫܪܝܐ ܕܝܢ ܐܬܘܬܐ. ܬܐܘܪܝܐ
ܕܝܢ ܪܘܚܢܝܬܐ ܕܢܡܘܣܐ. ܡܢ ܡܢܛܪܐ ܠܐܣܟܡܐ ܕܐܬܘܬܐ.. ܩܘܪܝܠܘܣ ܓܝܪ
ܡܠܦ ܘܐܡܪ. ܕܠܘ ܠܘܬ ܚܘܪܒܐ ܡܫܡܠܝܐ ܫܕܝܢ ܐܢܘܢ ܠܛܘܦܣܐ.
ܠܘܬ ܡܢܬܢܝܬܐ ܡܢ ܒܠܚܘܕ. ܡܢ ܕܒܛܠ ܒܐܬܘܬܐ ܕܢܛܘܪܬܐ ܦܓܪܢܝܬܐ ܐܡܪ

sacrifice of animals ceased, but the intellectual meaning[1] was also preserved according to the spirit, in which the truth was prefigured through it? After the same manner also the eating of unleavened bread was abolished according to the letter, but according to the spirit it is still maintained, in that we 'keep the feast not in the leaven of wickedness and bitterness, but in the unleavened bread of purity and truth'[2]. (*A little farther on*). But we will grant if you wish that the wax represents the letter, and the bronze that has been melted is the perfection in the spirit. If then it is the fact that, when the bronze is brought to the fire, it is reduced to non-existence, and the wax, when liquefied, gives to the bronze the shape only of that which was fashioned, explain if you have any abundant store of wisdom. But, if the wax has been dissolved and liquefied, the letter will be dissolved, but the spiritual meaning[3] of the law will remain, preserving the form[4] of the letter. For Cyril teaches and says : « We have not relegated the types to utter desolation(?), though certainly to partial desolation, I mean since the letter of the bodily observances ceases »[5]. Listen to the expressions of Gregory

1. θεωρία. 2. — I Cor., v, 8. — 3. θεωρία. — 4. σχῆμα. — 5. I do not know the source of this citation.

ܐܢܬ݀. ܥܒܕܘ ܓܝܪ ܠܟܬܒܐ ܡܠܐ ܕܓܪܝܓܘܪܝܘܣ ܬܐܘܠܘܓܘܣ: ܘܢܡܘܣܐ ܢܗܘܘܢ ܠܟܘܢ
ܡ̈ܠܘܗܝ ܕܗܘ ܘܡܚܫ̈ܒܬܗ: ܘܢܡܘܣܐ ܩܝܡܐ: ܡܛܠ ܕܐܦ ܠܟܠܗܘܢ ܟܪ̈ܣܛܝܢܐ.
ܟܕ ܓܝܪ ܒܡܐܡܪܐ ܗܘ ܕܥܠ ܦܨܚܐ ܠܥܒܪ ܬܐܘܪܝܐ ܕܟܠ ܠܟܠܗܝܢ ܗܠܝܢ ܕܡܬܥܒ̈ܕܢ
ܗ̈ܘܝ ܒܦܨܚܐ ܗܘ ܥܬܝܩܐ: ܘܐܥܒܪ ܠܫܡܘܥܐ ܡܢ ܐܬܘܬܐ ܠܘܬ ܪܘܚܐ. ܟܕ ܓܝܪ
ܠܘܬ ܚܘܛܪܐ ܐܬܐ: ܘܫܪܐ ܐܘܚܕܬܐ ܕܗܕܐ. ܦܩܕ ܠܗܘ ܕܠܦܨܚܐ ܗܢܐ ܕܝܠܢ ܒܫܪܪܐ
ܐܟܠ. ܕܥܠ ܚܘܛܪܐ ܕܗܝܡܢܘܬܐ ܢܣܬܡܟ. ܟܕ ܐܡܪ ܗܟܢܐ. ܡܫܪܪܐܝܬ ܩܘܡ.
ܟܕ ܡܫܬܐܣܬܐ ܡܚܒܫ ܐܢܬ. ܟܕ ܒܡܕܡ ܠܐ ܡܬܙܝܥ ܐܢܬ. ܡܢ ܗ̈ܢܘܢ ܕܣܩܘܒܠܝܢ.
ܘܠܐ ܡܬܓܪܦ ܐܢܬ ܡܢ ܡ̈ܠܐ ܕܡܦܝܣܢܘܬܐ. ܗܠܝܢ. ܡܫܝܚܐ ܫܠܡ. ܗܘ ܣܬܘܪܗ
ܕܐܬܘܬܐ. ܗܘ ܡܫܡܠܝܢܗ ܕܪܘܚܐ. ܐܢ ܓܝܪ ܐܬܘܬܐ ܩܛܠܐ: ܪܘܚܐ ܕܝܢ ܡܚܝܐ:
ܘܡܫܝܚܐ ܗܘ ܕܝܢ ܚ̈ܝܐ ܐܝܟ ܕܟܬܝܒ: ܐܡܬܝ ܕܡܫܝܚܐ ܚ̈ܝܝܢ ܕܝܠܢ ܢܬܓܠܐ.
ܐܝܟܢܐ ܟܕ ܐܬܘ ܚ̈ܝܐ ܐܬܐ. ܗܘ ܕܩܛܠ ܗܘܐ ܠܐ ܐܬܒܛܠ. ܡܛܠ ܕܐܢ ܗܘ ܕܠܐ
ܒܐܬܘܬܐ ܐܡܪ ܐܢܬ ܕܐܬܒܛܠ ܢܡܘܣܐ. ܒܪܘܚܐ ܕܝܢ ܠܘܬ ܫܘܪܪܐ ܐܬܐ. ܐܦ ܦܘܠܘܣ
ܕܣܩܘܒܠܝܬܐ ܐܡܪ ܢܬܚܙܐ. ܟܕ ܗܫ ܟܕ ܡܢ ܟܬܒ ܕܒܛܠ ܢܡܘܣܐ ܕܦܘܩܕ̈ܢܐ
ܒܡܠܦܢܘܬܐ. ܟܕ ܗܫ ܕܝܢ ܟܕ ܐܡܪ. ܢܡܘܣܐ ܗܟܝܠ ܡܒܛܠܝܢܢ ܟܕ ܒܗܝܡܢܘܬܐ.

the Theologian[1], and let the words of that man and his thoughts be a law to you, and a fixed ordinance, since they are indeed such to all Christians. When in the homily on the Passover he discussed the meaning[2] of all the rites performed at the old Passover, he also caused the hearer to pass from the letter to the spirit : for, when he came to the staff, and solved the riddle of this, he commanded the man who eats this our Passover in truth to lean upon the staff of faith, using these words : « Stand firmly, with feet strongly planted, being in no point shaken by the adversaries, nor carried away by words of plausibility. These things Christ fulfilled, the subverter of the letter, the fulfiller of the spirit »[3]. If 'the letter killeth, but the spirit giveth life'[4], and Christ is life as it is written, « When Christ our life shall be revealed »[5], how can it be that when the life came that which slew was not abolished? since, if you deny that the law was abolished in the letter, but brought to confirmation in the spirit, Paul also will be seen to say contradictory things, writing in one place that he 'annulled the law of commandments in teachings'[6], and saying in another, « Do we therefore annul the law through faith? For be it. Nay we establish the law »[7], recognising the

1. θεολόγος. — 2. The word θεωρία is here preserved. — 3. Or. XLV, 19, 21. — 4. II Cor., III, 6. — 5. Col., III, 4. — 6. Eph., II, 15. — 7. Rom., III, 31.

ܛܒܐ. ܐܠܐ (ܢܡܘܣܐ ܡܩܕܫܐ)[1]. ܒ ܡܟܣܘܢ ܠܐܚܪܢܐ ܐܝܟ ܡܚܫܐ ܘܩܥܐ
ܘܐܡܪ: ܒܨܘܪ ܕܝܢ: ܒ ܠܗܢܘܢ ܕܓܒܝܢ ܗܘܘ ܕܒܢܡܘܣܐ ܢܚܘܢ ܡܢ ܒܬܪ؛
ܡܫܬܘܕܥܢܘܬܐ ܕܫܪܪܐ ܡܬܕܒܪܢܐ ܡܬܚܫܒ. ܐܬܒܛܠܬܘܢ ܡܢ ܡܫܝܚܐ ܗܢܘܢ
ܕܒܢܡܘܣܐ ܡܙܕܕܩܝܢ ܐܢܬܘܢ. ܡܢ ܛܝܒܘܬܐ ܢܦܠܬܘܢ܀ ܡܢ ܗܠܝܢ ܓܝܪ ܠܐ
ܡܬܩܒܠܢܘܬܐ ܐܝܬܝܗ. ܕܗܘ ܒ ܗܘ ܡܕܡ ܕܐܬܒܛܠ[ܬ ܢ]ܐܡܪ: ܘܦܪܣܝܐܝܬ
ܢܘܕ[ܐ] ܕܐܬܩܝܡܬ: ܘܕܢܬܕܡܪ ܒܗ ܐܝܟ ܕܒܟܐܢܬܐ ܘܛܒܬܐ: ܠܗܢܘܢ ܕܝܢ
ܕܒܗ̇ ܡܙܕܕ[ܩܝܢ ܢ]ܦܠܘ. ܘܕܢܐܡܪ ܕܡܢ ܛܝܒܘܬܐ ܕܒܡܫܝܚܐ [ܢܦ]ܠܘ ܢܥܢܐ. ܡܣܬܒܪܐ
ܓܝܪ ܒܡܕܡ ܡܕܡ. ܕܠܐܘܚܕܢܐ ܕܡܠܬܐ ܗܕܐ ܕܐܝܟ [ܗܘܐ ܢܥ]ܒܪ ܡܢ ܦܘܠܓܐ. ܐܢ ܒܡܠܘܗܝ
[ܢܚܘܪ ܕ]ܓܪܝܓܘܪܝܘܣ ܗܘ ܬܐܘܠܘܓܘܣ ܡܚܦܛܝܢ. ܡܫܝܚܐ ܓܝܪ ܐܡܪܗ ܣܬܘܪܗ
ܕܟܬ[ܒܬܐ] ܡܫܡܠܝܢܗ ܕܝܢ ܕܪܘܚܐ. ܢܩܦ ܗܟܝܠ [ܠ]ܢܡܘܣܐ. ܒܗ̇ ܕܐܫܬܡܠܝ.
ܢܒܣܐ ܠܗ ܕܝܢ: ܢܬܪܗܛ ܠܡܥܩܪܘܗܝ ܒܪܓܠܐ ܡܩܠܩܠܬܐ ܗܝ ܕܡܠܬܐ. ܒܗ̇
ܕܐܬܒܛܠ. ܒ ܒܬܪܝܨܘܬܐ ܘܡܢܗ ܢܛܘܪܘܬܗ ܓܘܫܡܢܝܬܐ ܡܫܝܛܝܢ. ܐܠܐ ܐܡܪ
(ܐܢܬ)[2] ܐܠܐ ܗܘ ܩ[ܕ]ܝܫܐ ܕܐܬܒܛܠ ܟܬܒܐ ܐܡܪ. ܐܢܬ ܕܝܢ. ܕܗܘ ܢܡܘܣܐ. ܒܗ̇
ܕܐܡܪܬ. ܕܦܘܠܘܣ ܣܬܘܪܗ ܕܢܡܘܣܐ ܐܝܬܘܗܝ. ܠܡܬܪܐܝܬ..... ܐܢܬ: ܡܢ ܗܠܝܢ

1. Ms. om. — 2. Ms. om.

commandment as 'holy and just and good'[1], and in another sorrowfully crying to those who chose after recognition of the truth to live by the law, « Ye who are justified in the law have been annulled from Christ, ye have fallen from grace »[2]. It is a thing impossible that of the same object he should say that it has been annulled and openly confess that it has been established, and that he should admire it as just and good, while he rejects those who are justified in this and asserts that they have fallen from the grace that is in Christ. For it seems to some extent likely that we [shall remove] the enigma ..... from doubt if we look carefully at the words of Gregory the Theologian[3]; for he called Christ 'the subverter of the letter, but the fulfiller of the spirit'. Let us therefore cleave to the law inasmuch as it has been fulfilled, but let us neglect it, let us make haste to eradicate it with the swift foot of the word inasmuch as it has been abolished, rightly treating its bodily observances with contempt. Nay, you say, but that holy man says that the letter was abolished, while you say the law, inasmuch as you said that Paul is a subverter of the law. Rather ..... from what we have said you have the certain truth which

1. Rom., VII, 12. — 2. Gal., V, 4. — 3. θεολόγος.

ܕܐܡܪܢ ܠܟ. ܐܝܬ ܠܗ ܥܘܕ ܕܡܣܝܡ ܕܢܦܠ. ܟܕ ܓܝܪ ܦܘܠܘܣ ܐܡܪ: ܕܐܬܒܛܠܬ ܢܡܘܣܐ ܕܦܘܩܕܢܐ. ܐܡܪܝܢ[ܢ] ܕܐܝܟ ܟܬܒܐ ܐܡܪ ܕܐܬܒܛܠܬ. ܟܕ ܡܬܬܟܝܠܝܢ ܠܒܢܝ̈ ܡܠܐ ܕܓܪܝܓܘܪܝܘܣ. ܘܠܐ ܡܕܡ ܡܟܠܐ ܐܝܬ ܕܠܐ ܐܦ ܠܝ. ܕܠܟܬܒܐ ܢܡܘܣܐ ܐܩܪܝܘܗܝ ܒܟܬܒܐ. ܒܪܡ ܐܠܐ ܐܢ ܚܕ ܡܢ ܐܒܗ̈ܬܐ ܡܫܬܥܐ ܨܒܐ ܐܢܬ ܕܬܫܡܥ ܕܐܬܒܛܠ ܢܡܘܣܐ: ܟܕ ܘܠܐ ܗܘܐ ܕܟܬܒܐ ܢܐܡܪ. ܡܬܛܝܒܝܢܢ ܐܦ ܠܗܕܐ ܢܣܝܡ ܡܛܝܒܐܝܬ܀

LXXXIV ܕܝܠܗ ܕܗ ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܥܣܪܝܢ ܕܡܐܡܪܐ ܕܬܡܝܢܝܐ
E 30 r° b. ܕܗܠܝܢ ܕܒܐܦܝܣܩܘܦܘܬܐ. ܕܐܬܟܬܒܬ ܠܘܬ ܕܝܪܝܐ
ܕܒܝܬ ܡܪܝ ܐܝܣܚܩ܀

ܠܛܢܦܘܬܐ ܕܝܢ ܕܚܘܒܐ ܡܛܠ ܕܐܦ ܗܕܐ ܫܐܠܬܘܢ. ܕܢܝܐܝܠ ܦܡ ܢܒܝܐ
30 v° a. ܒܫܘܠܡܗ ܕܚܙܘܐ ܕܥܣܪܐ. ܟܕ ܒܗܠܝܢ ܡܠܐ ܐܡܪ ܗܟܢܐ. ܘܒܦܠܓܗ* ܕܫܒܘܥܐ ܢܬܒܛܠ ܕܒܚܐ ܘܢܘܩܝܐ. ܘܥܡ ܗܠܝܢ ܥܠ ܗܝܟܠܐ ܛܢܦܘܬܐ ܕܚܘܒܐ. ܗܘܐ ܕܝܢ ܥܘܗܕܢܗ ܐܦ ܒܐܘܢܓܠܝܘܢ.[1] ܘܝܘܚܢܢ ܦܡ[2] ܩܕܝܫܐ ܘܛܒܢܐ ܥܘܗܕܢܐ: ܗܘ ܕܨܒܬܗ

1. Ms. om. stop. — 2. Ms. ܦܡ.

was before likely. When Paul says that the law of commandments was annulled, we say that he means that according to the letter it was annulled, trusting to the words of Gregory; and there is therefore nothing that prevents me also from calling the letter the law. However[1], if you desire to hear one of the fathers saying that the law was abolished when he should have said the letter, we will readily produce this citation also for you.

LXXXIV. — Of the same from the 20th letter of the 8th book of those written during episcopacy, which was addressed to the monks of the house of Mar Isaac[2].

513-8. But the 'abomination of desolation' (for you asked this also as well) Daniel the prophet mentions at the end of the 10th vision, saying thus : « And in the middle of the week the sacrifice and the libation shall be taken away, and together with these things upon the temple shall be the abomination of desolation »[3]; and a mention of it was made also in the gospels[4]. And John the holy and of renowned memory, who adorned the throne[5] of

1. ܒܪܡ ܐܠܐ here represents πλὴν ἀλλά. — 2. S. L., I, 29, V, 20. C. B. M., p. 691. — 3. Dan., IX, 27. — 4. Matth., XXIV, 15; Mark, XIII, 14. — 5. θρόνος.

ܕܥܕܬܐ[1] ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܒܗܘ ܙܒܢܐ ܐܡܪ: ܛܢܦܘܬܐ ܕܚܘܒܠܐ ܐܡܪ ܕܐܝܬܘܗܝ.
ܨܠܡܐ ܗܘ ܕܐܩܝܡ ܐܕܪܝܢܘܣ ܡܠܟܐ ܕܪ̈ܗܘܡܝܐ[2] ܓܘ ܗܝܟܠܐ. ܟܕ ܫܪܐ ܥܠ
ܐܘܪܫܠܡ. ܥܝܕܐ ܓܝܪ ܐܝܬ ܠܗ ܠܟܬܒܐ: ܕܛܢܦܘܬܐ ܢܐܡܪ ܕܐܝܬܘܗܝ. ܠܕ̈ܡܘܬܐ ܗܠܝܢ
ܕܥܒ̈ܝܕܢ ܒܐܝ̈ܕܝܐ. ܘܠܨ̈ܠܡܐ ܕܓܠܝܦܝܢ ܕܫܐ̈ܕܐ ܕܚܢ̈ܦܐ. ܐܝܟܢܐ ܕܡܢܫܐ ܒܬܫܒܘܚܬܐ
ܐܡܪ. ܕܐܩܝܡ ܛܢܦ̈ܘܬܐ ܘܐܣܓܝ ܛܘܫ̈ܝܐ. ܡܛܠ ܕܝܬܝܪ ܗܘ ܠܢ ܕܢܐܡܪ ܕܛܢܦܘܬܐ
ܕܚܘܒܠܐ ܐܢܛܝܟܪܝܣܛܘܣ ܐܝܬܘܗܝ. ܡܛܠ ܕܠܐ ܡܫܟܚܝܢ ܚܢܢ ܟܠ̈ܗܝܢ ܡ̈ܠܐ ܐܝܠܝܢ ܕܣܝܡܢ
ܒܐܘܢܓܠܝܘܢ. ܒܗ ܒܗܝ ܕܘܟܬܐ. ܢܦܫܩ ܐܝܟ ܡܥܒܕܢܘܬܐ ܕܬܫܥܝܬܐ
ܕܟܬܒܐ. ܡܛܠܗ ܗܘ * ܓܝܪ ܘܫܠܝܚܐ ܟܕ ܟܬܒ ܠܬܣܠܘܢܝܩܝ̈ܐ ܗܟܢܐ ܐܡܪ ܗܘܐ. 30 v° b.
ܐܝܟܢܐ ܕܢܬܓܠܐ ܓܒܪܐ ܕܚܛܝܬܐ ܒܪܗ ܕܐܒܕܢܐ. ܗܘ ܕܣܩܘܒܠܐ ܗܘ ܘܡܬܥܠܐ ܥܠ
ܟܠ ܕܡܬܐܡܪ ܐܠܗܐ ܐܘ ܕܚܝܠܐ. ܐܝܟܢܐ ܕܒܗܝܟܠܐ ܕܐܠܗܐ ܢܬܒ. ܟܕ ܡܚܘܐ ܢܦܫܗ
ܕܐܝܬܘܗܝ ܐܠܗܐ. ܕܡܬܩܪܐ ܓܝܪ ܩܕܝܫܬܐ ܗܝܟܠܐ ܗܘ ܕܒܐܘܪܫܠܡ[3] ܡܫܟܚܐ. ܟܝܢ
ܓܝܪ[4] ܠܡ̈ܠܐ ܕܐܘܢܓܠܝܘܢ ܡܫܟܚܐ ܗܝ ܘܐܢܫ ܕܒܬܫܥܝܬܐ ܢܣܒܝܗܝܢ: ܐܝܟ ܗܘ
ܕܡܛܠ ܚܘܒܠܐ ܘܚܘܪܒܐ ܕܐܘܪܫܠܡ ܐܡܪܝܢ. ܘܐܝܟ ܕܒܬܘܠܡܐ ܡܛܠ ܚܘܒܠܐ

1. Ms. ܥܕܬܐ. — 2. Ms. ܪܗܘܡܝܐ. — 3. Ms. ܕܒܐܘܪܫܠܡ. — 4. Here follows an erasure.

the church of Constantinople at that time, said[1] that the abomination of desolation is the image which Hadrian, king of the Romans, set up within the temple, when he encamped against Jerusalem[2] : for it is the habit of Scripture to say that likenesses made with hands, and the graven statues of the demon-worship of the heathen, are an abomination, as Manasseh says in the song that he set up abominations and multiplied pollutions[3]. For it is better for us to say that the abomination of desolation is Antichrist; since it is impossible for us to interpret all the expressions contained in the gospel in the same passage like a record of Scripture[4] history. Of him the apostle also in writing to the Thessalonians said, « In order that the man of sin may be revealed, the son of perdition, who is opposed to and exalteth himself against everyone that is called God or is an object of worship, so that he sits in the temple of God, declaring himself to be God »[5] : for the temple at Jerusalem is termed a 'holy place'. For it is possible for the same words of the gospel to be taken both in a historical sense as referring to the desolation and devastation of Jerusalem, and in a sublime sense to the complete

1. This passage to 'Jerusalem' (l. 16) is published in Greek with the heading Σεβήρου in *S. V. N. C.*, I, II, 213. Gr. φάμεν. — 2. Jo. Chrys., *Adv. Jud.*, V, 10, 11 (ed. Par. 2ª, I, 788). — 3. Or. Man., 10. — 4. Or 'literal'. Gr. κατὰ τὴν τῆς ἱστ. ἀπόδοσιν. — 5. II Thess., II, 4.

ܚܘܪܒܐ ܘܫܘܠܡܗ ܕܥܠܡܐ. ܡܛܠ ܫܘܪܪܐ ܕܝܢ ܕܝܠܟܘܢ ܡܢ ܐܠܨܝܐ ܐܬܚܫܒܬ
ܠܢ ܕܐܡܬܠ. ܕܐܦ ܡ̈ܠܐ ܕܦܘܫܩܐ ܕܗܘ ܕܐܬܕܟܪܢ. ܓܒܪܐ ܩܕܝܫܐ ܝܘܚܢܢ. ܘܗܠܝܢ
ܕܐܝܬܝܗܝܢ ܗܠܝܢ. ܨܠܡܐ ܕܝܢ. ܗܘ ܒܙܒܢܐ ܕܗܘ ܕܐܬܐ ܗܘ ܐܦ ܐܚܪܒ
31 r a. ܕܐܬܠܝܗܘܢ. ܗܘ ܕܐܦ ܠܡܕܝܢܬܐ ܐܚܪܒ ܘܩܝܡܗ ܕܨܠܡܐ ܐܣܩܗ. ܡܛܠ ܗܕܐ
ܘܫܚܠܐ[1] ܩܪܐ ܗܘܐ ܠܗ܀

LXXXV L. 531 a. ܬܘܒ ܕܝܠܗ ܕܩܕܝܫܐ ܣܘܝܪܐ ܡܢ ܐܓܪܬܐ ܕܥܣܪܝܢ
ܘܫܒܥ ܕܡܐܡܪܐ ܕܬܪ̈ܝܢ ܕܡܢ ܒܬܪ ܓܠܘܬܐ ܕܐܬܟܬܒܬ
ܠܘܬ ܣܪܓܝܣ ܩܘܡܣ ܘܐܪܟܝܐܛܪܘܣ܀

ܫܐܠܬ ܓܝܪ ܕܡܛܠ ܡܢܐ ܡܪܢ ܘܐܠܗܢ ܝܫܘܥ ܡܫܝܚܐ. ܠܦܛܪܘܣ ܫܩܠ
ܘܠܒ̈ܢܝ ܙܒܕܝ. ܠܝܥܩܘܒ ܕܝܢ ܘܠܝܘܚܢܢ. ܠܒܪ ܡܢ ܫܠܝ̈ܚܐ ܘܠܬܠܡܝ̈ܕܐ
53 r° b. ܐܚܪ̈ܢܐ. ܘܗܕܐ ܟܕ ܐܩܝܡ ܠܒܪܬܗ ܕܪܝܫ ܟܢܘܫܬܐ ܕܡܝܬܐ ܗܘܬ.
ܘܬܘܒ ܟܕ ܐܣܩ ܐܢܘܢ ܥܡܗ ܠܛܘܪܐ. ܘܐܝܟ ܕܐܡܪܐ ܟܬܒܐ ܕܐܘܢܓܠܝܘܢ

1. Ms. ܕܫܚܠܐ.

desolation and end of the world. But for your assurance I have thought it to be necessary for us to cite also the words of the interpretation of the man whom we have mentioned, the holy John, which are these : « But he said that the image of him who came at that time, who also devastated the city, and set up the image within the temple, is an abomination; wherefore also he called it a desolation »[1].

LXXXV. — Of the same holy Severus from the 27[th] letter of the 2[nd] book of those written after banishment, which was addressed to Sergius the count and *archiatros*[2].

519-38. You ask why our Lord and God Jesus Christ took Peter and the sons of Zebedee, James that is and John, apart from the other apostles and disciples, and this when he raised the daughter of the president of the synagogue who was dead, and again when he took them up with him into the mountain, and as the text of the gospel says 'was transfigured before them, and his face

1. Jo. Chrys., *op. cit.*, x, 10 (ed. Par. 2, I, 788). The text differs widely. 2. Perh. the physician of ep. 31.

ܐܫܬܠܚ ܠܥܝܢܝܗܘܢ. ܘܐܢܗܪ ܦܪܨܘܦܗ ܐܝܟ ܫܡܫܐ. ܢܚܬܘܗܝ ܕܝܢ ܗܘܘ ܚܘܪܐ
ܐܝܟ ܢܘܗܪܐ. ܡܣܬܒܪܐ ܠܝ ܗܟܝܠ. ܕܠܗܠܝܢ ܡܢ ܫܪܟܐ ܐܝܩܪܐ ܕܒܐܝܟ ܗܠܝܢ
ܡܝܩܪ ܠܗܘܢ. ܡܛܠ ܕܗܘܢܐ ܕܝܚܝܕܐܝܬ ܝܬܝܪܐܝܬ ܚܪܝܦܐ ܐܝܬ ܗܘܐ ܠܗܘܢ.
ܘܕܥܡ ܪܘܡܪܡܐ ܕܐܠܗܘܬܐ ܡܬܥܠܝܐ[1]. ܕܗܘ ܕܡܬܡܟܟ ܗܘܐ ܠܗ ܒܨܒܝܢܗ ܡܛܠܢ.
ܘܕܐܬܡܟܟ ܠܡܬܒܣܪܘ. ܘܩܘܝ ܒܗ ܒܗܘ ܟܠܗ[2]. ܘܠܐ ܫܒܩ ܡܢ ܫܘܒܚܗ ܗܘ ܕܠܥܠ
ܡܢ ܟܠ ܘܪܘܡܪܡܗ ܐܠܗܝܐ. ܦܛܪܘܤ ܓܝܪ ܟܕ ܐܘܕܝ ܒܗ ܘܐܡܪ ܕܐܢܬ ܗܘ ܡܫܝܚܐ
ܒܪܗ ܕܐܠܗܐ ܚܝܐ. ܫܡܥ ܦܫܝܛܐܝܬ: ܛܘܒܝܟ ܫܡܥܘܢ ܒܪ ܝܘܢܐ: ܕܒܣܪܐ ܘܕܡܐ ܠܐ
ܓܠܐ ܠܟ ܐܠܐ ܐܒܝ ܕܒܫܡܝܐ. ܝܥܩܘܒ ܕܝܢ ܘܝܘܚܢܢ ܐܝܟܢܐ ܕܡܪܩܘܤ ܐܘܢܓܠܣܛܐ
ܐܫܬܥܝ: ܟܕ ܐܚܐ ܒܪܘܚ ܝܬܝܪ ܡܢ ܕܒܦܓܪ ܐܝܬܝܗܘܢ * ܗܘܘ. ܒܢܝ ܪܓܫ ܗܘ 53 v° a.
ܕܐܬܐܡܪ ܒܢܝ ܪܥܡܐ ܡܢ ܦܪܘܩܢ ܡܫܬܡܗܝܢ ܗܘܘ. ܡܛܠ ܗܕܐ ܠܟܘܢܝܐ ܕܐܝܟ
ܗܢܐ ܐܫܬܘܝܘ. ܡܛܠ ܕܗܘ ܕܐܟܪܙ[3] ܘܪܡܐܝܬ ܠܡܬܩܠܠܐ ܗܘ ܐܠܗܝܐ ܕܡܢ ܫܡܝܐ.
ܘܠܡܘܕܥܢܘܬܐ ܕܢܘܪܐ ܗܘ ܕܡܢ ܠܘܬ ܢܣܒܐ[1] ܐܝܟ ܕܒܫܪܪܐ. ܗܘ ܕܐܡܪ ܕܒܪܫܝܬ
ܐܝܬܘܗܝ ܗܘܐ ܡܠܬܐ. ܘܗܘ ܡܠܬܐ ܐܝܬܘܗܝ ܗܘܐ ܠܘܬ ܐܠܗܐ. ܘܐܠܗܐ[4] ܐܝܬܘܗܝ

1. Ms. ܡܬܥܠܝ. — 2. Ms. ܘܩܘܝ. — 3. Ms. ܕܐܟܪܙ. — 4. In smaller letters in an erasure.

shone like the sun, and his raiment became bright like the light'[1]. My opinion is that he shows them such honours beyond the others because they had a more specially acute mind, and one that rose with the height of the Godhead of him who voluntarily humbled himself for us and ⌜condescended to become incarnate and remained in the same and did not leave his most exalted glory and his divine height[2]. For Peter after he had confessed him and said, « Thou art the Christ the Son of the living God », heard the plain words, « Blessed art thou, Simon Bar Jona, for flesh and blood revealed it not to thee but my Father which is in heaven »[3]. And James and John, as Mark the Evangelist related, being brothers in the spirit more than in the body, were named by our Saviour *Bnai ragsh*, that is 'sons of thunder'[4]. The reason for which they merited such an appellation was that ⌜he who proclaimed, « In the beginning was the Word, and the Word was with God, and the Word was God »[5], loudly thundered the divine utterance from heaven

1. Matth., XVII, 2. What follows to 'appellation' (p. 312, l. 5) is published in Greek in Mai, *Class. Auct.*, X, 453 under the heading Σ. εἰς τὸ κατὰ Λουκᾶν. — 2. Gr. ἐν ταυτότητι μείναντος τῆς ὑπερτάτης δόξης τε κ. λαμπρότητος. — 3. Matth., XVI, 16, 17. In the Greek the citations are paraphrased. — 4. Mark, III, 17. — 5. John, I, 1.

ܗܘܐ ܕܗܘ ܡܢܚܬܬܐ܀ ܘܠܡܬܒܩܝܢܘܬܐ ܕܟܠܗܘܢ ܥܡܡܐ ܡܛܠ ܬܕܡܘܪܬܐ ܐܙܝܥ. ܘܥܩܪ
ܠܡܚܫܒܬܐ ܕܓܠܬܐ ܘܐ̈ܢܫܝܬܐ ܕܪܚܫܐ ܥܠ ܐܪܥܐ: ܡܢ ܫܪ̈ܫܝܗ ܐܝܟ ܐܢܫ ܕܢܐܡܪ
ܘܡܫܬܐܣܝܢܗ ܥܩܪ. ܓܠܝܐ ܓܝܪ ܕܐܦ ܝܥܩܘܒ ܒܗ ܒܛܝܒܘܬܐ ܕܐܚܘܗܝ ܥܬܝܪ
ܗܘܐ. ܐܝܟ ܣܗܕܘܬܗ ܠܐ ܕܓܠܬܐ ܕܗܘ ܕܝܩܪ ܐܢܘܢ ܒܫܡܐ ܚܕ ܓܘܢܝܐ. ܐܢܫܝܢ
ܕܝܢ ܐܡܪܘ ܕܥܠܬܐ ܗܕܐ ܡܝܩܪܝܢ ܗܘܘ ܗܠܝܢ ܬܠܬܐ: ܝܬܝܪ ܡܢ ܫܪܟܐ ܕܬܠܡ̈ܝܕܐ
53 v° b. ܕܫܪܟܐ. ܡܛܠ ܗܝ ܕܡܚܒܝܢ ܗܘܘ[1] ܡܝܬܪܐܝܬ ܠܝܫܘܥ: ܘܒܗ ܒܕܡܘܬܐ ܐܦ
ܗܘ ܡܚܒ ܗܘܐ ܠܗܘܢ܀ ܡܛܠ ܡܝܬܪ̈ܬܐ ܗܠܝܢ ܕܐܝܬ ܗܘܝ ܒܗܘܢ. ܐܝܟ ܕܐܦ
ܚܟܝܡܐ ܛܒ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܒܡܐܡܪܐ ܕܫܬܝܢ ܘܫܬܐ
ܕܦܘܫܩܐ ܕܐܘܢܓܠܝܘܢ ܕܡܬܝ ܐܡܪ. ܟܕ ܗܟܢܐ ܦܫܩܗ ܠܡܠܬܐ ܕܥܠܝܗܘܢ. ܡܛܠ
ܡܢܐ ܠܗܠܝܢ ܢܣܒ. ܡܛܠ ܕܗܠܝܢ ܡܝܬܪܝܢ[2] ܡܢ ܗܠܝܢ[3] ܐܚܪ̈ܢܐ ܗܘܘ.
ܘܦܛܪܘܣ ܡܢ ܗܝ ܕܛܒ ܡܚܒ ܗܘܐ ܠܗ ܡܚܘܐ ܗܘܐ ܠܗ ܠܝܬܝܪܘܬܐ.
ܘܝܘܚܢܢ ܕܝܢ ܡܢ ܗܝ ܕܛܒ ܡܬܚܒܒ ܗܘܐ. ܝܥܩܘܒ ܕܝܢ ܡܢ ܦܘܢܝ ܦܬܓܡܐ
ܗܘ ܕܦܢܝ ܟܕ ܐܡܪ. ܕܡܫܟܚܝܢܢ ܕܢܫܬܐ ܟܣܐ. ܘܠܐ ܕܝܢ ܡܢ ܦܘܢܝ ܦܬܓܡܐ
ܒܠܚܘܕ܀ ܐܠܐ ܘܡܢ ܣܘܥܪ̈ܢܐ ܐܚܪ̈ܢܐ ܒܗܘܢ ܘܡܢ ܗܝ ܕܫܡܠܝ ܗܠܝܢ ܕܐܡܪ.

1. Ms. with stop following. — 2. Ms. ܕܡܝܬܪܝܢ. — 3. Ms. ܗܢܘܢ.

and the gift of the Spirit that in truth came down thence, and stirred the attention of all nations by reason of the wonder, and tore up from its roots and as one might say from its foundations every false and human opinion that creeps upon the earth[1]. For it is manifest that James also was rich in the same grace as his brother, according to the unerring testimony of him who honoured them by one comman appellation. But some have said that the reason for which those three were peculiarly honoured beyond the rest of the disciples was that they specially loved Jesus, and in the same way he also too loved them, because of the virtues that were in them, as the very wise John bishop of Constantinople also said in the 56[th] homily of the Commentary on the Gospel of Matthew, where he thus interpreted the words concerning them : « Why did he take these? Because these excelled the others. And Peter showed the superiority by the fact that he loved him much, and John by the fact that he was much loved, and James by the answer which he returned saying, 'We can drink the cup', and not by the answer only, but also by other actions, among them the fact that he carried out what he said. For he was so troublesome and burdensome to the Jews that Herod

1. Gr. μεγαλοφρώνως βροντῆσαι τὴν θεολογίαν ἐκείνην τὴν ἐξ οὐρανοῦ κ. τῆς ἐκεῖθεν ἐπιπνοίας κατενεχθεῖσαν, τὸ ἐν ἀρχῇ ἦν ὁ Λ. κ. τὰ ἑξῆς.

ܗܕܐ ܓܝܪ ܐܬܚܫܒ ܗܘܐ ܡܘܗܒܬܐ ܘܡܩܪܒܬܐ ܠܝܗܘܕܝܐ: ܐܡܬܝ ܕܢܩܛܠܝܘܗܝ ܗܘܐ ܐܡܪܐ
ܙܕܐ ܩܢܝܢ ܕܡܥܝܢ ܠܡܘܩܕܡܐ. ܠܝ ܗܘ ܕܠܗܘܢ ܢܣܬܟܠ. ܗܝ ܕܝܢ ܕܐܡܪ ܡܪܢ
ܠܬܠܡܝܕܘܗܝ: ܕܠܐ ܬܫܐܠܘܢ * ܫܠܡܐ ܕܐܢܫ ܒܐܘܪܚܐ. ܦܫܝܩܐ ܕܟܝܐ ܕܕܝܠܗ 54 r° a.
ܕܗܠܝܢ ܕܡܫܬܐܠܝܢ ܒܫܠܡܐ ܠܟܬܒܐ ܦܫܝܩܝܢ. ܫܠܡܐ ܫܠܡܐ ܓܝܪ. ܠܗܘ ܡܫܬܘܕܥܐ
ܠܡܫܡܫܢܐ ܕܫܠܡܐ ܫܦܝܪ ܘܠܡܠܦܢܐ ܕܝܘܠܦܢܐ ܡܟܝܟܐ. ܐܠܐ ܠܐ ܡܨܝܐ ܕܠܗ
ܠܦܘܩܕܢܐ ܐܝܟ ܗܕܐ ܕܐܬܪܥܝܬܐ ܗܕܐ ܢܣܒ. ܡܬܚܙܐ ܓܝܪ ܒܗܕܐ ܕܕܠܡܦܠܓ
ܕܢܦܫܗ ܐܠܘܗܝ ܗܘ ܦܪܘܩܢ. ܘܒܦܘܩܕܢܐ ܕܠܐ ܫܠܡܝܢ ܠܚܕܕܐ ܡܬܚܫܚ. ܟܬܒ
ܓܝܪ ܡܛܠ ܡܬܝ ܕܐܡܪ ܠܬܠܡܝܕܐ. ܘܐܢ ܗܘ ܕܫܐܠܝܢ ܐܢܬܘܢ ܫܠܡܐ
ܕܪܚܡܝܟܘܢ ܒܠܚܘܕ: ܡܢܐ ܝܬܝܪܐ ܥܒܕܝܢ ܐܢܬܘܢ. ܠܐ ܗܘܐ ܐܦ ܡܟܣܐ ܠܗ̇ ܠܗܕܐ
ܥܒܕܝܢ.[1] ܗܘ ܗܟܝܠ ܕܠܗ ܒܠܚܘܕ ܕܪܚܡܝܢ ܐܠܐ ܐܦ ܠܣܢܐܐ: ܐܠܐ ܘܒܥܠܕܒܒܐ
ܦܩܕ ܕܢܫܐܠ ܫܠܡܐ. ܐܝܟܢܐ ܟܠܐ ܕܢܫܐܠ ܫܠܡܐ ܕܗܠܝܢ[2] ܕܦܓܥܝܢ ܒܢ ܒܐܘܪܚܐ ܠܐ
ܢܫܐܠ ܫܠܡܐ. ܡܟܝܠ ܗܟܝܠ ܓܠܐ ܗܝ ܕܠܘܬ ܣܘܟܠܐ ܐܚܪܢܐ ܢܚܝܪ ܢܦܢܐ
ܕܦܘܩܕܢܐ. ܥܝܕܐ ܓܝܪ ܐܝܬ ܠܒܢܝܢܫܐ * ܕܠܝܕܥܝܗܘܢ ܕܪܚܝܩܝܢ ܡܢܗܘܢ. ܘܙܒܢܐ 54 r° b.
ܣܓܝܐܐ ܐܝܬ ܠܗܘܢ ܕܠܐ ܚܙܘ ܐܢܘܢ. ܕܢܣܥܪܘܢ ܐܢܘܢ. ܘܡܢ ܥܠܬܐ ܕܐܘܪܚܐ ܠܗܕܐ
ܠܗܕܐ ܥܒܕܝܢ. ܠܗܝ ܕܫܠܡܐ ܕܗܠܝܢ ܢܫܐܠܘܢ. ܐܡܬܝ ܕܐܝܟܢ ܠܗܘܢ ܡܬܚܙܐ

1. Ms. with point ·.. — 2. Ms. ܕܗܠܝܢ.

thought this would be a great present to give to the Jews if he put him to death »[1]. The words used by our Lord to his disciples, « Greet no man by the way »[2] naturally cause perplexity among those who read the divine Scriptures superficially : for greeting more especially becomes ministers of peace and teachers of a humble disposition. But it is not possible for us to take the actual injunction as bearing this meaning; for our Saviour is thereby shown to contradict himself and to be making use of injunctions which do not agree with one another; for Matthew wrote of him that he said to his disciples, « And, if ye greet your friends only, what special thing do ye? Do not the tax-gatherers also the same? »[3]. How then can he who enjoins us to greet not only those who are friends but also enemies prohibit us from greeting those who meet us on the way? Accordingly therefore it is manifest that we must direct the purport of the injunction to another meaning. It is the habit of men to visit their acquaintances who live at a distance from them, and whom they have not seen for a long time, making this the occasion

1. *In Matth.* Hom. LVI, 1 (ed. Par. 2ª, VII, 637). — 2. Luke, x, 5. — 3. Matth., v, 47.

[illegible]

54 v a.

of a journey, the greeting of those persons, as Luke wrote of Mary the God-bearer that the reason for which she went to the hill-country was to greet Elizabeth, saying thus : « And Mary arose in the same days, and went to the hill-country in haste, to a city of Judah, and entered the house of Zacharias, and greeted Elizabeth »[1]. Since therefore our Lord and God wished his disciples to be unencumbered and self-reliant, and that they should be very zealous for the preaching-journey, he prohibited such greeting, when they were setting out on the apostolic and divine journey, lest they should give up the zeal for the journey set before them and enter upon the journey that is called vain, which leads aside to another path. For he wished the divine service of the gospel-message and of the saving preaching to be honoured before fitting human affection and the love that creeps upon the earth. And the approved Cyril also bishop of Alexandria wrote in agreement with these things in precise words and at length, in the 62nd homily of the Commentary on the Gospel of Luke : « Again how could it not be incumbent on men who were to enlighten those that were in darkness and to bring

1. Luke, I, 39, 40.

ܡܢ ܛܒ ܦܐܝܐ ܗܘ ܗܘܡܠܐ ܠܡܬܪܥܝܢܐ[1]: ܕܟܡ ܠܛܟܣܐ ܐܣܬܝܪܬܐ ܘܗܦ ܕܢܦܩܘܢ
ܠܡܬܪܥܘܢ. ܘܢܫܐܠܘܢ ܫܠܡܐ ܠܗܘܐ ܐܦܠܐ ܠܗܘܢ. ܟܕ ܝܘܡ ܝܘܡܐ[2] ܗܘܐ. ܕܠܘ
ܡܢ ܟܠ ܦܪܘܣ ܠܐ ܡܬܩܪܒܝܢ ܐܠܝܗܘܢ ܗܘܘ ܗܠܝܢ ܕܦܓܥܝܢ[3] ܗܘܘ ܒܗܘܢ. ܐܠܐ
ܘܐܢܫܝܢ ܡܢ ܗܢܘܢ ܕܫܘܬܦܝܢ ܒܬܪܥܝܬܐ. ܐܘ ܡܢ[4] ܗܢܘܢ ܕܗܐ ܡܢ ܟܕܘ ܐܬܢܗܪܘ. ܕܡܛܠ 54 v° b.
ܗܘܐ ܐܠܨܐ ܗܘܬ ܕܡܠܬܐ ܕܚܘܒܐ ܢܬܠܘܢ[5] ܠܗܘܢ. ܐܡܪ ܐܢܐ ܕܝܢ ܠܡܠܬܐ ܕܫܠܡ. ܡܢܐ
ܗܟܝܠ ܐܦ. ܘܡܛܠ ܗܕܐ ܡܫܝܚܐ. ܠܘ ܕܢܗܘܘܢ ܣܢܝܐܝ ܒܢܝ̈ܢܫܐ ܦܩܕ. ܘܠܐ ܕܢܝܩܪ
ܠܠܐ ܫܐܠܬ ܫܠܡܐ ܦܩܕ[6]. ܡܫܬܐܠܬܐ ܕܝܢ ܕܡܢ ܗܘ[7] ܡܠܦ ܕܢܫܬܐܠܘܢ. ܠܐ
ܐܠܝܨ ܠܢ ܡܢ ܣܘܟܠܐ[8] ܕܢܣܬܟܠ. ܕܟܕ ܡܬܟܪܟܝܢ ܠܡܕܝܢ̈ܬܐ ܘܩܘܪ̈ܝܬܐ
ܬܡܢ ܘܟܦܪ̈ܐ: ܡܬܠܘܠܝܢ ܕܒܟܠ ܕܘܟ ܡܛܠ ܡܩ̈ܠܦܢܐ ܐܠܗ̈ܝܐ ܟܕ ܪܡܝܢ ܠܗܘܢ
ܠܐܪ̈ܙܐ. ܨܒܝܢ ܗܘܘ ܗܝܕܝܢ ܕܠܗ ܕܠܐ ܡܬܦܢܝܢܘܬܐ ܠܗܕܐ ܢܥܒܕܘܢ. ܐܠܐ ܐܝܟ ܕܠܡܐܡܪ
ܒܫܠܝܘܬܐ ܟܕ ܡܬܦܢܝܢ ܡܢ ܐܘܪܚܐ. ܘܒܦܘܢܝ̈ܐ ܡܕܡ ܡܫܬܡܫܝܢ. ܡܛܠ
ܕܨܒܐ ܗܘܐ ܚܕ ܟܐܡܬ[9] ܕܢܚܙܐ ܕܝܕܥ ܠܗ ܓܒܪܐ ܘܠܢܫܝܒܘܗܝ. ܘܠܗܘܢ ܠܒܝܬܐ ܗܘ

1. Ms. sing. — 2. ܗ in erasure. — 3. In erasure. — 4. Ms. ܡܢ̈. — 5. Ms. ܠܠ. — 6. In smaller letters in erasure. — 7. Ms. ܗܘ. — 8. Ms. ܘܣܘܟܠܐ. — 9. Ms. ܟܐܡܬ.

them to the knowledge of the truth above all others to adopt a gentle demeanour and great affability, and not roughly shun intercourse with them, so as to refuse even to greet them? though it indeed becomes saints together with other good qualities to have that also of approaching people in a proper way and giving greeting. For perhaps it would happen that those who met them were not under all circumstances unbelievers, but also some of those who shared their opinions, or of those who had been already enlightened, so that for this reason it was necessary to give them a message of love, I mean the word 'Hail!'. What therefore? And for this reason Christ does not give the injunction in order that they may be misanthropes, nor does he give it in order to show honour to[1] a refusal to offer greeting, but rather he teaches them to avoid such refusal. It is not unreasonable for us to understand that, when the disciples were going round the cities and villages, and propounding the mysteries relating to the divine doctrines to those in every place, they did not then wish to do this without distraction, but so to speak at leisure, turning out of the way and making use of certain diversions, because someone perhaps wished to see a man whom he knew

1. The translator seems to have misunderstood the Greek. The Syr. version of Cyr. has « What therefore does Christ teach by this also? He did not ordain that they should be rude, nor that they should honour ».

ܕܦܐܐ ܠܡܠܦܢܘܬܐ ܢܦܩܘܢ ܒܒܠܥܘܬܐ. ܘܠܐ ܒܣܘܥܪܢܐ ܕܐܠܝܨܐ ܠܗܘܢ. ܡܛܠ
ܗܘܐ ܠܗܘܢ ܐܡܪ ܕܒܣܘܥܪܢܘܬܐ ܕܐܠܗܝܬܐ: ܕܟܪܘܙܘܬܐ[1] ܠܐܚܝܕܘܬܐ ܠܐ ܢܬܠܘܢ
r° a. ܠܪܚܡܘܬܐ. ܠܚܦܝܛܘܬܐ ܠܐ ܡܥܕܪܢܝܬܐ. ܡܬܚܦܛܝܢ ܕܝܢ ܡܬܚܫܒܢܘܬܐ ܡܬܦܢܝܬܐ
ܩܕܡ ܟܠ ܡܕܡ ܗܘ ܕܠܐܠܗܐ ܫܦܪ. ܟܕ ܒܡܬܚܫܒܢܘܬܐ ܕܝܢ ܕܠܐ ܡܬܟܬܫܐ ܒܡܢܗܘܢ.
ܘܠܐ ܡܪܦܝܢ ܡܠܚܫܒܬܐ. ܠܡܬܦܩܕܘ ܒܢܚܫܝܬܐ ܫܠܝܚܝܬܐ ܢܣܒܘܢ܀

LXXXVI ܕܝܠܗ ܕܗ ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܫܒܥܝܢ ܕܡܐܡܪܐ ܕܫܬܝܬܐ
E. 63 r° b. ܕܡܢ ܒܬܪ ܪܕܘܦܝܐ ܕܐܬܟܬܒܬ ܠܘܬ ܣܪܓܝܣ ܩܘܡܣܐ
63 v° a. ܘܐܪܟܝܐܛܪܘܣ܀

ܠܗܘ ܕܝܢ ܕܐܬܚܙܝ ܡܢ ܒܬܪ ܩܝܡܬܐ ܠܫܡܥܘܢ ܕܗܘ ܦܛܪܘܣ ܘܝܘܚܢܢ:
ܡܪܢ ܘܐܠܗܢ ܝܫܘܥ ܡܫܝܚܐ: ܘܦܩܕ ܕܢܪܡܘܢ ܠܡܨܝܕܬܐ ܠܓܒܐ ܕܝܡܝܢܐ ܕܐܠܦܐ:
ܘܢܨܘܕܘܢ ܣܘܓܐܐ ܕܢܘܢܐ ܪܘܪܒܐ[2]: ܕܡܫܠܡܝܢ ܠܡܢܝܢܐ ܗܘ ܕܡܐܐ ܘܚܡܫܝܢ[3]

1. Ms. ܠ for ܕ. — 2. Ms. sing.; gr. μεγάλων. — 3. Ms. ܘܚܡܫܝܢ.

and his friend, and afterwards spend the time proper for teaching in gluttony, not in urgent things. Accordingly he says that, showing unencumbered zeal for the divine proclamation, they should be sure not to give attention that does not profit to friendships (but rather that which pleases God is placed before every thing), and, while employing acts of courtesy that cannot be impugned and do not occupy attention, to give close attention to the apostolic business »[1].

LXXXVI. — Of the same from the 70th letter of the 6th book of those written after banishment, which was addressed to Sergius the count and *archiatros*[2].

519-38. As to the fact that our Lord and God Jesus Christ appeared after the Resurrection to Peter and John and their companions, and commanded them to cast the net on the right side of the ship, and to catch a multitude of great fish, making up the number of 153, ⌈I say in brief language that its meaning

1. Comm. in Luc. (Syr.), ed. Chabot, p. 238. Not extant in Greek. — 2. This extract to 'honour' (317, l. ult.) is published in Greek in Cramer, *Cat. in Luc. et Jo.*, p. 407 where it begins : Σ. πρὸς Σέργ. ἀρχιεπίσκοπον ἐκ ϛ' ἐπιστολῆς. Τὸ δὲ τοῦ, περὶ Π. κ. Ι. μετὰ τὴν ἀνάστασιν ἐπιφανέντος αὐτοῖς τοῦ Θ. κ. Σωτῆρος ἡμῶν Ι. Χ. κ. προστεταχότος βαλεῖν.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] 63 v° b.
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

1. Ms. sing. — 2. Ms. [illegible].

is this[1]. The gospel related that that night after toiling greatly they caught nothing whatever; and this narrative, when transferred to spiritual and suprasensual sublimity, suggests to us that before our Saviour's coming there was night in this world, for human affairs were devoid of the knowledge of God, being devoted to the service of gods falsely so-called; but, when a kind of rising and dawn of light took place, when our Saviour came and rose and shone upon those on earth, like a 'Sun of righteousness' (this the divine Scripture says[2]), then the apostolic net was let down, and made a great catch of men, and for this reason had the right side allotted to it. For Moses and the prophets, when they let down the fishing-net, during the past night, caught the people of Israel only, while these often jumped out of the net and served demons, and ⌈the present state is understood to be the same as if they had not been caught[3]. Wherefore also they[4] left for the apostles the most honourable place on the right, while they themselves occupied the left station, which according to our custom is inferior in honour. But in respect of the fish which were caught the number 100 shows the great mul-

1. Gr. ὡς ἐν βραχεῖ φράσαι ταύτην ἔχει τὴν ἀπλωσιν. — 2. Mal., IV. 2. — 3. Gr. ἐν ἴσῳ τοῦ μηδὲ τεθηράσθαι τὸ παράπαν νοούμενον. — 4. Sc. Moses and the prophets.

ܕܥܡ̈ܡܐ ܕܨܝܕ ܒܟܪܘܙܘܬܐ ܕܐܘܢܓܠܝܘܢ ܐܬܬܨܝܕܘ. ܘܟܕ ܐܝܣܪܝܠ ܠܐ ܐܨܠܚ. ܡܠܦܢܘܬܐ
ܕܐܘܢܓܠܝܘܢ ܚܛܦܬ ܠܗܘ ܕܡܫܡܠܝܐ. ܡܫܡܠܝܐ ܓܝܪ ܐܝܬܘܗܝ ܡܢܝܢܐ ܗܘ
ܕܡܐܐ. ܕ ܡܢ ܥܣܪܐ ܒܥܣܪܐ ܡܪܟܒ. ܡܛܠܗܢܐ ܘܠܒܪܝܬܐ ܟܠܗ̇ ܡܠܝܠܬܐ
ܠܡܐܐ ܥܪ̈ܒܐ ܕܡܝ ܦܪܘܩܢ ܕ ܐܡܪ. ܕܬܫܥܝܢ ܗܢܝ ܘܬܫܥܐ[1]......

LXXXVII ܕܝܠܗ ܡܛܠ ܗܝ ܕܐܡܪ ܡܪܢ ܕܠܐ ܐܫܬܐ ܥܡܟܘܢ ܡܢ
K 38 r°. ܗܫܐ ܡܢ ܗܢܐ ܝܠܕܐ ܕܓܦܬܐ (sic) ܥܕܡܐ ܠܝܘܡܐ ܗܘ
ܕܒܗ ܐܫܬܝܘܗܝ ܚܕܬ (sic) ܥܡܟܘܢ ܒܡܠܟܘܬܗ ܕܐܒܝ.
ܡܢ ܐܓܪܬܐ ܕܫܬܝܢ: ܕܐܬܟܬܒܬ ܠܘܬ ܠܐܘܢܛܝܣ ܩܫܝܫܐ܀

ܗܢܝ ܕܝܢ ܕܐܡܝܪܐ ܡܢ ܦܪܘܩܢ ܠܬܠܡܝ̈ܕܐ: ܒܡܫܠܡܢܘܬܐ ܕܐܪ̈ܙܐ ܚܕ̈ܬܐ ܘܐܠܗܝ̈ܐ:
ܕܠܐ ܐܫܬܐ ܡܢ ܗܫܐ ܡܢ ܗܢܐ ܝܠܕܐ ܕܓܦܬܐ. ܥܕܡܐ ܠܝܘܡܐ ܗܘ ܕܒܗ ܐܫܬܝܘܗܝ
ܥܡܟܘܢ ܚܕܬܐܝܬ ܒܡܠܟܘܬܐ ܕܐܒܝ. ܡܬܦܫܩܢܘܬܐ ܒܬܪܬܝܢ ܘܦܘܫܩܐ ܐܝܬ ܠܗ̇.

1. The rest is lost on account of a lacuna in the ms.

titude from the nations who were caught by the proclamation of the gospel; and, when Israel did not succeed, the teaching of the gospel seized that which is perfect; for the number 100 is perfect, being composed of 10 times 10. Wherefore also our Saviour likened all rational creation to 100 sheep, saying that 99[1] . . . .

LXXXVII. — Of the same on our Lord's saying, « I will not drink with you henceforth of this product of the vine till the day on which I shall drink it anew with you in my Father's kingdom »[2]; from the 60th letter[3], which was addressed to Leontius the presbyter[4].

514-8. But the words spoken by our Saviour to the disciples at the institution of the new and divine mystery, « I will not drink henceforth of this product of the vine till the day on which I shall drink it with you new in my Father's kingdom » are explained and interpreted in two ways. John bishop of

1. Matth., XVIII, 12. Here the ms. breaks off. — 2. Matth., XXVI, 29. — 3. The ref. to the book and series seems to have fallen out. — 4. Probably the Leont. of S. L., I, 5. The extract down to 'says' (p. 319, l. 10) is published in Greek in Cramer, *Cat. in Luc. et Jo.*, p. 155, where it begins 'πρὸς ταῦτα ἀποκρίνεται Σ. ὁ ἐπισκ. Ἀντ. πρὸς Λ. πρεσβ. γράφων οὕτω· Τοῦτο διπλῆν τὴν ἀπόδοσιν ἔχει κ. τὴν ἐξήγησιν· Ὁ μὲν γ. ἁγιώτατος τῆς ΚΠ. ἐπισκ. Ἰ.' From 'the new' (p. 319, l. 1) to the same point it is also in Mai *Class. Auct.*, x, 437 in a shorter and transposed form.

ܡܣܝܒ ܕܝܢ[1] ܐܝܟ ܐܦܝܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ: ܠܗܘ ܐܡܪ ܕܐܫܬܝܘܗܝ
ܡܫܬܝܢܐ ܚܕܬܐ ܕܟܣܐ. ܠܗܘ ܕܡܢ ܒܬܪ ܩܝܡܬܐ ܥܡ ܬܠܡܝܕܘܗܝ ܐܫܬܝ. ܟܕ
ܠܟܝܢܐ[2] ܕܦܓܪܐ ܗܘ ܕܩܡ ܡܫܪܪ. ܘܠܡܣܬܒܪܢܘܬܐ ܣܟܠܬܐ ܕܦܢܛܣܝܐ ܥܩܪ. ܡܫܬܥܐ
ܓܝܪ ܦܛܪܘܣ ܩܕܝܫܐ ܒܦܪܟܣܝܣ ܕܫܠܝܚܐ ܕܐܡܪ ܠܘܬ ܩܘܪܢܠܝܘܣ. ܕܠܢ
ܕܐܟܠܢ ܘܐܫܬܝܢ ܥܡܗ ܡܢ ܒܬܪ ܕܩܡ ܡܢ ܒܝܬ ܡܝܬܐ. ܓܪܝܓܘܪܝܘܣ
ܕܝܢ[3] ܡܡܠܠ ܐܠܗܐ ܒܡܐܡܪܐ ܕܥܠ ܦܨܚܐ ܐܡܪ. ܕܡܫܬܝܢܐ ܚܕܬܐ ܕܟܣܐ[4]
ܐܝܬܘܗܝ. ܓܠܝܢܐ ܕܣܘܟܠܐ ܐܠܗܝܐ. ܗܘ ܕܥܬܝܕ ܘܡܣܬܟܐ ܒܡܠܟܘܬܐ ܕܫܡܝܐ.
ܐܡܬܝ ܕܡܬܒܛܠܝܢ ܕܝܢ ܡܚܙܝܬܐ ܘܐܘܚܕܬܐ. * ܘܡܬܓܠܝܐ ܕܝܢ ܚܙܬܐ ܗܝ ܕܦܪܨܘܦܐ 38 v°.
ܠܘܩܒܠ ܦܪܨܘܦܐ. ܐܝܟܢܐ ܕܐܡܪ ܫܠܝܚܐ ܐܠܗܝܐ. ܘܙܕܩ ܗܘ ܕܝܢ ܕܐܣܝܡ ܠܟ
ܠܗܠܝܢ ܕܝܠܗ[5] ܡܠܐ ܕܡܠܦܢܐ[6]: ܕܐܝܟ ܕܗܘܝܢ ܗܟܢܐ. ܢܣܒ ܕܝܢ ܦܨܚܐ.
ܗܫܐ ܕܝܢ ܛܘܦܣܐܝܬ. ܘܦܨܚܐ ܓܠܐ ܡܢ ܗܘ ܕܥܬܝܩܐ. ܦܨܚܐ ܓܝܪ ܢܡܘܣܝܐ
ܡܬܡܪܚ ܐܢܐ ܘܐܡܪ ܐܢܐ. ܛܘܦܣܐ ܕܛܘܦܣܐ ܐܝܬܘܗܝ ܗܘܐ ܕܟܣܐ ܒܗܘܪ. ܒܬܪ
ܩܠܝܠ ܕܝܢ: ܕܗܟ ܡܫܬܟܚܢ ܘܗܟ ܕܝܠ. ܐܡܬܝ ܕܐܬܐ ܠܗ ܒܗܢ ܡܠܟܘܬܐ ܚܕܬܐ

1. Ms. ܡܢ. — 2. An erasure follows. — 3. Ms. ܡܢ. — 4. Ms. ܘܟܣܐ. — 5. Ms. ܠܡܠܐ. — 6. Ms. pl.

Constantinople says that the new drinking of the cup is that occasion on which he drank with his disciples after the Resurrection[1], thereby confirming the nature[2] of the body which rose, and eradicating the profane notion of phantasy[3]; for the holy Peter is related in the Acts[4] of the Apostles to have said to Cornelius, « Us who ate and drank with him after he rose from the dead »[5]. But Gregory the Theologian in the homily on the Passover says that the new drinking of the cup is ⌜the revelation of the divine conceptions that shall take place and is expected in the kingdom of the heavens[6], when mirrors and riddles are done away, and the sight face to face is revealed, as the divine apostle says[7]. But it is fitting that I should quote to you these words of the doctor, the contents of which are as follows : « We shall receive the Passover, but now symbolically[8], and a Passover that is more plainly revealed than the old one (for I am bold enough to say that the legal Passover was an obscurer symbol of a symbol); but a little later

1. Gr. adds. ἐκ νεκρῶν. — 2. Gr. ναόν. — 3. Gr. φιλοδοξίας. — 4. πρᾶξις. — 5. Acts, X, 41 : Jo. Chrys., In Matth. Hom. LXXXII, 2. (ed. Par. 2ª, VII. 884). — 6. Gr. τὴν ἐν τῇ μελλούσῃ κ. προσδοκωμένῃ βασιλείᾳ τῶν οὐρανῶν τῶν θείων νοημάτων ἐπηγγελμένων (l. ἐπηγγελμένην) ἡμῖν ἀποκάλυψιν. — 7. I Cor., XIII, 12. — 8. By omitting ἔτι the translator has lost the point of the sentence.

ܒܡܠܟܘܬܐ ܕܐܒܐ. ܟܕ ܓܠܐ ܘܡܠܦ ܠܢ ܗܠܝܢ ܕܗܫܐ ܒܥܘܪܝܐ ܚܘܝ. ܚܕܬܐ ܓܝܪ
ܐܝܬܘܗܝ ܒܟܠܙܒܢ ܗܘ ܕܗܫܐ ܡܬܚܙܐ. ܡܢܐ ܕܝܢ ܐܝܬܘܗܝ ܡܫܬܝܐ ܘܒܘܣܡܐ
ܕܝܠܢ ܗܘ. ܕܢܐܠܦ. ܕܝܠܗ ܕܝܢ ܕܢܠܦ. ܘܢܚܘܐ ܠܬܠܡܝܕܘܗܝ ܗܢܐ ܡܠܬܐ.
ܡܠܦܢܘܬܐ ܓܝܪ ܐܝܬܝܗ[1] ܬܘܪܣܝܬܐ ܕܗܘ ܕܡܠܦ. ܘܫܦܝܪ ܐܓܡܪ ܠܬܐܘܠܘܓܘܣ
ܢܩܦ ܓܝܪܐ ܡܬܡܠܠ ܠܡܠܐ[2]. ܐܦ ܓܝܪ ܡܪܢ ܠܝܘܬܪܢܢ ܕܝܠܢ ܡܐܟܘܠܬܐ
ܘܡܫܬܝܐ ܕܝܠܗ ܚܫܒ ܠܗ. ܗܟܢܐ ܓܝܪ ܒܐܘܢܓܠܝܘܢ ܐܡܪ. ܕܡܐܟܘܠܬܐ ܕܝܠܝ
ܐܝܬܝܗ[1]. ܕܐܥܒܕ ܨܒܝܢܗ ܕܐܒܝ. ܘܬܘܒ ܟܕ ܥܬܝܕ ܗܘܐ ܕܠܗܠܝܢ ܕܡܢ ܫܡܪܝܢ
ܢܡܠܠ. ܠܘܬ ܠܬܠܡܝܕܐ ܐܡܪ ܗܘܐ. ܕܐܝܬ ܠܝ ܡܐܟܘܠܬܐ ܠܝ ܕܐܟܘܠ. ܗܝ[3]
ܕܐܢܬܘܢ ܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܠܗ܀

LXXXVIII

E 29 r° b. ܕܝܠܗ ܕܗ ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܫܬܝܢ ܘܬܫܥ ܕܟܬܒܐ
ܕܐܪܒܥܐ ܕܡܢ ܒܬܪ ܓܠܘܬܐ. ܕܐܬܟܬܒܬ ܠܘܬ
ܣܪܓܝܣ ܐܦܝܣܩܘܦܐ ܕܩܘܪܘܣ܀

ܡܛܠ ܕܝܢ ܕܫܐܠܬ ܗܘܬ: ܡܛܠ ܚܢܘܟ ܘܐܠܝܐ: ܕܗܘ ܡܢ
29 v° a. ܐܬܬܢܝܚ ܕܠܐ ܢܚܙܐ ܡܘܬܐ: ܐܝܟܢܐ ܕܐܡܪ ܫܠܝܚܐ: ܗܘ ܕܝܢ ܐܠܝܐ * ܐܝܟ ܕܠܫܡܝܐ:

1. Ms. ܐܝܬܝܗ. — 2. Ms. sing. — 3. Ms. ܗܘ .ܕܐܟܘܠ.

one that is more perfect and purer, when the Word shall drink it new with us in the Father's kingdom, revealing to us and teaching us things that he has now shown obscurely; for that which is now made to appear is always new. But, what the drinking and enjoyment is, it is ours to learn, but his to teach, and to show the matter to his disciples. For even the teaching is the food of him who teaches »[1]. And very well did the Theologian give expression to these words; for our Lord also reckons our profit his own food and drink; for thus also he says in the gospel, « My food is to do my Father's will »[2]; and again, when he was about to speak to the men from Samaria, he said to the disciples, « I have food to eat, which ye know not »[3].

LXXXVIII. — Of the same from the 69[th] letter of the 4[th] book of those after banishment, which was addressed to Sergius bishop of Cyrrhus[4].

519-38. But, since your saintliness asked with regard to Enoch and Elijah, of whom one was translated that he should not see death, as the apostle said[5],

1. Or. xlv, 23. The last sentence runs : Τροφὴ γοῦν ἐστιν ἡ δίδαξις κ. τοῦ τρέφοντος. — 2. John, iv, 34. — 3. *Ibid.*, 32. — 4. S. L., v, 15, p. 121, 198; Mansi, VIII, 817, Mich., p. 267. — 5. Heb., xi, 5.

ܐܢ ܗܘ ܕܠܡܘܬܐ ܓܘܢܝܐ ܡܩܒܠܝܢ. ܡܢ ܐܠܨܐ[1] ܐܠܝܨ ܠܢ ܕܢܐܡܪ: ܐܝܟ
ܡܫܘܚܬܐ ܙܥܘܪܬܐ ܕܚܝܠܐ ܠܢ. ܗܠܝܢ ܕܠܡܕܪܟܢܘܬܐ ܕܝܠܢ. ܡܢ ܡܠܦܢܘܬܐ
ܕܐܒܗ̈ܬܐ ܐܬܝ[2].

ܗܠܝܢ. ܘܐܟܘܬܗܝܢ ܡܢ ܐܓܪܬܐ F 32 v°.
ܕܠܘܬ ܣܪܓܝܣ ܐܦܝܣܩܘܦܐ
ܕܩܘܪܘܣ܀

ܙܕܩ ܚܢܢ ܕܢܗܝܡܢ ܐܝܟ ܣܗܕ̈ܘܬܐ ܕܡ̈ܠܐ ܐܠܗ̈ܝܬܐ. ܕܚܢܘܟ ܡܢ ܐܫܬܢܝ. ܐܠܝܐ ܕܝܢ ܐܬܢܣܒ ܐܝܟ ܕܠܫܡܝܐ ܘܥܠ ܐܐܪ ܡܬܛܥܢܐ ܗܘܐ: ܘܕܚܝܝܢ. ܘܕܐܝܬܝܗܘܢ ܒܕܘܟܝܬܐ ܕܐܝܟ ܗܠܝܢ: ܗܠܝܢ ܕܝܕܥ ܐܠܗܐ ܗܘ ܕܫܘܢܝܐ ܬܡܝܗܐ[3] ܠܗܘܢ.

ܡܗܝܡܢܐ ܗܘ ܗܟܝܠ ܐܝܟ ܣܗܕ̈ܘܬܐ[1] ܕܡ̈ܠܐ ܐܠܗ̈ܝܬܐ. ܕܚܢܘܟ ܡܢ ܐܫܬܢܝ. ܐܠܝܐ ܕܝܢ ܐܝܟ ܕܠܫܡܝܐ ܐܬܢܣܒ. ܘܥܠ ܐܐܪ ܡܬܛܥܝܢ ܗܘܐ. ܘܕܚܝܝܢ. ܘܕܐܝܬܝܗܘܢ ܒܕܘܟܝܬܐ ܕܐܝܟ ܗܠܝܢ. ܐܝܠܝܢ ܕܝܕܥ ܐܠܗܐ ܡܪܝܐ. ܘܕܫܘܢܝܐ ܬܡܝܗܐ ܕܐܝܟ ܗܢܐ ܡܢ ܗܪܟܐ ܝܗܒ ܠܗܘܢ.

ܘܕܒܦܓܪܐ ܡܝܘܬܐ ܐܝܬܝܗܘܢ. ܟܕ ܠܐ ܩܒܠܘ ܗܝܕܝܢ ܠܛܘܒܬܐ ܕܠܐ ܡܝܘܬܘܬܐ.
ܢܫܬܘܐ ܓܝܪ ܠܦܘܠܘܣ ܕܐܡܪ ܓܘܢܐܝܬ. ܡܛܠ ܟܠܗܘܢ ܩܕ̈ܝܫܐ ܕܫܦܪܘ
ܠܐܠܗܐ. ܘܗܠܝܢ ܟܠܗܘܢ ܕܐܣܬܗܕܘ ܒܝܕ ܗܝܡܢܘܬܐ ܠܐ ܩܒܠܘ ܠܡܘܠܟܢܐ. ܟܕ ܐܠܗܐ

1. Ms. sing. — 2. Ms. ܐܬܝܬ. — 3. Here the text breaks off, for f. 33 has no connexion with it, and a leaf or more must have been lost.

while the other was caught up towards heaven, if they will undergo the common death, it is incumbent upon us to state, in proportion to the small capacity which we possess, the things that have reached our comprehension from the teaching of the fathers. It is believed therefore according to the testimonies of the divine words that Enoch was translated, and Elijah was caught up towards heaven, and was carried by the air[1], and that they are alive, and that they are in such places as God knows, ⌜and that he[2] bestowed upon them such a marvellous translation hence, and that they are in a mortal body, having not yet received the blessing of immortality. For let us agree with Paul who says generally of all the holy men who pleased God, « And all these to whom testimony was borne through faith received not the promises, God having foreseen some better thing for our sakes, that they might not be perfected without us »[3]. And it is manifest that perfection

1. ἀήρ. — 2. A. v. (M) 'who'. — 3. Heb., xi, 39, 40.

ܡܕܡ ܕܡܫܢܐ؛ ܡܬܘܡܝܬܐ ܡܕܡ * ܣܒܐ. ܘܠܐ ܡܫܬܒܩܢ ܠܡܬܚܪܘ. ܘܡܚܫܒܐ ܗܘ
ܕܝܢ ܕܡܬܢܝܚܬܐ ܘܠܐ ܡܕܡ ܐܚܪܢܐ ܐܠܗܝܬܐ. ܐܠܐ ܐܢ ܠܗ ܠܡܥܡܪܐ ܕܠܐ ܡܝܘܬܘܬܐ ܘܫܘܒܚܐ. 29 v° b.
ܘܠܐ ܚܫܘܫܘܬܐ ܕܠܐ ܡܬܒܠܐ. ܕܒܡܠܟܘܬܐ ܕܫܡܝܐ. ܕܗܕܐ ܕܝܢ ܗܟܢܐ ܐܝܬܝܗ̇. ܡܫܪܪ
ܘܝܘܚܢܢ ܚܟܝܡܐ ܒܪܘܚ ܗܘ ܕܗܘܐ ܐܦܝܣܩܦܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ. ܒܡܐܡܪܐ
ܕܥܣܪܝܢ ܘܬܪܝܢ ܕܦܘܫܩܐ ܕܐܓܪܬܐ ܕܠܘܬ ܥܒܪܝܐ. ܟܕ ܗܟܢܐ ܡܠܦ. ܣܓܝܐܐ[1] ܕܝܢ
ܡܒܥܝܢ ܕܠܐܝܟܐ ܐܫܬܢܝ ܚܢܘܟ. ܘܡܛܠ ܡܢܐ ܐܫܬܢܝ. ܘܡܛܠ ܡܢܐ ܠܐ ܡܝܬ.
ܘܠܐ ܗܘ ܘܠܐ ܐܠܝܐ. ܘܐܢ ܗܘ ܕܥܕܟܝܠ ܚܝܝܢ. ܐܝܟܢܐ ܚܝܝܢ. ܘܒܐܝܢܐ ܐܣܟܡܐ. ܐܠܐ
ܡܢ ܝܬܝܪܘ ܕܢܒܥܐ ܚܢܢ. ܕܐܫܬܢܝ ܓܝܪ ܗܢܐ ܘܐܬܕܒܪ ܗܘ ܐܚܪܢܐ[2] ܟܬܒ̈ܐ.
ܕܐܝܟܐ ܕܝܢ ܐܝܬܝܗܘܢ ܐܘ ܐܝܟܢܐ ܐܝܬܝܗܘܢ. ܠܐ ܡܘܣܦܝܢ ܐܡܪܘ. ܡܕܡ ܓܝܪ ܝܬܝܪ
ܡܢ * ܗܠܝܢ ܕܐܠܨܐ ܠܘܬܗܘܢ ܠܐ ܐܡܪܝܢ. ܗܘ ܕܝܢ ܗܢܐ ܡܠܦܢܐ ܬܘܪܓܡܐ ܐܡܪ
30 r° a. ܒܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܒܥܕܬܐ ܕܡܪܬ ܐܢܣܛܣܝܐ. ܡܛܠ ܦܬܓܡܐ ܕܫܠܝܚܐ
ܗܘ ܕܐܡܪ. ܡܟܝܠ ܐܚܝ ܐܬܚܝܠܘ ܒܡܪܢ ܘܒܬܘܩܦܐ ܕܚܝܠܗ. ܟܕ[3] ܝܘܡܐ ܕܝܠܗ
ܕܕܘܟܪܢܐ ܕܣܗ̈ܕܐ ܐܝܬܘܗܝ ܗܘܐ. ܘܗܘ ܡܠܟܐ ܐܦ ܠܥܕܬܐ ܣܗܕܐ ܘܥܡܗ ܡܕܡ

1. Ms. sing. — 2. Ms. ܐܚܪܝܢ. — 3. Ms. ܟܕ.

is nothing else except a state of immortality and glory, and impassibility, that does not grow old, in the kingdom of heaven. That this is so is confirmed by John also the wise in the Spirit, who became bishop of Constantinople, in the 22[nd] homily of the commentary on the Epistle to the Hebrews, where he gives the following teaching : « But many inquire whither Enoch was translated, and why he was translated, and why he did not die, neither he nor Elijah, and, if they are still living, how they are living, and in what form. But it is superfluous for us to inquire into these things. For that the one was translated and the other was taken up the Scriptures stated; but where they exist or how they exist they did not go on to say; for they do not say anything beyond what is necessary »[1]. And the same doctor delivered an expository discourse in Constantinople in the church of Marth Anastasia[2] about the saying of the apostle who says, « Henceforth, my brethren, be strong in our Lord and in the power of his might »[3], and, it being the day of the actual commemoration of the martyrs, and the king

1. In Ep. ad Heb. Hom. XXII, 8 ed. Field). — 2. In the Greek title it is called the church of S. Thomas, and the biblical citation and the mention of the martyrs are absent. — 3. Eph. VI, 10.

ܡܡܠܠܐ. ܠܐܘܢܓܝܐ ܐܡܪ ܡܢ ܒܬܪ ܡܦܩܗ ܕܗܘ. ܕܗܢܐ ܫܘܪܝܐ ܐܝܬ ܠܗ. ܡܒܪܟ
ܗܘ ܐܠܗܐ ܕܒܪܒܐ ܐܝܬܘܗܝ ܚܝܠܐ ܕܣܗܕܐ. ܕܐܬܡܠܝ ܠܡܕܝܢܬܐ ܟܠܗ̇ ܥܡ ܡܠܟܬܐ
ܢܓܕܘ. ܘܝܘܡܢܐ ܕܝܢ ܠܡܠܟܐ ܥܡ ܦܠܚܘܗܝ. ܥܡ ܢܟܦܘܬܐ ܣܓܝܐܬܐ. ܘܟܕ ܒܗܢܐ
ܠܐܘܢܓܝܐ ܡܛܠ ܡܘܬܐ ܘܩܝܡܬܐ ܡܦܫܩ ܗܘܐ ܠܗ ܠܡܠܦܢܘܬܐ. ܘܐܡܪ ܗܠܝܢ. ܡܛܠ
ܗܟܝܠ ܕܣܓܝܐܬ ܕܚܠܬܐ ܘܪܒܬ[1] ܘܙܥܙܥܬ ܠܡܕܥܐ. ܚܙܝ ܐܝܟܢܐ ܡܟܝܠ ܘܣܒܪܐ
ܗܘ ܕܡܛܠ ܩܝܡܬܐ ܡܥܠ ܠܗ. ܚܫܘܟܐ ܕܝܢ ܘܠܐ ܓܠܝܐ. ܒܪܡ ܕܝܢ ܡܥܠ ܠܗ.
30 r° b. ܠܚܢܘܟ ܓܝܪ ܕܡܢ ܒܬܪ ܗܠܝܢ ܗܘܐ. ܠܐ ܫܒܩܗ ܕܢܡܘܬ. ܘܦܘܠܘܣ ܐܡܪ
ܕܒܗܝܡܢܘܬܐ ܐܫܬܢܝ ܚܢܘܟ ܕܠܐ ܢܚܙܐ ܡܘܬܐ. ܘܠܐ ܡܫܬܟܚ ܗܘܐ. ܡܛܠ ܕܫܢܝܗ
ܗܘܐ ܐܠܗܐ. ܫܢܝܗ ܓܝܪ ܘܠܐ ܫܒܩܗ ܕܢܡܘܬ. ܠܘ ܕܝܢ[2] ܠܐ ܡܝܘܬܐ ܥܒܕܗ ܥܕܟܝܠ.
ܐܝܟܢܐ ܕܠܐ ܢܫܪܐ ܠܕܚܠܬܐ. ܐܠܐ ܡܩܘܐ ܕܝܢ ܟܕ ܠܐ ܡܐܬ. ܘܠܘ ܕܝܢ ܠܐ ܡܝܘܬܐ
ܐܝܬܘܗܝ. ܐܠܐ ܒܦܓܪܐ ܡܝܘܬܐ ܡܓܪܬܐ ܕܚܝܐ ܝܗܒ. ܟܕ ܡܦܬܚ ܐܝܟ ܕܐܡܪܬ
ܒܥܘܪܐܝܬ ܠܣܒܪܐ ܕܩܝܡܬܐ܀

1. Ms. ܙܥܠܘ. — 2. Ms. ܡܢ.

having come to the martyrs' chapel and withdrawn before the sermon, he delivered a discourse after the king's departure, of which the beginning is : « Blessed is God for the greatness of the power of the martyrs, for yesterday they drew the whole city with the queen, and to-day the king with his soldiers, with great reverence ». And, when in this discourse he was explaining about death and the resurrection, he gave this teaching : « Since therefore the fear had increased and had shaken the mind, see how thereafter he introduces also the hope concerning the resurrection, a dark hope indeed and not clear, but still he introduces it. For Enoch, who came into being after these things, he did not allow to die; and Paul says that 'by faith Enoch was translated that he might not see death; and he was not found, because God translated him'. For he translated him and did not allow him to die. He did not yet make him immortal, in order that he might not do away the fear, but he remains without dying. And he is not immortal; but he gave continuance of life in the mortal body, opening up, as I said, obscurely the hope of the resurrection »[1].

1. Ed. Par. 2a, XII, 474, 477.

LXXXIX

F. 65 r°.

ܕܡܪܝ ܣܘܝܪܐ ܠܘܬ ܐܡܘܢܝܘܣ ܣܟܘܠܣܛܝܩܐ (sic) ܕܒܘܣܪܐ܀

ܐܡܪ ܓܝܪ ܦܘܠܘܣ. ܕ[ܗ]ܢܘܢ ܕܕܠܐ ܢܡܘܣܐ ܚ[ܛ]ܘ[ܘ]: ܐܦ ܕܠܐ ܢܡܘܣܐ [ܢܐܒܕܘܢ].

[illegible]

LXXXIX. — Of Mar Severus to Ammonius the scholastic of Bostra.

519-38. For Paul says, « [Those who sinned without the law] shall also perish without the law; [and] those who sinned in the law shall also be judged in the law. »[1] . . . . every created thing . . . . good and evil

. . . .

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. . . .

who are creatures and a rational soul . . . .
'shall stand before the judgment-seat of Christ'[2] . . . .
[shall give account][3] for all the contempt and . . . .

. . . .

. . . .

renounced the recognition of God . . . .
and that they kept the natural law and in piety . . . .
lived . . . . according to the law from among those who . . . .
. . . . . . according to the law . . . .

1. Rom., II, 12. — 2. Id., XIV, 10. — 3. This is the sense required.

ܐܘܢܓܠܝܐ ܕ. . .. ܡܢ ܗܢܘܢ ܕܠ. . . ܘ. . ܦܘܩܕ. . . . . ܘܕܠܐ . . . ܐ.
ܐܦ ܓܝܪ ܠܗ ܕܠܐ ܣܗܕܘܬܐ ܫܒܩ ܗܘ ܠܗ . . . ܒܪ. . . . .
ܠܒܢܝ̈ܢܫܐ ܠܘܬ ܙܕܝܩܘܬܐ ܡܫܡܠܝ ܗܘܐ. ܟܕ ܒܚܐܪܘܬܐ ܕܨܒܝܢܐ [. . . . .
ܫܒܩ] ܠܗܘܢ ܠܟܠܗܘܢ ܒܢܝ̈ܢܫܐ ܕܢܪܕܘܢ ܐܝܟ ܗܝ ܕܠܗܘܢ ܫܦܪܐ. ܗܘ ܕ[ܝܢ . . . . . .
. . . .] ܕܠܐܬܝܗܘܢ ܡܕ . . ܐ ܗܘܬ ܕܟܕ ܡ̈ܠܝܠܐ ܐܝܬܝܗܘܢ܆ ܢܣܬܟܠܘܢ
[ܒܡ̈ܠܐ ܗܠܝܢ ܕܐܡܪܘ ܦܘܠܘܣ] ܘܒܪܢܒܐ ܠܘܬ ܗܢܘܢ ܕܒܥܘ ܕܢܕܒܚܘܢ
ܠܗܘܢ ܐܝܟ ܕܠܐܠܗ̈ܐ [. . . . . . ܡܢ ܗܠܝܢ ܣܪ̈ܝܩܬܐ] ܬܬܦܢܘܢ ܠܘܬ ܐܠܗܐ
[ܚܝܐ] ܗܘ ܕܥܒܕ ܫܡܝܐ ܘܐܪܥܐ [ܘܝ̈ܡܡܐ [ܘܟܠ ܕܐܝܬ ܒܗܘܢ: ܗܘ ܕܒܕܪ̈ܐ]
ܕܩܕܡܝܢ ܫܒܩ ܠܟܠܗܘܢ ܠܥܡ̈ܡܐ ܕܢܐܙܠܘܢ ܒܐܘܪܚܬܐ ܕ[ܢܦܫܗܘܢ]. ܟܕ ܠܐ [ܫܒܩ
ܢܦܫܗ] ܕܠܐ ܣܗܕܘܬܐ. ܟܕ ܥܒܕ ܗܘܐ ܛܒܬܐ܀ ܟܕ ܡ[ܢܗ ܕ]ܫܡܝܐ ܝܗܒ ܗܘܐ ܠܗ[ܘ]ܢ
ܡܛܪ̈ܐ ܘܙܒ̈ܢܐ ܡܬܝ̈ܠܕܢ] ܦܐܪ̈ܐ. ܟܕ ܡܠܐ ܗܘܐ ܡܢ ܣ[ܒ]ܪܬܐ ܘ[ܚ]ܕܘܬܐ ܠ[ܒ̈ܒܐ]
ܕܝܠܗܘܢ. . . . . ܐܝܟ . . . ܕܝܢ ܐܠܗܐ. ܗܘ[. . . ܗ . . . .
ܒ]ܕ[ܝ̈ܢ]ܐ ܠܐ . . . . ܕ . . ܐܠܗܘܬܐ ܡܠܬܐ . . . ܬܐ. ܘܗܢܘܢ. . . . .
ܘܕܐ . ܠ . . . . ܘܬܐ . . . . ܡܠܬܐ . . ܬܘ ܒ: . . . . . ܡܟܢ . . ܘ
. . . . ܡܠܬܐ ܡܟ———ܠ . . . . . .

and those who . . . . the gospel-commandments . . . .
from among those who . . . .
For neither did he leave himself without witness . . . .
. . .made men perfect towards righteousness, since [he permitted . . .]
all men in freedom of will to walk as pleased them, but he . . . .
. . . . .that, being rational, they should understand [the words that Paul]
and Barnabas [said] to those who wished to sacrifice to them as gods : « . .
. . . . .turn [from these vain things] to the [living] God who made heaven and earth [and] the seas [and all that is in them, who in] past [generations] permitted all nations to go [their own] ways; and that without [leaving himself] without witness, in that he did good, since from heaven [itself] he gave them [rains and] fruitful [seasons], filling their own [hearts] with food and gladness »[1] . . . .
. . . .
. . . .

1. Acts, XIV, 15-17.

65 v°. ....ܠ.................. ܠܐ ܢܡܘܣܐܝܬ ܕܥܒܕܘ.
ܘܠܒܪܘܝܐ ܡܢ ܠܐ ܪܓܫܐ ܕܝܠܗܘܢ ܠܐ ܝܕܥܘ. ܗܢܘܢ ܦܪܝܩܝܢ ܡܢ ܛܝܒܘܬܐ ܗܕܐ܀

XC ܕܝܠܗ ܕܗ ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܩܘܣܛܢܛܝܢܐ
Q 58 v. ܐܦܝܣܩܘܦܐ ܕܠܕܝܩܝܐ. ܦܘܫܩܐ[1] ܕܗܠܝܢ ܕܠܬܚܬ܀

ܫܐܠܬ ܗܟܝܠ. ܕܡܢܐ ܙܢܐ ܦܘܩܕܢܐ ܐܠܗܝܐ. ܗܘ ܕܣܝܡ ܒܢܡܘܣܐ ܕܒܝܕ
ܡܘܫܐ ܐܬܝܗܒ ܘܐܡܪ. ܐܢ ܡܕܒܚܐ
ܡܢ ܟܐܦܐ ܬܥܒܕ ܠܝ. ܠܐ ܬܒܢܝܘܗܝ
ܡܢ ܟܐܦܐ ܦܣܝܠܬܐ. ܦܪܙܠܐ ܓܝܪ
ܐܪܝܡܬ ܥܠܘܗܝ ܘܛܡܐܬܝܗܝ܀

ܩܪܐ ܕܝܢ ܣܝܦܐ. ܕܦܠܐܪܐ ܕܡܢܝܢܗ
ܕܡܢܐ ܡܬܐܡܪܝܢ ܡܢ ܐܢܫܐ. ܠܡܐܢܐ
ܘܢܣܒ ܠܐܠܗܐ. ܘܡܟܝܠ ܠܡܕܒܚܘܗܝ
ܠܟܐܦܐ. ܘܠܐ ܗܠܝܢ ܕܡܢ ܫܘܦܐ
ܘܦܘܚܪܐ ܕܦܪܙܠܐ. ܐܠܐ ܕܢܦܝܠܢ ܕܦܪܙܠܐ

V 69 r. ܗܟܢܐ ܡܬܐܡܪܐ ܡܢ ܐܓܪܬܐ
ܕܠܘܬ ܩܘܣܛܢܛܝܢܐ܀

ܐܢ ܡܕܒܚܐ ܡܢ ܟܐܦܐ ܬܒܢܐ ܠܝ.
ܠܐ ܬܒܢܐ ܐܢܝܢ ܦܣܝܠܬܐ. ܟܕ ܐܪܝܡܬ ܕܝܠܟ
ܪܡܚܐ ܥܠܘܗܝ ܘܛܡܐܬܗ. ܟܕ ܐܪܝܡܬ ܓܝܪ[2]
ܦܪܙܠܐ ܠܐܘܪܚܝܢ ܗܘ ܕܡܢ ܦܪܙܠܐ: ܦܠܚܐ
ܐܘ ܐܟܣܢܐ ܐܝܟ ܕܡܢ ܗܠܝܢ ܕܦܣܠܝܢ
ܡܬܥܒܕ. ܠܡܕܒܚܐ ܓܝܪ ܕܡܬܬܩܢ
ܡܢ ܟܐܦܐ ܕܦܣܝܠ[ܢ] ܡܣܠܝܐ ܚܫܒ.
ܘܐܦ ܕܢܬܩܒܠ ܠܐ ܡܩܒܠ. ܡܛܠ

1. Ms. ܦܘܫ.

performed unlawful deeds, and from lack of perception did not know their own Maker, shall be bereft of this grace[1].

XC. — Of the same, from the letter to Constantine bishop of Laodicea[2], an interpretation of the points stated below.

513-38. You ask therefore what is the meaning of the divine command which is contained in the law that was given through Moses and says : « If thou make me an altar of stones, build them not hewn; for thou hast laid thy hand-tool upon it, and it is defiled »[3]. By 'hand-tool' he designates the instrument[4] of iron, the ax or hatchet, that is wielded by the hewers. For he reckons an altar fashioned of hewn stones to be abominable and does not

1. A Greek extract from a letter to A. the scholastic is published in S. V. N. C., I, ii, 177. — 2. S. L., p. 167, 214; Marcell., ann. 510; Zach. Rh., VIII, v. Mich., p. 266, P. L., LXIX, 23, Mansi, X, 1117. He is perh. the C. of Josh. Styl., XLVIII, LV, LXXIV. — 3. Ex., XX, 25. — 4. ὄργανον.

ܐܝܟ ܗܘ ܛܡܐܐ. ܕܦܐܪ̈ܐ ܕܡܢ ܐܪܥܐ ܗܠܝܢ
ܕܡܢܗ ܕܟܝܢܐ ܦܐܩܝܢ. ܝܬܝܪ ܩܒܝܠܝܢ
ܠܐܠܗܐ. ܗ[ܠܝܢ] ܕܒܡܕܒܚܐ ܡܬܩܪ[ܒ]ܢ
ܠܐܠܗܐ ܝܬܝܪ ܡܢ ܗܢܘܢ ܕܡܢ ܚܛܘܦܝܐ
ܘܩܛܝܪܐ ܩܪ̈ܒܝܐ܀

ܡܕܒܚܐ ܓܝܪ ܕܡܬܒܢܐ ܗܘܐ ܡܢ
ܟܐܦܐ ܕܡܢ ܓܒܠܐ ܢܦܫܗܝܢ ܘܕܟܝܢܐܝܬ
ܡܬܝܠܕܝܢ ܡܢ ܐܪܥܐ: [ܡܫ]ܪܪ. ܗܘ
ܕܢܝܚ ܠܗ ܠܐܠܗܐ ܦܪ̈ܘܫܐ ܦܫܝ̈ܛܐ Q 59 r°.
ܘܡܚܫ̈ܒܬܐ ܟܝܢܝ̈ܬܐ ܕܒܢܦܫܐ ܕܝܠܢ.
ܘܠܐ ܒܚ̈ܫܒܐ ܗܠܝܢ ܕܡܨܛܒܬܝܢ ܡܢ
ܛܘܝܒܐ ܐܘܡܢܝܐ ܘܦܘܪ̈ܫܐ ܡܫ̈ܚܠܦܐ.
ܩܘܢܝܢܗ ܕܝܢ ܐܦܪ.

ܐܠܗܘܬܗ܀ ܘܬܘܒ܀ ܡܥܠ ܠܢ ܕܝܢ
ܛܘܦܣܐ ܢܡܘܣܝܐ. ܐܦ ܠܪܥܝܢܬܐ ܐܚܪܬܐ
ܒܪܐ ܢܩܝܦܐ ܕܗܕܐ ܘܡܒܢܝܢܝܬܐ. ܡܕܒܚܐ
ܓܝܪ ܕܡܬܒܢܐ ܡܢ ܟܐܦܐ ܕܡܢ ܓܒܠܐ
ܢܦܫܗܝܢ: ܘܕܟܝܢܐܝܬ ܡܬܝܠܕܢ ܡܢ
ܐܪܥܐ. ܗܘ ܕܢܝܚ ܠܐܠܗܐ. ܒܦܪ̈ܘܫܐ ܦܫܝ̈ܛܐ
ܘܒܡܚܫ̈ܒܬܐ ܟܝܢܝ̈ܬܐ ܕܒܢܦܫܐ ܕܝܠܢ
ܘܡܫܒܚܐ. ܘܠܐ ܡܢ ܒܚܘܫܒܝܢ[1] ܕܡܨܛܒܬܝܢ
ܡܢ ܛܘܝܒܐ ܐܘܡܢܝܐ.* ܘܦܘܪ̈ܫܐ
ܡܫ̈ܚܠܦܐ. ܘܐܝܟ ܗܘ ܕܦܣܝܠܝܢ[2]..
ܡܬܚܠܛܝܢ ܒܫܪܪܐ ܘܒܦܫܝܛܘܬܐ ܕܡܢ
ܗܕܐ܀ ܘܬܘܒ ܡܢܗ܀ ܐܝܟܢܐ ܓܝܪ ܕܦܫܩ
ܩܕܝܫܐ ܩܘܪܝܠܘܣ. ܒܡܐܡܪܐ ܕܬܫܥܐ[3]
ܕܥܠ ܣܓܕܬܐ ܕܒܪܘܚ. ܡܕܒܚܐ
ܐܪܥܢܐ ܩܪܐ ܠܥܡܢܘܐܝܠ. ܡܠܬܐ
ܓܝܪ. ܒܣܪܐ ܗܘܬ. ܐܪܥܐ ܓܝܪ. ܘܟܝܢ
ܐܪܥܐ ܐܝܬܘܗܝ ܟܝܢܗ ܕܒܣܪܐ. ܐܝܟܢ

1. Ms. ܕܒܚܘܫܒܝܢ. — 2. Ms. ins. ܡܫ̈ܚܠܦܬܐ. — 3. Ms. ܕܛ.

accept it as being a defiled thing. But the symbol teaches that fruits that spring by nature itself from the earth are more pleasing to God, which shall be offered to God upon the altar rather than those that are gained by the rapine and violence of war, which are the acquisition of iron.

(*And again.*) But the symbol of the law introduces to us also another thought which is akin to this and edifying. The altar that was built of chance stones naturally produced by the earth establishes the fact that God is pleased[1] by the simple impulses and natural thoughts that are in our soul, not by thoughts that are decked out by artificial preparation and manifold devices, and, as if hewn out, mingle with the truth and the simplicity arising from this. (*And again from the same.*) For as the holy Cyril interprets in the 9th book about worship in spirit, « He names Emmanuel an earth-altar. For 'the Word became flesh'. For the nature of flesh is earth and

1. This is appy. the meaning of ܢܝܚ ܠܐܠܗܐ, though the construction is unknown to the lexicons.

ܡܕܒܚܐ ܡܢ ܟ̈ܐܦܐ ܬܥܒܕ ܠܝ. ܠܐ ܬܒܢܐ
ܐܢܝܢ ܦܣܝܠܬܐ. ܠܐ ܫܒܩ ܕܒܦܪܙܠܐ
ܢܬܦܣܩܢ ܡ̈ܠܐ ܗܠܝܢ ܕܡܬܩܪ̈ܒܢ ܠܐܠܗܐ.
ܟܐܦܐ ܓܝܪ ܓܒܝܬܐ ܕܪܝܫ ܙܘܝܬܐ
ܘܡܝܩܪܬܐ. ܡܫܝܚܐ ܐܝܬܘܗܝ. ܠܐ
ܡܬܦܣܩܢܝܬܐ ܒܗ ܡܢ ܚܛܝܬܐ.
ܘܡܚܘ̈ܬܐ ܕܐܟܠܩܪܨܐ ܠܐ ܝܕܥ܀

ܡܫܝܚܐ ܓܝܪ
ܐܠܗܘܗܝ ܗܘܐ ܟܐܦܐ ܓܒܝܬܐ ܕܪܝܫ
ܙܘܝܬܐ. ܘܠܐ ܡܬܦܣܩ ܗܘܐ ܒܚܛܝܬܐ.
ܡܛܠ ܕܠܐ ܝܕܥ ܗܘܐ ܕܢܣܒ ܡܢ ܡܚܘ̈ܬܗ
ܕܐܟܠܩܪܨܐ. ܘܠܐ ܡܬܦܠܓ ܗܘܐ ܠܐܠܗܐ
ܘܠܥܠܡܐ. ܐܦ ܗܘܐ ܒܣܪܐ. ܐܠܐ ܟܠܗ
ܩܕܝܫܐ ܐܝܬܘܗܝ. ܡܕܒܚܐ ܡܕܝܢ ܕܡܢ ܐܪܥܐ: ܘܟ̈ܐܦܐ ܬܘܒ ܕܠܐ ܡ̈ܚܝܢ ܒܦܪܙܠܐ.
ܡܫܘܕܥܝܢ ܠܗ ܠܡܫܝܚܐ. ܐܝܟ ܕܒ̈ܨܝܪܐ ܕܐܬܐܡܪܘ ܠܥܠ܀

XCI
E 15 1° a,b.
ܕܩܕܝܫܐ ܣܘܝܪܐ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ. ܡܢ * ܐܓܪܬܐ
ܕܡܐܡܪܐ ܕܚܡܝܫܝܐ ܕܡܢ ܒܬܪ ܓܠܘܬܐ.
ܕܐܬܟܬܒܬ ܠܘܬ ܡܪܝ ܩܘܣܛܢܛܝܢܐ ܐܦܝܣܩܘܦܐ ܕܠܕܝܩܝܐ܀

ܡܬܚܫܠ ܕܝܢ ܠܘܬ ܗܘ ܐܪܘܥ. ܗܘ ܕܒܟܬܒܐ ܕܒܪܝܬܐ ܫܡܥܬ. ܗܢܝܢ ܕܠܐܠܗܐ
ܐܬܐܡܪܝ. ܟܕ ܥܬܝܕ ܗܘܐ ܕܢܝܬܐ ܠܛܘܦܢܐ ܗܘ ܕܒܡܝ̈ܐ ܢܘܚ. ܕܠܐ ܠܐܢܫ ܪܘܚܢ

from earth »[1]. « But, if thou make me an altar of stones, build them not hewn ». He does not allow words offered to God to be cut with iron. For Christ was ' the elect stone of the head of the corner and precious ', [2] incapable of being cut by sin, because he knew not how to be injured by the devil's strokes; and he was not divided between God and the world, though he became flesh, but he is all holy. Accordingly the altar made of earth, and the stones also that are not smitten by iron, signify Christ, as in the illustrations mentioned above.

XCI. — Of the holy Severus patriarch of Antioch, from the 15[th] letter of the 5[th] book of those after banishment, which was addressed to Mar Constantine bishop of Laodicea.

519-38. But the next point to which I will apply myself is the words found in the Book of Genesis that were spoken by God, when he was about to bring

1. *P. G.*, LXVIII, 592. 2. Is., XXVIII, 16; I Pet., II, 6.

ܒܐܢܫܐ ܗܢܘܢ ܠܥܠܡ. ܡܛܠ ܕܒܣܪܐ ܐܢܘܢ. ܢܗܘܘܢ ܕܝܢ ܝܘܡܬܗܘܢ ܡܐܐ
ܘܥܣܪܝܢ ܫܢܝܢ. ܡܫܐܠ ܗܘܝܬ ܕܝܢ. ܕܐܝܟܢܐ ܟܕ ܡܘܪܟܐ ܕܡܐܐ ܘܥܣܪܝܢ ܫܢܝܢ
ܝܗܝܒ. ܡܢ ܒܬܪ ܡܐܐ ܫܢܝܢ ܡܬܚܙܐ ܕܠܗ ܠܚܘܡܬܐ ܠܥܒܕܐ ܐܝܬܝ. ܘܐܛܒܥ
ܐܟܚܕܐ ܠܟܠܗ ܐܪܥܐ. ܒܪ ܚܡܫܡܐܐ ܓܝܪ ܫܢܝܢ ܐܝܬܘܗܝ ܗܘܐ ܢܘܚ.
ܒܝܘܡܐ ܗܘ ܕܒܗ ܝܗܒ ܗܘܐ ܠܗ ܠܡܘܪܟܐ. ܘܐܡܪ ܟܬܒܐ ܐܠܗܝܐ. ܘܡܝܐ ܕܛܘܦܢܐ
ܗܘܘ ܥܠ ܐܪܥܐ. ܒܫܢܬ ܫܬܡܐܐ ܫܢܝܢ ܠܚܝܘܗܝ ܕܢܘܚ. ܒܝܪܚܐ ܕܬܪܝܢ ܒܥܣܪܝܢ
ܘܫܒܥܐ ܒܝܪܚܐ. ܥܠ[1] ܗܕܐ ܕܝܢ ܐܡܪܝܢܢ ܟܕ ܡܢܗ ܕܟܬܒܐ ܐܠܗܝܐ ܠܘܬ ܫܪܪܐ 15 v° a.
ܡܬܕܒܪܝܢܢ. ܕܒܡܪܚܡܢܘܬܐ ܐܦܝ ܐܬܝܗܒ ܣܘܡܟܐ ܗܘ ܕܡܐܐ ܘܥܣܪܝܢ ܫܢܝܢ.
ܡܛܠ ܕܢܬܬܦܢܘܢ ܗܠܝܢ ܕܒܒܝܫܬܐ ܚܝܝܢ ܠܛܒܬܐ ܗܝ ܕܡܢ ܕܚܠܬܐ. ܟܕ ܕܝܢ ܕܚܠܝܢ
ܡܢ ܚܡܬܐ. ܠܘܬ ܕܝܢ ܣܘܦܐ ܡܫܡܠܝܐ ܕܒܝܫܘܬܐ ܐܬܘ. ܘܥܠ ܢܓܝܪܘܬ ܪܘܚܐ
ܐܠܗܝܬܐ ܒܣܪܘ. ܘܡܛܠܗܕܐ ܐܝܬܝ ܗܘ ܐܠܗܐ ܠܡܟܣܢܘܬܐ ܒܪܫܥܐ ܐܝܬܝ. ܠܘ ܐܝܟ
ܗܘ ܕܠܐ ܝܕܥ ܗܘܐ ܠܗ ܗܝ ܕܥܬܝܕܐ ܗܘܬ ܕܬܗܘܐ. ܐܠܐ ܟܕ ܡܚܘܐ ܡܢ ܐܘܪܟ ܣܘܡܟܐ
ܐܪܝܟܐ. ܠܣܘܓܐܐ ܕܢܓܝܪܘܬ ܪܘܚܐ ܕܝܠܗ. ܘܡܩܝܡ ܕܝܢ ܘܐܦ ܠܪܒܘܬܐ ܕܒܝܫܘܬܐ
ܕܗܠܝܢ. ܕܗܟܢܐ ܗܘܐ ܠܪܫܝܥܘܬܗܘܢ ܐܣܓܝܘ. ܘܠܣܘܦܗ ܘܫܬܐ ܘܠܥܘܡܩܗ ܕܒܝܫܘܬܐ ܢܚܬܘ.

1. Ms. ܥܡ.

the flood in the days of Noah, « My spirit shall not dwell among those men for ever, because they are flesh; but their days shall be 120 years »[1]. You ask how it is that, when a space of 120 years had been granted, he is seen to have carried out the same threat after 100 years, and flooded the whole earth together. For Noah was 500 years old on the day on which he granted him the space; and the divine Scripture said, « And the waters of the flood came upon the earth in the 600th year of the life of Noah, in the 2nd month on the 27th day of the month »[2]. Upon this, being directed to the truth by the divine Scripture itself, we say that the term of 120 years was given in mercifulness, in order that those who were living an evil life might change for the better in fear of the threat. But they came to the utmost limit of wickedness, and treated the divine long-suffering with contempt, and accordingly God brought the punishment immediately; not as if he did not know what was to happen, but to show by the long term the abundance of his own long-suffering, and to establish also the greatness of those men's wickedness, who so much increased their impiety, and went down to the very end and bottom of wickedness, so as to call the sentence quickly down upon them.

1. Gen., VI, 3. — 2. Id., VII, 11.

ܐܡܝܢܐ ܕܠܥܘܪ ܕܝܢܐ ܡܫܬܚܠܦܐ ܠܥܒ̈ܕܝܗܘܢ ܢܦܩ. ܡܛܠ ܗܢܐ ܐܘܦ ܐܡܪ ܠܘܬ
ܙܕܝܩܐ ܢܘܚ: ܕܩܨܐ ܕܟܠܗ ܒܣܪ ܥܠ ܩܕܡܝ. ܡܛܠ ܕܐܬܡܠܝܬ ܡܢܗܘܢ ܐܪܥܐ
15 v° b. ܥܘܠܐ. ܥܝܕܐ ܓܝܪ ܐܝܬ ܠܗ ܕܠܦܣܩ̈ܐ ܕܝܠܗ ܢܫܚܠܦ ܠܘܬ ˙ ܪܘܓܙܐ
ܘܛܝܒܘܬܐ. ܠܘܩܒܠ ܫܘܚܠܦܐ ܕܝܠܢ. ܐܘ ܠܘܬ ܒܝܫܘܬܐ ܐܘ ܠܘܬ ܡܝܬܪܘܬܐ. ܘܗܕܐ ܓܠܝܐܝܬ
ܐܡܪ ܒܝܕ ܐܪܡܝܐ ܢܒܝܐ. ܐܢ ܐܡܪ ܦܘܣܩܢܐ ܐܡܠܠ ܥܠ ܥܡܐ ܐܘ ܥܠ ܡܠܟܘܬܐ
ܠܡܥܩܪܗ ܘܠܡܘܒܕܗ: ܘܢܬܦܢܐ ܥܡܐ ܗܘ ܡܢ ܒܝ̈ܫܬܗܘܢ. ܐܬܘܐ ܡܛܠ ܒܝ̈ܫܬܐ
ܗܠܝܢ ܕܡܠܠܬ ܕܐܥܒܕ ܠܗܘܢ. ܘܐܢ ܦܘܣܩܢܐ ܐܡܠܠ ܥܠ ܥܡܐ ܘܥܠ ܡܠܟܘܬܐ:
ܕܬܬܒܢܐ ܘܬܬܢܨܒ: ܘܢܥܒܕܘܢ ܒܝ̈ܫܬܐ ܩܕܡܝ: ܘܠܐ ܢܫܡܥܘܢ ܒܩܠܝ. ܐܬܘܐ ܡܛܠ
ܛܒ̈ܬܐ ܗܠܝܢ ܕܡܠܠܬ ܕܐܥܒܕ ܠܗܘܢ. ܘܕܗܠܝܢ ܗܟܢܐ ܐܝܬܝܗܝܢ: ܡܠܦ.
ܘܚܟܝܡ ܛܒ ܝܘܚܢܢ ܗܘ ܕܗܘܐ ܐܦܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ. ܟܕ ܡܦܫܩ
ܠܡܙܡܘܪܐ ܕܡܐܐ ܘܐܪ̈ܒܥܐ ܘܟܬܒ ܗܟܢ. ܘܐܝܟ ܕܠܘܩܒܠ ܝܗ̈ܘܕܝܐ ܡܬܚܪܐ.
ܕܠܫܘ̈ܕܝܐ ܕܠܘܬ ܐܒ̈ܗܝܗܘܢ ܠܡܬܚܘܝܘ ܡܝܬܝܢ. ܐܢ ܕܝܢ ܡܬܚܪܐ ܝܗܘܕܝܐ ܠܘܩܒܠ
16 r° a. ܗܠܝܢ: ܘܒܫܘܕܝܐ ܐܚܝܕ ܗܘ ܕܠܘܬܗܘܢ ܗܘܐ. ܝܠܦ ܐܢܐ ˙ ܕܣܓܝ̈ܐܬܐ ܕܐܝܟ ܗܠܝܢ.
ܐܦ ܒܥܬܝܩܬܐ ܗܘܘ. ܐܫܬܘܕܝ ܕܢܬܠ ܠܐܪܥܐ ܡܢ ܢܗܪܐ ܕܡܨܪܝܢ ܥܕܡܐ ܠܦܪܬ.

Therefore he further also said to the righteous Noah, « The end of all flesh hath come in before me, because the earth hath been filled with iniquity by them »[1]. For it is his custom to change his own sentences in the direction of fury and goodness according to our change, either towards wickedness or towards virtue. And this he stated plainly through Jeremiah the prophet: « If I speak a determination against a people or against a kingdom to root it out and destroy it, and that people turn from their evil deeds, I will repent concerning the evil things which I spake to do to them. And, if I speak a determination against a people and against a kingdom, that it be built and planted, and they do evil deeds before me, and hearken not to my voice, I will repent concerning the good things which I spake to do to them »[2]. And that these things are so is laid down by the very wise John also who became bishop of Constantinople, when he is interpreting the 104th Psalm and writing thus, and contending as against the Jews, who adduced the promises to their fathers: « But, if the Jew argues against these things, and holds to the promise that was made to them, I learn that many such promises were indeed made in the Old Testament also. He promised to give the land

1. Gen., VI, 13. 2. Jer., XVIII, 7-10.

ܘܠܐ ܝܗܒ. ܐܫܬܘܝ ܠܐܕܡ ܕܕܚܠܬܗ ܘܪܬܝܬܗ ܣܐܡ ܥܠ ܚܝܘܬܐ. ܘܠܐ ܢܦܩ
ܠܫܘܡܠܝܐ ܗܘ ܫܘܘܕܝܐ. ܐܫܬܘܝ ܕܗܘܐ ܘܫܢܝܢ ܗܘܝܢ ܚܝܝܗܘܢ ܕܒܢܝܢܫܐ.
ܩܟ ܐܝܬܝܗ. ܠܥܘܢܫܐ ܩܕܡ ܥܕܢܐ ܐܝܬܝ. ܘܒܗܠܝܢ ܕܠܥܘܩܒܐ ܕܝܠܗܝܢ ܗܢܝܢ ܟܕ ܗܢܝܢ
ܐܝܬ ܠܡܚܙܐ. ܐܝܟ ܠܚܙܩܝܐ ܡܘܬܐ ܘܐܗܦܟܗ. ܐܝܟ ܠܢܝܢܘܝܐ ܗܦܟܬܐ.
ܘܐܫܢܝܗ ܠܪܘܓܙܐ. ܟܕ ܡܚܘܐ ܕܠܐ ܛܒܬܐ ܘܠܐ ܐܝܠܝܢ ܕܡܟܐܒܢ ܒܗ ܒܠܚܘܕܘܗܝ
ܬܠܝܢ. ܐܠܐ ܒܗܠܝܢ ܕܡܩܒܠܝܢ. ܐܢ ܗܘ ܓܝܪ ܕܥܝܩ ܡܕܡ ܡܐܡܪ:
ܘܡܫܬܚܠܦܝܢ ܕܝܢ ܐܝܠܝܢ ܕܡܩܒܠܝܢ ܠܗ ܠܓܘܙܡܐ. ܕܚܩܝܢ ܡܢܗܘܢ ܠܪܘܓܙܐ.
ܐܢ ܕܝܢ ܢܫܬܘܐ ܡܕܡ ܕܛܒ: ܢܬܚܙܘܢ ܕܝܢ ܕܠܐ ܫܘܝܢ[1] ܢܬܓܠܙܘܢ. ܡܛܠ ܗܢܐ
ܐܡܪ ܫܘܠܡܐ ܐܡܠܠ ܥܠ ܥܡܐ ܘܥܠ ܡܠܟܘܬܐ: *ܠܡܒܢܐ ܘܠܡܢܨܒ: ܐܢ ܕܝܢ 16 r° b.
ܐܡܪ ܢܬܚܙܘܢ ܕܠܐ ܫܘܝܢ. ܠܐ ܐܝܬܐ[2] ܗܠܝܢ. ܠܐ ܗܟܝܠ ܢܝܬܘܢ ܠܢ ܫܘܘܕܝܗܘܢ
ܕܐܠܗܐ. ܐܠܐ ܢܚܘܘܢ ܐܢ ܗܘ ܕܫܘܝܢ ܠܗܠܝܢ ܐܬܚܙܝܘ. ܐܠܐ ܠܐ ܐܝܬ ܠܗܘܢ ܕܢܚܘܘܢ.
ܡܛܠ ܗܢܐ ܠܘܬ ܐܚܪܢܐ ܐܫܬܢܝܘ. ܠܐ ܓܝܪ ܕܒܙܪܥܟ ܢܬܒܪܟܘܢ ܟܠܗܘܢ ܥܡܡܐ:
ܕܒܗܘܢ ܠܐ ܡܫܟܚܝܢ ܕܢܚܘܘܢ ܕܐܬܡܠܝ ܢܫܟܚ. ܗܕܐ ܗܝ ܕܐܠܘܨܐ ܘܫܪܝܐ ܕܡܠܬ

1. Ms. ܫܘܝܢ. — 2. Ms. ܐܝܬܐ.

from the river of Egypt to the Euphrates, and did not give it. He promised Adam to lay the fear and dread of him upon the animals, and the promise was not brought to completion. He promised that the life of men should be 120 years, and he brought the punishment before the term. And in the opposite cases the same things are to be seen. He threatened Hezekiah with death, and turned it away. He threatened the Ninevites with overthrow, and dispelled the wrath, showing that neither good things nor painful things depend on him only, but also on the recipients. For, if he threaten something grievous, and those who receive the threat change, they repel the wrath from them. But, if he promise something good, and they show themselves to be unworthy, they will be deprived. Therefore he says, 'I will speak a determination against a people and against a kingdom, to build and to plant', but, 'if' he says 'they are seen to be unworthy, I will not bring these things'. Let them not therefore bring God's promises before us, but let them show if they were seen to be worthy of these. But they cannot show it : therefore they passed to others. For we nowhere find that they are able to show that the words 'In thy seed shall all the nations be blessed'[1] were fulfilled of them »[2]. It is the same difficulty and elucidation

1. Gen., XXII, 18. — 2. The commentary on Ps. CIV is lost.

ܘܩܝܡܬܐ ܕܚܝ̈ܐ. ܘܗܠܝܢ ܕܒܝ̈ܫܬܐ ܥܒܕܘ ܠܩܝܡܬܐ ܕܕܝܢܐ. ܒܟܠܗ ܕܐܬܒܨܪ ܕܦܣܩܐ
ܕܐܬܚܦܛܘ ܕܢܦܝܣ ܘܚܝ̈ܐ܀ ܡܛܠ ܕܝܢ ܕܠܐ ܠܗ ܦܩܥܬܐ ܪܒܘܬܐ ܦܩܥܬܐ
ܕܡܝ̈ܬܐ ܕܩܡܘ ܐܬܚܙܝܘ ܕܦܬܓܡܐ: ܕܢܩܘܡ ܕܝܢ ܫܒܩ ܘܩܕܡ ܙܒܢܐ ܕܡܬܚܙܝܐ. ܟܠܗ
ܦܬܓܡܐ ܕܝܠܗ. ܐܝܟܢܐ ܕܢܘܩܦܘܢ ܫܘܪܝܐ: ܘܕܒܟܠܗ ܦܬܓܡ ܗܘܐ[1] ܡܬܩܝܡܐ ܠܗܠܝܢ
ܕܡܢܗ ܐܬܐܡܪ. ܡܢ ܗܕܐ ܡܚܘܝܢ. ܐܠܗܘܬ ܕܡܩܝܡ ܠܡܝ̈ܬܐ. ܘܕܡܩܝܡܐ ܗܘܐ
16 v° a. ܠܒ̈ܢܝܐ ܠܗܠܝܢ ܕܒܐܪܥܐ ܘܥܦܪܐ ܫܟܝܒܝܢ. ܐܬܐ * ܓܝܪ ܐܡܪ ܫܥܬܐ. ܕܒܗ ܟܕ
ܢܫܡܥܘܢ ܡܝ̈ܬܐ ܩܠܗ ܕܒܪܗ ܕܐܢܫܐ ܢܦܩܘܢ. ܗܠܝܢ ܛܒ̈ܢ ܕܥܒܕܘ ܠܩܝܡܬܐ ܕܚܝ̈ܐ.
ܘܗܠܝܢ ܕܝܢ ܕܒܝ̈ܫܬܐ ܥܒܕܘ ܠܩܝܡܬܐ ܕܕܝܢܐ. ܘܕܒܦܫܝܩܘ ܕܝܢ ܡܫܪܪ
ܕܒܥܠܡܐ: ܘܟܠܗ ܦܬܓܡܐ ܡܬܚܙܝܐ ܗܘܐ. ܡܚܘܐ ܗܘܐ ܗܝ ܟܕ ܐܡܪ. ܕܐܢܐ ܐܢܐ
ܩܝܡܬܐ ܘܚܝ̈ܐ. ܡܛܠ ܕܝܢ ܕܠܪܒܘܬܗ ܕܦܘܪܫܢܐ ܗܝ ܕܢܩܘܡܘܢ ܒܗ ܙܒܢܐ
ܡܝ̈ܬܐ: ܠܗ ܕܠܐ ܡܬܗܝܡܢܐ ܐܝܟ ܕܠܡܐܡܪ ܫܘܝܢ ܗܘܐ ܠܗ. ܠܐܝܟ ܡܥܠܝܬܐ
ܙܒܢܐ ܕܩܝܡܬܐ ܘܡܚܘܐ ܐܬܐ ܡܢ ܐܝܟ ܠܠܥܙܪ ܘܠܒܪܗ ܕܐܪܡܠܬܐ. ܘܠܒܪܬܗ
ܕܝܘܐܝܪܘܣ. ܘܡܢܐ ܐܚܪܢܐ ܒܪ ܗܠܝܢ. ܕܗܐ ܡܚܘܝܐ ܡܢܗ ܐܡܪ ܕܩܘܡܐ ܩܝܡܬܐ

1. Ms. ܠܗܘܐ; Cyr. ἐκόήσεται.

to which the words also relate which the holy Cyril wrote in the 12th book of the commentary on the Gospel of John, as follows : « But, because[1], though he often promised to do many things at the fitting time, he nevertheless did them even before the time appointed, for the purpose of persuading us, in order that we may truly believe that even under all circumstances the things said by him will come to effect, we will show from the following. He promised to raise the dead, and to bring back to life those who are laid in the earth and dust. For, 'there cometh', he saith, 'an hour, wherein the dead shall hear the voice of the Son of man and come forth, they that have done good deeds to the resurrection of life, but they that have done evil deeds to the resurrection of judgment'. And that he will easily make this good, ⌜and will hasten to persuade[2] he taught by saying, 'I am the resurrection and the life'. And, because ⌜he would not make the greatness of the thing that the dead should rise at that time so to speak incredible, for a useful purpose the time of the resurrection is hastened[3] and he shows the sign in that he raised Lazarus and the widow's son, and Jairus' daughter. And what else besides these things? He says that the resurrection of the

1. Cyr. ὅτι, which the translator has misunderstood. — 2. Cyr. πληροφορεῖν ἐπειγόμενος. — 3. Cyr. ἡ τοῦ πράγματος ὑπερβολὴ τὸ ἀναβιώσεσθαί ποτε τοὺς νεκρούς, ἄπιστον πως ἐτίθει φθάνει χρησίμως τὸν τῆς ἀναστάσεως καιρόν.

ܕܡܝ̈ܬܪܐ. ܗܝܕܝܢ ܐܡܪ ܢܢܗܪܘܢ ܙܕܝ̈ܩܐ ܒܡܠܟܘܬܐ ܕܐܒܘܗܘܢ. ܕܬܘܒ ܐܝܟ ܗܘ
ܕܫܪܝܪܐܝܬ ܐܡܪ ܢܬܗܝܡܢ. ܒܕܩܕܝܡ ܗܘܐ ܚܙܐ ܠܬܠܡܝ̈ܕܐ ܘܚܙܝܬܗ ܕܗܢܐ ܡܘܗܒ
ܗܘܐ. * ܢܣܒ ܓܝܪ ܠܦܛܪܘܣ ܘܠܝܥܩܘܒ ܘܠܝܘܚܢܢ. ܘܣܠܩ ܠܛܘܪܐ. 16 v° b.
ܘܐܫܬܚܠܦ ܩܕܡܝܗܘܢ. ܘܐܢܗܪ ܦܪܨܘܦܗ ܐܝܟ ܒܪܩܐ. ܘܢܚ̈ܬܘܗܝ ܕܝܢ ܗܘܘ ܚܘܪ̈ܐ
ܐܝܟ ܬܠܓܐ܀ ܒܦܘܫܩܐ ܕܝܢ ܗܘ ܕܡܩܕܡ ܐܡܝܪ ܕܡܙܡܘܪܐ ܕܡܐܐ ܘܐܪ̈ܒܥܐ: ܡܫܟܚܝܢ
ܠܩܕܝܫܐ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ. ܟܕ ܫܪܐ ܠܗ̇ ܕܐܬܥܩܬ ܒܡܦܩܢܐ
ܗܕܐ. ܗܝ ܕܝܢ ܕܐܬܥܩܬ ܐܡܪܬ ܕܐܝܬܝܗ̇ ܕܐܝܟ ܗܕܐ. ܐܝܟܢܐ ܟܕ ܡܘܫܐ ܠܟܠܗܘܢ
ܡܝ̈ܐ ܕܒܡܨܪܝܢ ܗܦܟ ܠܕܡܐ. ܐܡܪ ܟܬܒܐ ܕܐܫܟܚܘ ܚܪ̈ܫܐ ܕܢܚܘܘܢ ܒܗ̇ ܗܝ ܠܐܬܐ
ܠܘܩܒܠ ܗܕܐ. ܟܕ ܓܝܪ ܟܠܗܘܢ ܡܝ̈ܐ ܐܫܬܚܠܦܘ. ܐܝܟܢܐ ܡܫܟܚܐ ܗܘܐ
ܕܢܫܬܟܚܘܢ ܡܝ̈ܐ ܕܟ̈ܝܐ. ܕܒܗܘܢ ܢܚܘܘܢ ܗܢܘܢ ܠܐܬܐ. ܘܐܢܫܝܢ ܡܢ
ܐܡܪܘ ܕܡܫܟܚܐ ܗܘܐ ܕܡܝ̈ܐ ܕܝܡܐ ܢܐܬܘܢ. ܡܛܠ ܕܠܐ ܒܡܪܚܩܘܬܐ ܣܓܝܐܬܐ
ܐܝܬܘܗܝ ܗܘܐ ܝܡܐ. ܕܢܗܦܟܘܢ ܗܢܘܢ ܒܐܘܡܢܘܬܐ * ܡܓܘܫܝܬܐ ܢܟܝܠܬܐ. ܐܚܪ̈ܢܐ[1] 17 r° a.
ܕܝܢ ܐܡܪܘ. ܕܠܘ ܠܐ ܦܝܣܐ ܐܝܬܝܗ̇ ܕܗܘ ܡܘܫܐ ܡܢ ܒܬܪ ܫܘܚܠܦܐ ܕܠܕܡܐ.
ܠܗܘܢ ܠܚܪ̈ܫܐ ܕܡܢܗܘܢ ܘܠܚܕܐ ܢܗܦܟ ܗܘܐ ܐܢܘܢ ܠܡ̈ܝܐ. ܐܝܟܢܐ ܕܚܪ̈ܫܐ ܠܐܘܡܢܘܬܐ

1. Ms. sing.

saints shall be something exceedingly glorious. 'Then', he says, 'the righteous shall shine in their Father's kingdom', that he may again be believed as one who speaks truly, in that ⌜he saw the disciples beforehand and gave the sight of this⌝[1]. For 'he took Peter and James and John, and went up into a mountain, and was transfigured before them; and his face shone as lightning, and his raiment became white as snow' »[2]. But in the above-mentioned commentary on the 104th Psalm we find the holy John bishop of Constantinople solving the point in Exodus that seemed doubtful; and the point that seemed doubtful is, you said, as follows : « How is it that, after Moses had turned all the water in Egypt into blood, Scripture said that the magicians were able to show the same sign against that? For, since all the water had been changed, how was it possible for pure water to be found in which these men were to show the sign? » Some have said that it was possible for sea-water to come, since the sea was not at a great distance, in order that they might change this by magic skill; while others have said that it is not incredible that Moses himself, after the change to blood, turned

1. Syr. πρόωρον τοῖς μαθηταῖς κ. τὴν τούτου θέαν ἐχαρίζετο. — 2. In Jo. Ev., ed. Pusey, III. 136.

ܘܠܟܝܢܗ ܕܐܘܡܢܘܬܗܘܢ ܢܚܘܘܢ. ܟܕ ܕܝܢ ܚܟܝܡܐ ܡܠܦܢܐ: ܐܝܟ ܡܐ ܕܙܕܩ ܘܛܒ
ܡܦܪܫܢܐܝܬ ܐܣܬܟܠ[1]: ܠܚܝܠܐ ܐܠܗܝܐ ܝܘܚܢܢ ܐܡܪ. ܕܐܝܟ[2] ܡܐ ܕܥܠ
ܚܫܘܟܐ ܠܡܨܪ̈ܝܐ ܗܘ ܗܘ ܚܫܘܟܐ ܐܝܬܘܗܝ ܗܘܐ. ܠܒܢܝ̈ ܐܝܣܪܝܠ ܕܝܢ ܢܘܗܪܐ.
ܘܐܝܟܢܐ ܕܥܠ ܒ̈ܥܝܪܐ: ܘܥܠ ܗܠܝܢ ܕܐܝܬܝܗ̇ ܢܝܪܐ ܐܝܬܝܗܘܢ ܟܕ ܡܝܬܝܢ: ܗܠܝܢ
ܕܝܠܗܘܢ ܡܫܬܐܪܝܢ ܗܘܘ ܕܠܐ ܢܟܝܢ. ܘܥܠ ܡܚܘܬܐ ܕܒܪܕܐ: ܐܝܟܐ ܕܐܝܬܝܗܘܢ ܗܘܘ
ܒܢܝ̈ ܐܝܣܪܝܠ ܒܐܪܥܐ ܕܓܘܫܢ. ܠܐ ܗܘܐ ܒܪܕܐ. ܒܗ ܒܪܡܫܐ ܐܣܬܟܠ ܘܥܠ
ܟܠܗܝܢ ܡ̈ܚܘܬܐ. ܗܠܝܢ ܕܒܗܝܢ ܐܝܬܝܗ̇ ܗܘܬ. ܗܝ ܕܫܘܚܠܦܐ ܕܡܢ ܡ̈ܝܐ ܠܕܡܐ.
17 r° b. ܘܙܕܩ ܕܢܬܗܝܡܢ ܕܒܐܪܥܐ ܕܓܘܫܢ: ܘܐܝܟܐ ܕܐܝܬܝܗܘܢ * ܗܘܘ ܒܢܝ̈ ܐܝܣܪܝܠ.
ܒܟܝܢܐ ܕܝܠܗܘܢ: ܗܢܘܢ ܡ̈ܝܐ ܠܒܢܝ̈ ܐܝܣܪܝܠ ܕܠܐ ܫܘܚܠܦܐ ܩܘܝܘ. ܕܒܗܘܢ
ܡܟܫܪ ܗܘܐ. ܕܢܚܘܘܢ ܚܪ̈ܫܐ. ܗܠܝܢ ܕܐܘܡܢܘܬܐ ܕܝܠܗܘܢ ܢܚܘܘܢ. ܐܝܟ ܕܒܡܦܣܩܢܘܬܐ
ܐܡܪ. ܐܝܬ ܒܗܘܢ ܗܘܝܐ ܒܗܠܝܢ ܕܐܡܝܪ̈ܢ ܠܡܠܦܢܐ. ܫܕܪ ܚܫܘܟܐ ܘܐܚܫܟ. ܘܛܒ
ܡܫܒܚܐ ܐܝܬܘܗܝ ܗܘܐ. ܗܘ ܕܟܕ ܙܠܝܩܐ ܒܟܠܕܘܟ ܡܢܗܪ. ܒܡܨܪܝܢ ܚܫܘܟܐ
ܐܬܚܙܝ. ܘܬܡܢ ܕܝܢ. ܠܐ ܒܟܠܗ̇. ܐܠܐ ܒܠܚܘܕ ܐܝܟܐ ܕܐܝܬܝܗܘܢ ܗܘܘ ܡܨܪ̈ܝܐ. ܕܠܐ
ܓܝܪ ܐܢܫ ܢܐܡܪ ܕܐܟܠܝܦܣܝܣ[3]: ܗܘܐ ܕܝܢ ܣܗܪܘܬܐ ܗܘܬ ܐܝܬܘܗܝ ܗܘܐ ܗܘ

1. Ms. ܐܣܬܟܠܘ. — 2. Ms. ܐܝܟ. — 3. Ms. ܕܐܟܠܝܦܣܝܣ.

the water back to its own appearance and nature, in order that the magicians might show their own skill on the other side. But the wise doctor John, since he understood the divine power as is right and in very discerning fashion, said that, as in the case of the darkness the Egyptians had that darkness, while the sons of Israel had light, and, as in the matter of the herds, and in the case of the yoke-animals when they died, those belonging to the Israelites remained unharmed, and, in the case of the plague of hail, where the sons of Israel were in the land of Goshen no hail fell, in the same way you should understand as regards all the plagues too, among which that change from water to blood was also included, and it must be believed that in the land of Goshen, and where the sons of Israel were, the water remained for the sons of Israel in its own nature without change, in which it was possible for the magicians to show the performances of their own skill. Among the words uttered by the doctor is contained the following passage by way of summary : « 'He sent darkness and made it dark'[1]; and it was a very glorious fact that, while the ray shone everywhere, in Egypt darkness appeared; and there not throughout, but only where the Egyptians were. For, lest any one should say that what happened was an eclipse[2],

1. Ps. CIV, 28. 2. ἔκλειψις.

ܕܣܗܪܐ: ܘܠܐ ܪܗܛܐ ܕܟܝܢܐ. ܠܥܒܪܝܐ ܗܢܘܢ ܕܒܗ ܒܐܬܪܐ ܥܡܗܘܢ ܥܡܪܝܢ ܗܘܘ.
ܒܗܕܐ ܡܚܘܬܐ ܠܐ ܐܬܩܪܒܘ. ܗܝ ܕܒܫܪܟܐ ܐܚܪܢܝܬܐ ܓܕܫܬ ܗܘܬ.[1] ܒܗ ܒܕܡܘܬܐ
ܐܡܪ ܓܪܝܓܘܪܝܘܣ ܐܦܝܣܩܘܦܐ ܕܢܘܣܐ. ܗܘ ܕܡܝܬܪܐ ܐܬܚܙܝ ܗܘܐ ܒܝܕܥܬܐ
ܕܐܠܗܝܬܐ. ܒܡܟܬܒܢܘܬܐ ܗܝ ܕܥܠ ܡܝܬܪܘܬܐ ܕܥܒܕ ܠܗ ܗܠܝܢ. ܐܡܪ.
ܗܝܕܝܢ ܓܝܪ ܟܠܗ ܟܝܢܐ * ܕܡܝܐ ܕܒܡܨܪܝܢ ܐܝܟ ܦܘܩܕܢܐ ܕܡܘܫܐ ܠܕܡܐ 17 v° a
ܐܬܗܦܟ. ܘܢܘܢܐ ܐܬܚܒܠܘ. ܡܢ ܠܥܒܝܘܬܐ ܒܣܪܢܝܬܐ ܕܗܘܝ ܡܝܐ ܐܬܗܦܟܘ.
ܠܥܒܪܝܐ ܕܝܢ ܟܕ ܡܠܝܢ ܗܘܘ[2] ܗܘ ܕܡܐ. ܡܝܐ ܐܝܬܝܗܘܢ ܗܘܘ. ܡܛܠ ܗܕܐ ܗܘܬ
ܥܠܬܐ ܠܐܘܡܢܘܬܐ. ܕܒܡܝܐ ܗܠܝܢ ܕܠܘܬ ܥܒܪܝܐ ܡܫܬܟܚܝܢ. ܕܒܚܣܝܪܘܬܐ ܢܚܘܘܢ
ܒܚܙܬܐ ܕܕܡܐ. ܗܝ ܕܝܢ ܕܐܡܝܪܐ ܒܟܬܒܐ ܩܕܡܝܐ ܕܡܠܟܘܬܐ[3]: ܠܘܬ
ܐܚܝܡܠܟ ܟܗܢܐ: ܡܢ ܩܕܝܫܐ ܕܘܝܕ: ܕܐܦ ܗܝ[4] ܐܘܪܚܐ ܚܠܝܐ: ܡܛܠ ܕܡܬܩܕܫܐ
ܝܘܡܢܐ ܒܝܕ ܡܐܢܝ ܕܝܠܝ. ܐܢ ܚܦܝܛܐܝܬ ܘܦܪܝܫܐܝܬ ܬܬܩܪܐ ܠܝ ܗܘ[5] ܕܡܬܚܙܝܐ.
ܕܢܗܝܪܐ ܗܘ ܡܢ ܫܡܫܐ: ܘܡܫܬܪܝܐ ܡܢ ܟܠܗ ܥܡܛܢܘܬܐ ܡܬܚܙܝܐ. ܕܘܝܕ
ܓܝܪ ܫܐܠ ܠܚܡܐ ܠܡܐܟܘܠܬܐ. ܥܢܐ ܕܝܢ ܟܗܢܐ ܘܐܡܪ. ܕܠܝܬ ܠܚܡܐ ܚܠܝܐ

1. Ms. with point ·. — 2. Ms. with point following. — 3. Ms. sing. — 4. Ms. ܗܘ. — 5. Ms. ܗܘ.

that is a disappearance of the moon, nor[1] the course of nature, the Hebrews who were living in the same country with them were not affected by this plague, a thing which happened in the other plagues ». After a similar manner Gregory also bishop of Nyssa, who was great in the knowledge of divine things, in the treatise which he composed about virtue said these things : he said : « For then all the nature of the waters in Egypt was in accordance with Moses' command turned to blood, and the fish were destroyed, because the water was converted to fleshlike density ; but ⌈the Hebrews, when they drew the blood, had water[2]. Therefore there arose an occasion for the display of skill, that with the water found among the Hebrews they might in a defective manner contrive to produce the appearance of blood »[3]. The words used in the Ist Book of Kingdoms to Ahimelech the priest by the holy David, « Is the journey itself also profane ?[4] because it will be hallowed to-day by means of my implements », if it is very carefully and clearly read, is seen to be much plainer than the sun, and to be free from all obscurity. David asked for bread to eat; and the priest answered and said, « There are no profane loaves under my hands ; but there are holy

1. Sic Syr. — 2. Greg. τοῖς Ἑβρ. ἀρνουμένοις μόνοις ὕδωρ τὸ αἷμα ἦν. — 3. *P. G.*, XLIV, 308. — 4. The ambiguity between affirmative and interrogative (see below) cannot be preserved.

17 v° b. ܠܚܡܐ ܐܬܒܥ. ܐܠܐ ܠܚܣܩܐ[1] ܡܬܥܩܠ ܐܡܪ. ܐܢ ܗܘ[2] ܕܢܛܝܪܝܢ ܐܠܝܢ ܛܠܝܐ: ܢܐܟܠܘܢ
ܡܢ ܐܢܬܬܐ ܢܐܟܠܘܢ. ܘܥܢܐ ܕܘܝܕ ܘܐܡܪ. ܐܠܐ[3] ܡܢ ܐܢܬܬܐ ܢܛܝܪܝܢܢ. ܡܢ
ܐܬܡܠܝ. ܘܡܢ ܬܠܬܐ ܝܘܡܝܢ. ܡܢ ܕܢܦܩܢ ܠܐܘܪܚܐ. ܕܟܝܐ ܗܘܘ ܟܠܗܘܢ ܛܠܝܐ.
ܡܢ ܗܠܝܢ ܗܟܝܠ ܡܩܕܡ ܐܡܝܪܢ: ܗܘ ܕܒܬܪܟܢ. ܐܝܟ ܕܒܫܘܐܠܐ ܠܡܬܩܪܐ. ܕܐܦ ܗܘ
ܐܘܪܚܐ ܚܠܝܐ. ܘܡܟܝܠ ܗܘ ܬܘܣܦܬܐ ܢܬܠ ܥܠܬܐ. ܗܘ ܕܡܛܠ ܠܐ ܐܝܬܘܗ̇ ܐܘܪܚܐ
ܚܠܝܬܐ. ܘܡܬܬܘܣܦܐ ܕܝܢ ܐܡܪܐ. ܡܛܠ ܕܬܬܩܕܫ ܝܘܡܢܐ. ܒܡܢ ܡܐܢܝ ܕܝܠܝ. ܗܘܘ
ܕܝܢ ܕܗ̇ܝ ܕܝܢ ܠܐܘܪܚܐ ܢܩܪܐ ܐܝܟ ܚܠܝܬܐ. ܗܝ ܕܐܬܩܕܫܬ ܒܡܢ ܡܐܢܝ ܕܝܠܝ.
ܡܟܝܠ ܗܘ ܕܝܢ ܒܡܢ ܡܙܝܢܘܬܐ ܕܝܠܝ. ܘܡܛܥܢܐ ܕܡܐܢܝ. ܘܡܛܠ ܕܐܙܠܬ ܕܝܠܝ
ܠܩܪܒܐ. ܘܡܢ ܗܕܐ ܓܠܝܐ ܗܝ: ܕܐܝܟ[4] ܕܥܝܕܝܢ ܛܠܝܐ ܡܛܥܢܝܢ ܗܘܘ ܕܡܐܢܘܗܝ
ܘܙܝܢܘܗܝ. ܟܕ ܢܦܩ ܗܘܐ ܠܩܪܒܐ. ܡܬܕܟܝܢ ܗܘܘ. ܘܕܛܠܝܐ ܬܘܒ ܪܕܝܢ ܗܘܘ
18 r° a. ܒܬܪ ܪ̈ܒܝ ܚܝܠܘ̈ܬܐ ܐܘ ܡܕܒܪܢܐ ܪܗܛܝܢ ܗܘܘ: ܐܝܟ[*] ܛܥܢܝ[5] ܙܝܢܐ. ܡܢ ܣܓܝܐܬܐ
ܓܠܝܬܐ ܐܝܬܝܗ̇ ܗܕܐ. ܒܥܕܢܐ ܕܝܢ ܡܢ ܫܘܠܡܗ ܕܟܬܒܐ ܩܕܡܝܐ ܕܡܠܟܘܬܐ.
ܕܒܗ ܐܡܪ. ܕܐܡܪ ܫܐܘܠ ܠܛܥܝܢ ܡܐܢܘܗܝ. ܫܘܠ ܣܝܦܟ ܘܕܘܩܝܢܝ ܒܗ.

1. Ms. ܠܚܣܩܐ. — 2. Ms. ܗܘ. 3. — A paraphrase of this passage occurs in V 106 r°, as follows: ܘܩܪܝܒܐ ܡܕܝܢ ܗܠܝܢ ܡܢ ܐܢܬܬܐ ܕܟܝܐ ܗܘܘ ܡܬܛܗܪܝܢ ܐܦܢ ܕܐܬܩܕܫܬ܀ ܕܫܡܐ ܗܘܐ ܐܝܟ ܕܟܬܝܒ. ܡܛܠ ܕܡܥܢܐ ܡܐܢܘܗܝ ܐܝܬܝܗܘܢ ܗܘܘ. ܘܠܐ ܐܘܪܚܐ ܚܠܝܬܐ ܩܕܝܫܬܐ. ܡܛܠ ܗܝ ܕܒܗ ܕܡܐܢܘܗܝ ܐܬܩܕܫܬ ܐܡܪ. ܗܢܘܢ ܕܐܝܬܝܗܘܢ ܕܩܪܒܐ. ܘܐܝܟ. ܩܪܝܒܐ ܐܡܪ ܗܘܐ. ܕܐܦ ܡܐܢܝ ܩܪܝܒܝܢ. ܗܘ ܕܝܢ ܐܘܪܚܐ ܠܐ ܡܬܚܠܢܐ ܐܝܬܝܗ̇܀ — 4. Ms. ܐܝܟ. — 5. Corr. from ܛܥܢܝܢ.

loaves. If the slaves have refrained, at least from a woman, they shall eat ». And David answered and said, « But we have kept away from a woman since yesterday, and since the third day. Since I set out on the journey, all the slaves have been pure ». And, these things having been so stated first, what follows should be read as a question, « Is the journey itself also profane? » [1]; and thereupon the addition will give the reason for which the journey is not profane; and the addition runs, « Because it will be hallowed to-day by means of my implements », that is to say, 'Will anyone call the same journey a profane thing, a journey which has been hallowed by means of my implements?', viz 'by means of my armour, and the burden of my implements, and by my going to war'. And from this it is manifest that, inasmuch as the slaves were accustomed to carry his implements and arms, when he went out to war, they were purified. And, that slaves again used to march after generals or commanders, as armour-bearers, this is manifest from many instances; for the present from the end of the I[st] Book

1. I Reg., XXI. 4, 5.

ܘܠܩܘ ܦܘܠܡܘܣ ܕܝܢ ܕܡܠܟܘܬܐ ܕܐܬܐܡܪ ܐܡܪ: ܫܐܘܠ ܠܡܫܩܠ ܙܝܢܗ ܕܙܝܢܗ[1] ܣܬܠܡܐ:
ܐܘ ܫܡܘܛ ܣܦܣܪܟ[2] ܘܕܩܘܪ ܒܗ. ܘܠܘܬ[3] ܚܪܬܗ ܕܦܘܠܡܘܣ ܬܪܝܢܐ ܕܐܡܪ ܟܕ
ܡܢܐ. ܠܪܒܝ ܚܝܠܐ ܘܗܘ ܐܡܪ ܕܐܡܪ. ܐܘ ܕܗܢܘܢ ܕܝܠܗ ܕܕܘܝܕ ܐܠܗܝܐ. ܢܚܪܝ
ܒܪܘܬܝܐ ܫܩܠ ܙܝܢܗ ܕܝܘܐܒ ܒܪ ܨܪܘܝܐ. ܘܗܢܐ ܗܘ ܕܐܡܪ ܕܘܝܕ ܗܪܟܐ. ܐܦ ܥܒܕܐ ܗܢܘܢ
ܕܟܝܢ ܐܢܘܢ ܡܛܠ ܕܫܩܠܝ ܙܝܢܐ ܐܢܘܢ. ܘܗܕܐ ܟܕ ܥܪܩ ܗܘܐ ܡܢ ܫܐܘܠ ܘܠܐ ܫܩܝܠ ܗܘܐ
ܙܝܢܐ. ܡܛܠ ܗܢܐ ܐܦ ܠܟܗܢܐ ܫܐܠ ܗܘܐ ܟܕ ܐܡܪ. ܚܙܝ ܐܢ ܐܝܬ ܗܪܟܐ ܬܚܝܬ ܐܝܕܟ ܪܘܡܚܐ ܐܘ
ܣܦܣܪܐ. ܡܛܠ ܕܣܦܣܪܝ ܘܙܝܢܝ ܠܐ ܢܣܒܬ ܒܐܝܕܝ. ܡܛܠ ܕܡܠܬܗ ܕܡܠܟܐ ܐܚܝܕܐ ܗܘܬ. ܘܡܢ ܗܠܝܢ ܕܗܪܟܐ ܐܡܝܪܢ
ܒܝܬܝܪܐܝܬ ܡܬܝܕܥܐ ܕܗܢܘܢ ܕܢܦܩܝܢ ܗܘܘ ܕܢܣܬܕܪܘܢ ܒܩܪܒܐ ܡܬܕܟܝܢ ܗܘܘ. ܘܗܕܐ ܓܠܝܐܝܬ ܛܒ ܡܬܝܕܥܐ 18 r° b.
ܐܦ ܡܢ ܦܘܩܕܢܐ ܕܒܬܢܝܢ ܢܡܘܣܐ. ܐܡܪ ܓܝܪ. ܐܢ ܬܦܘܩ ܠܘܩܒܠ
ܒܥܠܕܒܒܝܟ. ܛܪ ܢܦܫܟ ܡܢ ܟܠ ܣܘܥܪܢ ܒܝܫ. ܘܐܢ ܢܗܘܐ
ܒܟ ܓܒܪܐ ܕܠܐ ܕܟܐ ܡܢ ܥܕܢܐ ܕܠܠܝܐ. ܢܦܘܩ ܠܒܪ
ܡܢ ܡܫܪܝܬܐ ܘܠܐ ܢܥܘܠ ܠܡܫܪܝܬܐ. ܘܢܗܘܐ ܠܘܬ ܪܡܫܐ ܢܣܚܐ ܦܓܪܗ ܒܡܝܐ:
ܘܡܐ ܕܥܪܒܬ ܫܡܫܐ ܢܥܘܠ ܠܡܫܪܝܬܐ. ܘܐܬܪܐ ܢܗܘܐ ܠܟ ܕܬܦܘܩ ܠܒܪ ܡܢ ܡܫܪܝܬܐ.

1. Ms. ܕ. — 2. Ms. ܣܦܣܪ. — 3. Ms. ܘܠܘܬ.

of Kingdoms, in which it is stated that Saul said to his weapon-carrier, « Draw thy sword and transfix me with it »[1]. And towards the end of the 2nd book he says, in the numeration and reckoning of the generals or commanders of the divine David, « Naharai the Berothite, weapon-carrier of Joab the son of Zeruiah »[2]. This then is what David here said, « Even the slaves themselves are pure, because they are weaponbearers »; and this now when he had fled from Saul, and was not carrying arms. Wherefore also he asked the priest saying, « See if there be here under thine hand a spear or a sword, because I did not take my sword and my weapons in mine hand, because the king's word was pressing »[3]. And from what is here stated especially it is manifest that those who went out for the purpose of being ranged in order of battle were purified. And this is very clearly recognised also from the commandments given in Deutero- nomy; for he says : « If thou go out against thine enemies, keep thyself from every evil action. And, if there be among thee a man who is not pure from his discharge at night, he shall go outside the camp and shall not come into the camp. And it shall be that towards evening he shall bathe his body in water, and,

1. I Reg., XXXI, 4. — 2. II Reg., XXIII, 37. — 3. I Reg., XXI, 8.

ܘܥܡܐ ܕܥܪܒ ܫܡܫܐ. ܢܥܘܠ ܠܡܫܪܝܬܐ. ܘܢܗܘܐ ܠܟ ܐܬܪܐ ܠܒܪ.
ܠܡܫܪ ܗܘ. ܘܬܦܘܩ ܬܡܢ ܠܒܪ ܡܢ ܡܫܪܝܬܐ. ܘܣܟܬܐ ܬܗܘܐ ܠܟ ܥܠ ܚܨܝܟ
ܘܡܐ ܕܝܬܒܬ ܠܒܪ. ܬܚܦܘܪ ܒܗ. ܘܬܗܦܘܟ ܘܬܟܣܐ ܨܘܐܬܟ ܒܗ. ܡܛܠ ܕܡܪܝܐ ܐܠܗܟ
ܡܗܠܟ ܒܡܫܪܝܬܟ. ܠܡܦܨܝܘܬܟ ܘܠܡܫܠܡܘ ܒܥܠܕܒܒܝܟ ܒܐܝܕܝܟ. ܘܬܗܘܐ ܡܫܪܝܬܟ
18 v° a. ܩܕܝܫܬܐ. ܘܠܐ ܢܬܚܙܐ[1] ܒܟ ܨܘܐܬܐ ܕܣܘܥܪܢܐ ܘܢܗܦܘܟ ܡܢܟ. ܘܒܟܬܒܐ ܕܬܪܝܢ
ܕܡܠܟܘܬܐ ܠܗ ܗܝ ܠܗܕܐ ܪܥܝܢܐ. ܐܦ * ܐܘܪܝܐ ܡܚܘܐ. ܟܕ ܓܝܪ ܦܢܐ ܡܢ
ܩܪܒܐ: ܘܡܛܐ ܗܘܐ ܕܢܐܙܠ ܠܘܬܗܘܢ. ܦܩܕ ܗܘܐ ܠܗ ܕܘܝܕ ܕܢܚܘܬ ܠܒܝܬܗ ܡܢ ܒܬܪ
ܚܫܡܝܬܐ. ܘܥܢܐ ܘܐܡܪ. ܐܢ ܗܘ[2] ܕܐܪܘܢܐ ܘܐܝܣܪܝܠ ܘܝܗܘܕܐ ܒܡܛܠܐ ܝܬܒܝܢ.
ܘܡܪܝ ܝܘܐܒ ܘܥܒܕܘܗܝ ܕܡܪܝ ܥܠ ܐܦܝ ܚܩܠܐ ܫܪܝܢ: ܘܐܢܐ ܐܥܘܠ
ܠܒܝܬܝ ܘܐܟܘܠ ܘܐܫܬܐ ܘܐܕܡܟ ܥܡ ܐܢܬܬܝ. ܐܝܟܢܐ. ܚܝܐ ܗܝ ܢܦܫܝ. ܕܠܐ ܐܥܒܕ
ܐܢܐ ܨܒܘܬܐ ܗܕܐ. ܗܠܝܢ ܡܛܠ ܗܟܝܠ ܫܐܠܬܐ ܗܠܝܢ ܕܐܬܩܪܒ ܠܝ ܡܢ ܩܕܝܫܘܬܟ
ܕܝܠܢ ܐܫܟܚܢ ܣܒܪ. ܐܝܟ ܡܫܘܚܬܐ ܕܝܗܝܒܐ ܠܒܨܝܪܘܬܐ ܕܝܠܢ܀

1. Ms. ܢܬܚܙܐ. — 2. Ms. ܗܘ.

when the sun hath set, he shall go into the camp. And thou shalt have a place outside the camp, and he shall go out there without. And thou shall have a peg on thy loins, and it shalt be that, when thou sittest outside, thou shalt dig with it, and shalt turn and hide thy shame with it; because the Lord thy God walketh in thy camp, to rescue thee, and to deliver thine enemies into thine hands; and thy camp shall be holy; and the shame of an act shall not be seen in thee and shall turn away from thee »[1]. And in the 2nd Book of Kingdoms Uriah too also manifests this same senti ment. When he had returned from the lines, and was about to go to them, David ordered him to go down to his own house after supper; and he answered and said, « If the ark and Israel and Judah dwell in tents, and my lord Joab and my lord's bondmen are encamped upon the face of the field, shall even I go into mine house and eat and drink and sleep with my wife? how? As my soul liveth, I will not do this thing »[2]. These are the conclusions at which we for our part have arrived on the questions that were presented to me by your saintliness according to the capacity that our meanness possesses.

1. Deut., XXIII, 10-14 (text of A F). — 2. II Reg., XI, 11.

ܬܘܒ ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܦܪܘܩܠܐ. ܕܒܗ ܡܚܘܐ܆ XCII
ܕܫܘܝܘܬ ܐܝܩܪܐ ܐܝܬ ܗܘܐ ܠܐܢܬܬܐ ܥܡ ܓܒܪܐ H 33 r°.
ܒܕܘܒܪܐ ܕܦܪܕܝܣܐ܀

ܐܦܢ ܡܕܒܪܢܐ ܐܝܬܘܗܝ ܓܒܪܐ. ܘܬܚܘܡܐ ܕܪܫܐ ܐܚܝܕ ܠܘܬ ܐܢܬܬܐ. ܡܛܠ ܗܕܐ ܓܝܪ ܐܦ ܡܢ ܐܠܥܗ ܐܬܐ ܠܗܘܝܐ. ܐܠܐ ܒܪܡ ܫܘܝܘܬ ܐܝܩܪܐ ܐܝܬ ܗܘܐ ܠܬܪܝܗܘܢ܆ ܒܕܘܒܪܐ ܕܒܘܣܡܐ ܕܒܦܪܕܝܣܐ. ܡܥܕܪܢܝܬܐ ܓܝܪ ܐܡܪ ܟܬܒܐ ܩܕܝܫܐ ܕܐܬܝܗܒܬ ܐܢܬܬܐ ܠܓܒܪܐ܆ ܠܗܘ ܕܦܩܝܕ ܗܘܐ ܕܢܦܠܘܚ ܘܢܛܪ ܠܦܪܕܝܣܐ܆ ܘܓܘܢܝܐ ܐܝܬܝܗܘܢ ܗܘܐ ܠܗܘܢ܆ ܘܦܘܠܚܢܐ ܘܢܛܘܪܘܬܐ. ܡܛܠ ܕܝܢ ܕܢܟܝܠܘܬܐ ܕܚܛܝܬܐ ܥܠܬ ܒܝܕ ܐܢܬܬܐ. ܗܝܕܝܢ ܐܘܒܕܬ ܫܘܝܘܬ ܐܝܩܪܐ ܕܠܘܬ ܓܒܪܐ. ܫܡܥܬ ܗܘܬ ܓܝܪ ܕܠܘܬ ܓܒܪܟܝ ܐܬܦܢܝܢ. ܘܗܘ ܢܫܠܛ ܒܟܝ. ܠܗܕܐ ܡܟܝܠ ܬܘܟܢܐ ܢܟܦܘܬܟܝ ܕܬܫܪܐ ܨܒܬ܀

XCII. — Again of the same from the letter to Procla, in which he shows that the woman had equal honour with the man in the life in Paradise.

Though the man is ruler, and holds the position of head towards the woman[1] (it was indeed for this reason that she came into being from his rib), yet nevertheless the two had equal honour in the life of bliss in Paradise. Holy Scripture says that the woman was given as a helper to the man, who was ordered to till and keep Paradise[2], and both the tilling and the keeping was common to them. But, because the deceitfulness of sin came in through the woman, then she lost the equality of honour with the man; for she heard the words, « To thy husband shalt thou turn, and he himself shall have authority over thee »[3]; which punishment your modesty desired to undo.

1. I Cor., xi, 3. — 2. Gen., ii, 15, 18. — 3. Id., iii, 16.

XCIII ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܚܡܫܝܬܐ ܕܡܐܡܪܐ ܬܫܝܥܝܐ ܕܗܢܘܢ ܕܟܕ ܐܝܬܘܗܝ
E 57 r° b. ܒܐܦܝܣܩܘܦܘܬܐ. ܕܐܬܟܬܒܬ ܠܘܬ ܐܪܟܠܐܘܣ ܩܪܘܝܐ܀

ܡܛܠ ܕܟܬܒܬ ܓܝܪ ܐܝܟ ܕܐܢܫܝܢ ܐܡܪܘ: ܥܠ ܩܕܝܫܐ ܝܘܚܢܢ
ܐܘܢܓܠܣܛܐ. ܕܡܦܩܬܐ ܓܘܢܝܬܐ ܠܐ ܩܒܠ. ܐܠܐ ܥܕܟܝܠ ܐܦ ܗܫܐ ܐܝܬܘܗܝ ܕܠܐ
ܡܘܬܐ. ܐܝܟ ܚܢܘܟ. ܗܘ ܕܫܠܝܚܐ ܐܡܪ ܥܠܘܗܝ. ܕܐܬܬܢܝܚ ܕܠܐ ܢܚܙܐ ܡܘܬܐ.
ܘܐܝܟ ܐܠܝܐ ܗܘ ܕܟܬܝܒ ܥܠܘܗܝ. ܕܐܣܬܠܩ ܒܥܠܥܠܐ ܐܝܟ ܕܠܘܬ ܫܡܝܐ. ܡܬܕܡܪ
57 v° a. ܐܢܐ ܥܠ ܥܒܝܘܬܐ ܕܠܐ ܡܠܦܢܘܬܐ ܘܕܠܐ ܝܕܥܬܐ ܕܗܢܘܢ ܕܗܕܐ ܐܡܪܘ. ܟܕ ܓܝܪ
ܗܘ ܐܘܢܓܠܣܛܐ ܓܠܝܐܝܬ ܡܬܩܢ ܠܣܘܒܪܐ ܕܣܓܝܐܐ ܘܐܡܪ: ܕܠܐ ܐܡܪ ܠܗ ܝܫܘܥ
ܠܗ ܗܘ ܡܥܘܬ ܕܠܐ ܡܐܬ: ܐܠܐ ܐܢ ܗܘ ܕܨܒܐ ܐܢܐ ܕܢܩܘܐ ܥܕܡܐ ܕܐܬܐ ܐܢܐ ܠܟ ܡܢܐ
ܠܟ. ܐܝܟܐ ܐܝܬ ܠܢ ܐܬܪܐ ܕܠܘܩܒܠ ܟܬܒܐ ܐܠܗܝܐ ܕܠܘܩܒܠ ܢܡܠܠ
ܘܢܐܡܪ. ܕܗܢܐ ܗܘ ܕܗܠܝܢ ܐܡܪ ܠܐ ܡܝܘܬܐ. ܡܛܠ ܕܝܬܝܪ ܓܝܪ ܠܬܠܡܝܕܐ ܪܫܐ
ܗܘܐ ܠܗܘܢ ܕܡܦܩܬܐ ܓܘܢܝܬܐ ܢܩܒܠܘܢ. ܠܗܢܘܢ ܕܐܝܬܝܗܘܢ ܗܘܘ ܟܪܘܙܐ ܕܩܝܡܬܐ.

XCIII. — Of the same from the 5[th] letter of the 9[th] book of those written while he held the bishopric, which was addressed to Archelaus the reader[1].

513-8. For you write to the effect that certain men said about the holy John the Evangelist that he did not undergo the common end, but still continues even now to exist without death, like Enoch, of whom the apostle said that he 'was translated that he might not see death'[2], and Elijah of whom it is written that he 'was carried up in a whirlwind toward heaven'[3]. I am astonished at the crassness of the ignorance of those who said this and their lack of information. As the evangelist manifestly corrects the supposition of many and says, « Jesus did not say to him 'He shall not die', but 'If I will that he tarry till I come what is it to thee?' »[4], where is there room for us to speak in opposition to the divine Scriptures and say that he who said these things remained immortal? The disciples above all, they who were the preachers of the resurrection, were bound to undergo the common

1. Of Tyre (S. L., VI, 2). A Greek extract from a letter to him is published in Mai, *Class. Auct.*, X, 440 (cf. 457). — 2. Heb., XI, 5. — 3. IV Reg., II, 11. — 4. John, XXI, 23.

ܕܢܐܠܦܘܢ ܟܠܗܘܢ ܗܢܘܢ ܕܩܒܠܘ ܟܪܘܙܘܬܐ ܕܐܘܢܓܠܝܘܢ ܡܣܬܟܠܝܢ. ܕܟܠܗ ܣܘܟܝܐ
ܕܛܘܒܝܗܘܢ. ܒܥܠܡܐ ܕܥܬܝܕ ܣܝܡܐ ܠܗܘܢ. ܘܕܘܠܐ ܚܝܐ ܗܠܝܢ ܕܗܪܟܐ
ܕܢܒܣܪ ܙܪܝܙ. ܘܠܘܬ ܡܘܬܐ ܒܨܒܝܢܐ ܢܪܗܛ. ܬܕܡܪܬܐ ܐܝܟ ܗܠܝܢ ܣܥܝܪܢ ܒܙܒܢܐ ܕܕܝܐܬܝܩܝ.
ܘܐܝܟ ܗܠܝܢ ܠܕܝܐܬܩܐ ܐܬܥܒܕ. ܟܕ ܒܢܝܢܫܐ ܠܐ ܡܫܡܠܝܐܝܬ ܒܕܘܒܪܐ ܫܡܫܝܢ
ܗܘܘ. ܘܚܣܝܪܝܢ ܗܘܘ ܒܗܝܡܢܘܬܐ. ܘܠܐ ܡܫܟܚܝܢ ܗܘܘ ܕܢܩܒܠܘܢ ܡܠܦܢܘܬܐ ܕ
ܢܘܚܡܐ. * ܘܢܗܝܡܢܘܢ ܡܫܪܪܐܝܬ ܕܡܢ ܒܬܪ ܦܘܪܫܢܐ ܕܢܦܫܐ ܘܦܓܪܐ. ܕܡܫܟܚܐ 57 v° b.
ܕܗܠܝܢ ܕܡܝܬܘ ܚܕܐ ܙܒܢ ܬܘܒ[1] ܢܗܦܟܘܢ ܠܘܬ ܚܝܐ. ܕܡܛܠ ܕܝܢ ܐܝܟ ܝܘܚܢܢ
ܐܘܢܓܠܣܛܐ ܫܘܠܡܐ ܕܟܠܢܫ ܩܒܠ: ܠܐ ܚܢܢ ܒܠܚܘܕܝܢ ܡܘܕܝܢܢ. ܐܠܐ ܐܦ ܗܠܝܢ
ܕܦܬ ܡܝܬܪܝܢ ܒܐܒܗܬܐ. ܘܡܕܒܪܢܐ ܠܗܘܢ ܐܪܙܐ ܘܡܠܦܢܐ ܕܥܕܬܐ ܩܕܝܫܬܐ. ܘܝܘܚܢܢ
ܗܘ ܕܗܘܐ ܐܦܝܣܩܦܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ: ܒܦܘܫܩܐ ܕܐܘܢܓܠܝܘܢ ܕܝܘܚܢܢ ܟܕ
ܠܗ ܠܕܘܟܬܐ ܡܦܫܩ: ܕܡܢܗ ܠܓܠܝܬܐ ܘܦܫܝܛܬܐ ܣܡܝܢ: ܗܠܝܢ ܕܡܣܬܟܠܝܢ
ܠܗ ܗܠܝܢ ܕܫܠܝܢ ܛܘܥܝܢ. ܗܟܢܐ ܐܡܪ. ܡܛܠ ܓܝܪ ܕܒܟܠܙܒܢ ܟܐܦܐ ܦܛܪܘܣ
ܠܗ ܥܠ ܫܐܠܬܐ ܕܐܝܟ ܗܠܝܢ ܡܬܡܪܚ ܗܘܐ ܘܡܩܕܡ ܗܘܐ: ܬܘܒ ܟܕ
ܦܣܩ ܠܡܪܚܘܬܗ: ܘܝܠܦ ܠܗ ܕܠܐ ܢܥܩܒ ܝܬܝܪܐ ܡܕܡ. ܗܕܐ ܐܡܪ. ܢܦܩܬ ܗܟܝܠ

1. Corr. to ܘܬܘܒ.

end, in order that all who received the preaching of the gospel might learn that all the chances of their blessedness rest in the future life, and that we must despise the life here, and willingly hasten to death. Such wonderful things were done in the times of the old covenant[1], when men were not yet in a perfect condition, and were deficient in faith, and were unable to receive the teaching of the resurrection, and firmly to believe that, after the separation of soul and body, it is possible for those who have once died to come back again to life. As to the fact that John the Evangelist underwent the common end, it is not we only who admit this, but men also who are highly distinguished among the fathers, and ⌜guides to the mysteries[2] and doctors of the holy church. And John, who became bishop of Constantinople, in the commentary on the Gospel of John, when commenting on the very place from which those who are blind towards what is manifest and plain draw the erroneous inference, says thus : « For, because Peter was always confident and forward in asking such questions, it was again by way of cutting away his impetuosity and teaching him not to make any further inquiry that he said this. Therefore the report went out among

1. διαθήκη. — 2. This phrase represents μυσταγωγοί.

ܡܠܬܐ ܒܝܬ ܐܚ̈ܐ܆ ܕܗܘ ܠܐ ܡܐܬ. ܘܠܐ ܕܝܢ ܐܡܪ ܕܢܩܘܐ ܥܕܡܐ ܕܐܬܐ ܐܢܐ. ܐܠܐ ܐܢ
58 r° a. ܗܘ ܕܨܒܐ ܐܢܐ ܕܢܩܘܐ. ܐܦ ܠܐ ܓܝܪ ܐܡܪ ܬܣܒܪ ܕܒܚܕ * ܙܢܐ ܒܠܚܘܕ ܠܨܒܘ̈ܬܟܘܢ
ܕܥܠܝܟܘܢ ܡܦܪܢܣ ܐܢܐ. ܗܕܐ ܕܝܢ ܥܒܕ ܗܘܐ ܟܕ ܨܒܐ ܕܢܦܪܘܫ ܐܢܘܢ ܡܢ ܚܘܒܐ
ܕܟܠ ܝܬܝܪܐ ܦܠܓܐ ܗܘܐ ܠܗܘܢ. ܡܛܠ ܓܝܪ ܕܥܬܝܕܝܢ ܗܘܘ ܕܡܦܩܕܢܘܬܐ ܕܟܠܗ
ܥܠܡܐ ܢܩܒܠܘܢ. ܠܐ ܝܐܐ ܗܘܐ ܡܟܝܠ ܕܥܡ ܚܕ̈ܕܐ ܢܗܘܘܢ ܡܬܐܣܪܝܢ. ܐܠܘ
ܓܝܪ ܗܕܐ ܗܘܬ. ܚܘܣܪܢܐ ܪܒܐ ܠܥܠܡܐ ܗܘܐ ܗܘܝܐ ܗܘܬ. ܡܛܠ ܗܕܐ ܗܟܢܐ ܐܡܪ.
ܥܒܕܐ ܐܬܓܥܠܬ. ܒܗ ܐܬܒܝܢ. ܘܣܥܘܪ ܘܐܬܟܬܫ ܐܝܟ ܐܬܠܝܛܐ. ܡܢܐ ܓܝܪ ܘܐܦ
ܨܒܐ ܐܢܐ ܕܗܘ ܢܩܘܐ ܗܪܟܐ. ܐܢܬ ܒܨܒܘ̈ܬܟ ܕܝܠܟ ܐܬܒܝܢ. ܘܐܬܪܢܐ ܥܠܝܗܝܢ.
ܚܙܝ ܕܝܢ ܘܐܦ ܗܪܟܐ ܐܬܚܙܝ ܠܝ ܒܒܥܘܬܐ ܡܟܝܟܘܬܗ ܕܐܘܢܓܠܣܛܐ. ܟܕ ܓܝܪ
ܐܡܪ ܠܗܝܡܢܘܬܐ ܕܬܠܡܝ̈ܕܐ ܕܡܛܠ ܗܕܐ: ܡܬܪܨ ܠܗ ܐܝܟ ܕܠܐ ܐܣܬܟܠܘ
ܒܗ ܕܐܡܪ. ܐܦ ܠܐ ܓܝܪ ܐܡܪ ܝܫܘܥ ܕܠܐ ܡܐܬ. ܐܠܐ ܕܐܢ ܗܘ ܕܨܒܐ ܐܢܐ ܕܢܩܘܐ.
ܘܚܟܝܡ ܛܒ ܕܝܢ ܩܘܪܝܠܘܣ ܟܕ ܠܬܘܪܓܡܐ ܕܗܕܐ ܡܠܬܐ ܕܗܘܐ ܦܬܓܡܐ ܗܟܢ ܟܬܒ
58 r° b. ܗܘܐ. * ܟܕ ܠܗܢܐ ܗܟܝܠ ܚܙܐ ܦܛܪܘܣ. ܕܢܒܨܐ ܕܢܠܦ ܡܬܒܥܐ ܗܘܐ. ܘܐܬܟܫܦ
ܡܬܒܥܐ ܗܘܐ: ܕܠܐܝܢܐ ܐܘ ܕܐܝܟ ܐܝܢܐ ܩܢܕܘܢܘܣ[1] ܐܦ ܗܘ ܡܢ ܒܬܪ ܗܠܝܢ

1. Ms. ܩܘܕܢܘܣ.

the brethren that that man should not die. And he did not say, 'He shall tarry till I come', but, 'If I will that he tarry'. 'For do not suppose either', he says, 'that I manage your affairs in one way only'. But this he did because he wished to detach them from excessive love towards one another. For, since they were to receive the charge of the world, it was not right for them any longer to be bound up with one another: for, if this had been so, this would have been a great loss to the world. Therefore he says thus[1]: 'You have had a work entrusted to you, look to it, and act and fight like a combatant. For what even though I will that he tarry here? look you to your own affairs, and concern yourself about them'. But do you observe, I pray, even here also the unassuming character of the evangelist. For after mentioning the belief of the disciples with regard to this matter he corrects it on the ground that they had not noticed what he said. For neither did Jesus say, 'He shall not die', but, 'If will that he tarry'"[2]. And the very wise Cyril, while inserting a mention of the interpretation of this saying, writes thus: « When Peter therefore saw this man, he tried to be curious, and begged to learn to what and what kind of dan-

1. The translator therefore read οὕτω; for αὐτῷ. — 2. In Joh. Hom. LXXXVIII, 2 (ed. Par. 2ª, VIII, 607).

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] 58 v° a.
[illegible]
[illegible]
[illegible]
[illegible]

1. Ms. [illegible]. — 2. Ms. [illegible]; Cyr. τῶν καθ' ἑαυτὸν λαβόντα τὴν αἴσθησιν.

gers he also would after these things be exposed, or to what the end of his life also would come. But the question was manifestly beyond the limits of due reason, and that act was one of inquisitiveness rather, not of useful learning, that, having obtained knowledge about himself, he should inquire into the things that were coming upon others. For this reason, as I think, the Lord answered and said something, though not a direct answer to the things asked or inquired about, but he turns in a way the purpose of the questioner to other things, so that he does not say 'John shall be immortal' but 'If I will that he be alive till I come, what then is it to you yourself?': 'therefore', that is, 'you have heard, O Peter, the things that concern you, and why are you curious about things that concern others? and why do you probe into the knowledge of the divine judgments out of season? ⌜For, if he had actually said that he should never die[1], how then will this comfort your anxiety?' »[2] And Athanasius patriarch of Alexandria in the 41st exposition spoken at a festival on the 3rd of the month of Farmenothi said these words : « And the graves of all these exist to this day, and we have ourselves seen them, as that of Peter and that of Paul at the great Rome,

1. So Syr. meaninglessly: Cyr. εἰ γὰρ καὶ μηδόλως τελευτῴη, φησίν. — 2. In Jo. Ev., ed. Pusey, III, 168.

ܘܠܗܘ ܕܦܝܠܝܦܘܣ ܒܗܝܪܐܦܘܠܝܣ ܐܡܪ. ܘܠܗܘ ܕܝܘܚܢܢ ܒܐܦܣܘܣ. ܘܐܘܣܒܝܘܣ ܕܝܢ
ܗܘ ܕܦܡܦܝܠܘܣ:[1] ܒܡܐܡܪܐ ܕܬܠܬܐ ܕܡܟܬܒܢܘܬܐ ܥܕܬܢܝܬܐ ܓܠܝܐܝܬ ܟܬܒ: ܕܫܠܝܚܐ
ܡܡܠܠ ܐܠܗܘܬܐ: ܘܐܘܢܓܠܣܛܐ ܝܘܚܢܢ. ܕܫܘܠܡܐ ܓܘܢܝܐ ܕܟܠܗܘܢ ܒܢ̈ܝܢܫܐ
ܩܒܠ. ܘܕܡܣܟܐ ܠܚܝܐ ܫܪܝܪܐ[2] ܘܐܪܝܟܐ ܘܕܠܝܬ ܠܗܘܢ ܣܟܐ. ܗܢܘܢ ܕܡܢ ܒܬܪ
ܩܝܡܬܐ. ܘܒܩܦܠܐܘܢ ܣܚ[3] ܕܐܡܝܡܪܢ: ܕܟܬܒܐ ܗܘ ܕܐܬܕܟܪܢ ܐܡܪ.. ܡܬܐܡܪܐ
ܡܠܬܐ: ܕܝܘܚܢܢ ܫܠܝܚܐ ܐܟܚܕܐ ܘܐܘܢܓܠܣܛܐ. ܒܥܠܡܐ ܟܕܝܠ ܐܝܬܘܗܝ
ܗܘܐ ܡܬܗܦܟ. ܘܡܛܠ ܣܗܕܘܬܐ * ܕܥܠ ܐܦܝ̈ ܡܠܬܐ ܐܠܗܐ ܐܬܚܝܒ: ܕܢܥܡܪ[4]
ܒܦܛܡܘܣ ܓܙܪܬܐ: ܒܩܦܠܐܘܢ ܕܝܢ ܬܘܒ ܕܥܣܪܝܢ ܘܬܠܬܐ ܗܟܢܐ ܟܬܒ. ܒܗܠܝܢ
ܙܒܢ̈ܐ ܐܫܬܒܩ ܗܘܐ ܒܥܠܡܐ ܒܐܣܝܐ. ܗܘ ܗܘ ܕܪܚܡ ܗܘܐ ܠܗ ܝܫܘܥ. ܝܘܚܢܢ
ܫܠܝܚܐ ܐܟܚܕܐ ܘܐܘܢܓܠܣܛܐ. ܘܡܕܒܪ ܗܘܐ ܠܥ̈ܕܬܐ ܕܬܡܢ. ܟܕ ܗܦܟ ܡܢ ܓܙܪܬܐ ܕܥܒܪܐ
ܗܘܐ ܒܗ. ܡܢ ܒܬܪ ܡܘܬܗ ܕܕܘܡܛܝܢܘܣ. ܒܩܦܠܐܘܢ ܕܝܢ ܕܠܐ ܘܚܕ: ܡܚܝܕܐ
ܡܛܠܬܗ ܠܗܠܝܢ ܡܘܣܦ. ܙܒܢܐ ܕܝܢ ܕܚܝܘܗܝ ܕܝܘܚܢܢ ܡܢ ܩܕܡ ܐܡܪܢ.
ܕܘܟܬܐ ܕܝܢ ܕܦܓܪܗ ܡܢ ܐܓܪܬܐ ܕܦܘܠܘܩܪܛܝܣ ܡܬܚܘܝܐ. ܗܢܐ ܕܝܢ ܐܝܬܘܗܝ ܗܘܐ
ܐܦܣܩܘܦܐ ܕܟܘܪܐ ܕܐܦܣܘܣ. ܗܝ ܕܟܕ ܠܘܬ ܒܝܩܛܘܪ ܐܦܣܩܘܦܐ ܕܪ̈ܗܘܡܝܐ ܟܬܒ:

1. Ms. ܕܦܢܦܝܠܘܣ· — 2. Ms. sing. — 3. Ms. ܣܚ· — 4. Ms. ܕܢܥܡܪ·

and that of John at Ephesus »[1]. And Eusebius Pamphili in the 3rd book of the Ecclesiastical History plainly wrote that John the theologian-apostle and evangelist underwent the common end of all men, and that he awaits the true and long life that has no ending which is after the resurrection : and in the 68th chapter[2] of the book which we have mentioned he says; « It is related that John, the apostle and evangelist at the same time, was still living in the world, and on account of the testimony concerning ⌜God the Word[3] was condemned to live in the island of Patmos »; and again in the 23rd chapter[2] he writes thus : « In these times there had been left in the world in Asia the actual man whom Jesus loved, John the apostle and evangelist at the same time, and he was governing the churches there, having returned from the island in which he had been exiled after Domitian's death »; and in the 31st chapter[2] he immediately adds these things about him : « But the chronology of John's life we have already mentioned, but the locality of his body is shown from the letter of Polycrates (he was bishop of the region[4] of Ephesus), in writing which to Victor bishop of the Romans

1. This work is not extant. — 2. κεφάλαιον. — 3. Eus. τὸν θεῖον λόγον. — 4. χώρα (Eus. παροικίας).

ܐܟܚܕܐ ܥܡܗ ܠܗ ܘܠܦܝܠܝܦܘܣ ܫܠܝܚܐ ܡܥܗܕ. ܘܠܒܢܬܗ ܕܗܢܐ ܗܟܢܐ. ܐܦ
ܒܐܣܝܐ[1] ܓܝܪ ܢܗܝܪܐ ܪܘܪܒܐ ܫܟܝܒܝܢ ܗܠܝܢ ܕܩܝܡܝܢ ܒܝܘܡܐ ܐܚܪܝܐ ܕܡܐܬܝܬܗ
ܕܡܪܢ. ܕܒܗ ܐܬܐ ܒܫܘܒܚܐ ܡܢ ܫܡܝܐ. ܘܡܒܥܐ * ܠܟܠܗܘܢ ܩܕܝܫܐ. ܦܝܠܝܦܘܣ[2] 59 rº a.
ܗܘ ܕܐܝܬܘܗܝ ܗܘܐ ܡܢ ܬܪܥܣܪ ܫܠܝܚܐ[3]. ܗܘ ܕܐܦ ܫܟܝܒ ܒܗܝܪܦܘܠܝܣ. ܘܬܪܬܝܢ
ܒܢܬܗ ܕܣܒܝ ܒܒܬܘܠܘܬܐ. ܘܐܚܪܬܐ ܒܪܬܗ ܕܒܪܘܚܐ ܕܩܘܕܫܐ ܡܬܕܒܪܐ ܗܘܬ. ܒܐܦܣܘܣ
ܐܬܬܢܝܚܬ. ܬܘܒ ܕܝܢ ܘܐܦ ܝܘܚܢܢ ܗܘ ܕܢܦܠ ܥܠ ܚܕܝܗ ܕܡܪܢ. ܗܘ ܕܗܘܐ
ܟܘܡܪܐ ܟܕ ܠܟܠܝܠܐ ܠܒܝܫ: ܣܗܕܐ ܘܡܠܦܢܐ. ܗܢܐ ܒܐܦܣܘܣ ܫܟܝܒ. ܗܠܝܢ
ܐܡܪܢ ܡܛܠ ܡܘܬܗܘܢ ܕܗܠܝܢ. ܐܠܐ ܘܐܦ ܗܝ ܐܚܪܬܐ ܕܫܢܝܘܬܐ ܪܒܬܐ ܘܕܣܟܘܠܐ
ܕܠܐ ܪܕܐ ܐܝܬܝܗ̇. ܗܝ ܕܡܫܪܪܐ ܠܡܣܒܪܢܘܬܐ ܕܛܥܝܘܬܐ ܡܢ ܡܠܬܐ ܗܝ
ܐܘܢܓܠܝܬܐ. ܗܝ ܕܐܬܐܡܪܬ ܡܢ ܐܠܗܢ ܘܦܪܘܩܢ ܝܫܘܥ ܡܫܝܚܐ. ܠܘܬ ܬܠܡܝܕܘܗܝ
ܒܗܢܐ ܙܢܐ. ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ. ܐܝܬ ܐܢܫܐ ܕܗܪܟܐ ܩܝܡܝܢ. ܗܠܝܢ ܕܠܐ
ܢܛܥܡܘܢ ܡܘܬܐ ܥܕܡܐ ܕܢܚܙܘܢ ܠܒܪܗ ܕܐܢܫܐ ܕܐܬܐ ܒܡܠܟܘܬܗ. ܐܦ ܚܫܚ ܥܕܢܐ
ܗܘ ܠܗܠܝܢ ܕܗܟܢܐ ܛܥܝܢ: ܕܢܐܡܪܘܢ ܕܟܠ ܐܝܠܝܢ ܡܢ ܬܠܡܝܕܐ ܐܚܪܢܐ ܐܝܟ
ܠܗܘܢ ܡܣܬܒܪܢܘܬܐ. ܕܥܡܗ ܕܝܘܚܢܢ ܠܐ * ܛܥܡܘ ܡܘܬܐ. ܕܩܘܘ ܕܝܢ ܠܐ ܡܝܘܬܐ 59 rº b.

1. Ms. ܒܐܘܣܝܐ. — 2. Ms. ܘܦܝܠܝܦܘܣ. — 3. Ms. sing.

he mentions him and Philip the apostle at the same time and the latter's daughters as follows : 'In Asia also sleep great lights who shall rise at the last day of our Lord's coming, in which he comes with glory from heaven and shall search out all the saints, Philip who was of the 12 apostles, who also sleeps in Hierapolis, and his two daughters who had grown old in virginity; and his other daughter, who lived her life in the Holy Spirit, fell asleep in Ephesus. Moreover John also as well who fell upon our Lord's breast, who became a priest, having put on the crown, and martyr[1] and doctor, he sleeps in Ephesus'. So much we have said concerning these persons' death »[2]. But that other argument also besides is one of great madness and of uninstructed understanding, which confirms the erroneous supposition from the gospel saying which was spoken by our God and Saviour Jesus Christ to his disciples in this way : « Verily I say unto you; there are some standing here who shall not taste death till they see the Son of man coming in his kingdom »[3]. It is time for those who thus err to say also of which of the other disciples they suppose that together with John himself they did not taste of death, but that they have remained immortal to this day; for the

1. Or 'witness'. — 2. *H. E.*, III, xviii, 1; xxiii, 1; xxxi, 2-4. — 3. Matth., xvi, 28.

ܥܕܡܐ ܠܥܠܡ. ܡܫܘܕܥܐ ܓܝܪ ܫܘܚܠܦܐ ܐܝܟ ܠܘܬ ܣܓܝܐܬܐ. ܠܐ ܓܝܪ ܐܡܪ ܗܘ ܐܢܫ
ܕܠܐ ܢܛܥܘܡ ܡܘܬܐ. ܥܕܡܐ ܕܢܚܙܐ[1] ܠܒܪܗ ܕܐܢܫܐ ܕܐܬܐ ܒܡܠܟܘܬܗ. ܐܝܢܐ ܓܝܪ
ܦܘܢܝܐ ܠܘܬ ܗܕܐ ܐܡܪܝܢ. ܗܠܝܢ ܕܟܠ ܡܕܡ ܕܠܐ ܒܘܚܢܐ ܡܡܠܠܝܢ.[2] ܠܘ ܓܝܪ
ܡܛܠ ܠܐ ܡܝܘܬܘܬܐ ܗܝ ܕܒܗܢܐ ܥܠܡܐ. ܠܗܠܝܢ ܗܘ ܦܪܘܩܢ ܡܠܠ ܠܘܬ
ܠܬܠܡܝܕܐ ܕܝܠܗ. ܐܠܐ ܡܢ ܕܨܒܐ ܕܢܬܠ ܫܪܪܐ ܡܛܠ ܫܘܘܕܝܐ ܕܚܝܐ ܕܥܬܝܕܝܢ. ܘܡܛܠ
ܠܫܘܒܚܐ ܕܒܗܘܢ. ܐܦ ܓܝܪ ܩܕܡ ܩܠܝܠ ܐܡܪ. ܕܥܬܝܕ ܗܘ ܒܪܗ ܕܐܢܫܐ ܕܢܐܬܐ
ܒܫܘܒܚܗ ܕܐܒܘܗܝ ܥܡ ܡܠܐܟܘܗܝ. ܘܗܝܕܝܢ ܢܦܪܘܥ ܠܟܠܢܫ ܐܝܟ ܥܒܕܘܗܝ.
ܡܢ ܕܨܒܐ ܐܝܟ ܕܐܡܪܬ ܕܠܡܪܥܝܢܗܘܢ ܠܘܬ ܙܥܘܪܐ ܕܥܕܟܝܠ ܗܘ ܚܙܐ. ܕܒܡܟܝܟܘܬܐ
59 v° a. ܕܡܕܒܪܢܘܬܐ ܚܒܝܫ. ܘܠܐ ܡܕܡ * ܕܦܐܐ ܠܐܠܗܐ
ܡܬܪܥܝܐ. ܠܪܘܡܐ ܕܗܘ ܣܒܪܐ: ܡܚܕܐ ܐܘܣܦ ܗܝ ܕܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ: ܕܐܝܬ ܐܢܫܐ ܕܩܝܡܝܢ
ܗܪܟܐ: ܗܠܝܢ ܕܠܐ ܢܛܥܡܘܢ ܡܘܬܐ. ܥܕܡܐ ܕܢܚܙܘܢ ܠܒܪܗ ܕܐܢܫܐ ܕܐܬܐ ܒܡܠܟܘܬܗ.
ܡܢ ܕܥܬܝܕ ܕܢܣܒ ܠܛܘܪܐ ܠܬܠܬܐ ܬܠܡܝܕܐ. ܠܦܛܪܘܣ ܘܠܝܥܩܘܒ ܘܠܝܘܚܢܢ:
ܘܢܚܘܐ ܠܗܘܢ ܦܢܛܐܣܝܐ ܡܕܡ ܘܨܘܪܬܐ ܕܛܒ ܟܣܝܐ: ܕܡܠܟܘܬܐ ܗܝ ܕܥܬܝܕܐ
ܘܠܫܘܒܚܐ ܕܝܠܗ: ܘܐܝܟ ܕܒܬܐܛܪܘܢ[3] ܢܬܠ ܠܗܝ ܕܡܚܕܐ ܥܬܝܕܐ ܠܡܗܘܐ ܡܬܚܙܝܐ. ܠܦܪܘܫܘܬܐ

1. Ms. ܕܢܚܙܘܢ. — 2. Ms. om. stop. — 3. Ms. om. ܒ.

saying is expressed in the plural, for Christ did not say 'someone who shall not taste death till he see the Son of man coming in his kingdom'. What answer will the men who speak all their words without examination give to this? It was not in reference to immortality in this world that our Saviour himself spoke these things to his own disciples, but because he wished to supply confirmation in the matter of the promise of the future life, and of the glory that is in it; for in fact a little before he said, « The Son of man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works »[1]. It was because he wished, as I have said, to raise their mind which still saw little and was confined to the lowliness of the dispensation and had no God-befitting thoughts to the height of that hope that he immediately added the saying, « Verily I say unto you that there are some standing here who shall not taste death till they see the Son of man coming in his kingdom », and because he was about to take the three disciples, Peter, James, and John, up into the mountain, and to show them a phantasm[2] and very obscure picture of the future kingdom and of his own glory, and as on a stage give to that which was immediately

1. Matth., XVI, 27. — 2. φαντασία.

ܗܝ ܕܥܬܝܕܐ ܪܘܪܒܐ[1] ܘܦܐܝܐ ܠܐܠܗܐ܇ ܗܝ ܕܠܡܕܥܢ ܕܠܐ ܡܬܕܪܟܐ. ܡܢ ܒܬܪ
ܓܝܪ ܡ̈ܠܐ ܗܠܝܢ܆ ܡܚܕܐ ܘܡܚܕܐ ܐܘܣܦ ܐܘܢܓܠܣܛܐ. ܕܡܢ ܒܬܪ ܫܬܐ
ܝܘ̈ܡܝܢ܇ ܕܒܪ ܝܫܘܥ ܠܟܐܦܐ ܘܠܝܥܩܘܒ ܘܠܝܘܚܢܢ ܐܚܘܗܝ܇ ܘܐܣܩ
ܐܢܘܢ ܠܛܘܪܐ ܪܡܐ ܒܠܚܘܕܝܗܘܢ܇ ܘܐܫܬܚܠܦ ܠܥܝܢܝܗܘܢ. ܘܐܢܗܪ ܦܪܨܘܦܗ ܐܝܟ
ܫܡܫܐ. ܢܚ̈ܬܘܗܝ ܕܝܢ ܗܘܘ ܚܘܪܐ ܐܝܟ ܢܘܗܪܐ. ܠܐ ܕܝܢ ܐܢܫ ܬܘܒ ܡܢ ܗܝ
ܕܐܬܐܡܪܬ܇ ܕܒܪܗ ܕܐܢܫܐ ܐܬܐ ܒܡܠܟܘܬܗ܇ ܠܘܬ ܡܐܬܝܬܐ ܕܬܪܬܝܢ ܕܦܪܘܩܢ ܢܪܡܐ
ܠܡܠܬܐ. ܫܡܐ ܓܝܪ ܕܡܐܬܝܬܐ * ܠܘ ܒܠܚܘܕ ܥܠ ܦܘܪܫܐ ܕܡܐܬܝܬܐ ܦܓܪܢܝܬܐ 59 v b.
ܡܬܐܡܪ. ܐܠܐ ܐܦ ܥܠ ܬܫܒܘܚܬܐ ܘܢܘܗܪܐ ܕܓܠܝܢܐ ܐܠܗܝܐ. ܠܗܕܐ ܡܚܘܝܐ ܡܠܬܐ
ܐܠܗܝܬܐ ܕܦܪܘܩܢ ܟܕ ܐܡܪ ܒܐܘܢܓܠܝܘܢ ܕܝܘܚܢܢ ܠܘܬ ܬܠܡܝܕܘܗܝ. ܕܐܢ ܐܢܫ
ܡܚܒ ܠܝ ܠܡ̈ܠܝ ܢܛܪ. ܘܐܒܝ ܢܚܒܝܘܗܝ. ܘܠܘܬܗ ܐܬܝܢ܇ ܘܐܘܢܐ ܠܘܬܗ
ܥܒܕܝܢ. ܗܪܟܐ ܕܝܢ ܗܝ ܕܢܐܬܐ. ܓܠܝܐܝܬ ܠܘ ܡܐܬܝܬܐ ܦܓܪܢܝܬܐ ܡܚܘܝܐ. ܐܠܐ
ܓܠܝܢܐ ܐܝܟ ܕܐܡܪܢ ܕܬܫܒܘܚܬܐ ܕܦܐܝܐ ܠܐܠܗܐ ܘܕܢܨܝܚܘܬܐ܀

1. Ms. ܪܘܪܒ.

duly to appear the future exalted and God-befitting greatness which our mind cannot grasp. For after these words in immediate sequence the evangelist added, « After six days Jesus took Peter and James and John his brother, and led them up into a high mountain alone and was transfigured before them, and his face shone like the sun, and his raiment became white like the light »[1]. Let no one again from the statement that the Son of man shall come in his kingdom refer the saying to the second coming of our Saviour; for the name 'coming' may be used not only to signify a bodily coming, but also for the glory and light of the divine revelation. This is shown by the divine saying of our Saviour when he says in the Gospel of John to his disciples, « If a man loveth me, he will keep my words, and my Father will love him, and we will come to him, and make an abode with him »[2]. Here the expression 'we will come' manifestly denotes not a bodily coming, but a revelation as we have said of God-befitting glory and brightness.

1. Matth., xvii, 1, 2. — 2. John, xiv, 23.

XCIV
V 259 r°
(I 134 v° a).

ܕܩܕܝܫܐ ܣܘܝܪܐ. ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܪܟܠܐܘܣ ܕܒܗ
ܡܝܬܐ ܣܗܕܘܬܐ[1] ܕܡܠܦ̈ܢܐ܀

ܐܡܪ ܓܝܪ ܩܕܝܫܐ ܒܣܝܠܝܘܣ ܚܟܝܡ ܒܐܠܗܝܬܐ. ܒܡܐܡܪܐ ܕܥܠ ܗܝܡܢܘܬܐ
ܗܟܢܐ܀ ܠܫܢܐ ܓܝܪ ܕܡܠܐܟܐ. ܐܝܠܝܢ ܕܐܢܘܢ ܕܐܝܬܝܗܘܢ܂ ܗܘ ܕܢܕܥ ܕܐܝܠܝܢ
ܐܝܬܝܗܘܢ܂ ܠܐ ܕܡܫܘܚܬܢܐ ܕܝܠܢ ܐܝܬܘܗܝ܀ ܐܠܐ ܐܦ ܩܕܝܫܐ ܝܘܐܢܢܝܣ[2] ܗܘ ܗܓܝܪܐ
ܒܥܘܬܪܐ ܪܘܚܢܝܐ. ܡܠܦܢܘܬܐ ܐܟܘܬ ܒܦܘܫܩܐ ܕܐܓܪܬܐ ܕܠܘܬ ܩܘܪܢܬܝܐ܀
ܠܫܢܐ ܕܝܢ ܕܡܠܐܟܐ ܠܟܐ ܗܘܐ ܐܡܪ܂ ܠܘ ܕܝ ܦܓܪܐ ܡܠܒܫ ܠܡܠܐܟܐ. ܐܠܐ ܗܘ
ܡܐ ܕܐܡܪ ܕܐܝܟ ܗܢܐ ܐܝܬܘܗܝ. ܕܐܦ ܠܟܐ ܗܢܐ ܡܡܠܠ ܐܢܐ: ܐܝܟ ܕܐܝܬ[3]
ܢܡܘܣܐ ܠܡܠܐܟܐ ܕܢܡܠܠܘܢ ܠܘܬ ܚܕ̈ܕܐ: ܣܛܪ ܡܢ ܚܘܒܐ ܘܠܐ ܡܕܡ ܐܢܐ.
ܗܟܢܐ ܗܟܝܠ ܐܦ ܒܕܘܟܬܐ ܐܚܪܬܐ. ܐܡܬܝ ܕܐܡܪ: ܕܠܗ ܬܟܘܦ ܟܠ ܒܘܪܟܐ ܕܫܡ̈ܝܢܐ
ܘܕܐܪ̈ܥܢܐ. ܘܕܠܬܚܬ ܡܢ ܐܪܥܐ. ܠܘ ܒܕ ܒܘܪ̈ܟܐ[4] ܘܓܪ̈ܡܐ ܠܡܠܐܟܐ ܝܗܒ ܗܘܐ
ܐܡܪ. ܐܝܟ ܕܗܘܝܠܟ. ܐܠܐ ܣܓܝܐܬܐ ܗܝ[5] ܕܣܓܕܬܐ ܒܝܕ ܐܣܟܡܐ ܗܘ ܕܠܘܬܢ ܨܒܐ

1. Ms. sing. — 2. Ms. ܝܘܐܢܢܝܣ. — 3. I ins. ܠܗ ܐܘ ܕܝܢ. — 4. Ms. sing.; Jo. Chr. γόνατα. — 5. Ms. ܗܘ.

XCIV. — Of the holy Severus, from the letter to Archelaus, where he adduces testimonies from the doctors.

513-8(?). For the holy Basil the wise in divine things in the homily on the Faith says thus : « For as to angels' tongues, whatever they are, to know what they are is not within our compass »[1]. But the holy Johannes also the great in spiritual weath taught in accord with this in the commentary on the Epistle to the Corinthians : « But he here says 'angels' tongues', not that he clothes angels in a body, but what he says is of this kind : 'even if I so speak as it is the law for angels to speak to one another, without love I am nothing'. So therefore also in another place, when he says, 'To him shall every knee bow of those in heaven and of those on earth, and of those under the earth', he does not say this as assigning knees and bones to angels (away with the thought!), but he wishes to signify the intense worship through the form that it takes among us. So here also he uses the term 'tongue', not as

1. Hom. xv, 1 (*P. G.* XXXI, 465). The Greek however is : οὐδὲ γὰρ αἱ τῶν ἀγγέλων γλῶσσαι αἵτινές ποτέ εἰσιν... πολλοστοῦ μέρους ἐφίκεσθαι δυνήσονται.

ܕܢܫܘܕܥ. ܗܕܡܐ ܗܘܕܥܐ ܠܒܣܪܐ ܐܡܪ. ܠܗ ܒܝ ܐܘܪܝܬܗܘܢ ܕܥܡ ܚܕ̈ܕܐ ܡܫܘܕܥ. ܐܠܐ ܒܝ
ܠܟܝܢܐ ܕܝܠܗܘܢ ܕܠܘܬ ܚܕ̈ܕܐ: ܒܕܪܫܐ ܗܘ ܕܠܘܬܢ ܝܕܝܥ[1] ܨܒܐ ܗܘܐ ܕܢܫܘܕܥ܀

ܕܩܕܝܫܐ ܡܪܝ ܣܐܘܪܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܝܣܝܕܘܪܘܣ ܩܘܡܝܛܘܣ܀ XCV V 323 v° (I 197 r° b).

ܐܠܐ ܟܒܪ ܐܡܪ ܐܢܫ ܒܡܫܐܠܬܐ. ܕܒܬ̈ܪ ܡ̈ܠܐ ܗܠܝܢ ܕܡܠܠ ܐܠܗܐ: ܐܝܟܢ
ܢܣܬܟܠ ܕܗܘ̈ܝ. ܒܬ̈ܪ ܡ̈ܠܐ ܕܝܢ ܐܡܪ ܐܢܐ ܗܢܝܢ ܕܠܘܬ ܐܕܡ ܕܐܝܟܐ ܐܢܬ ܐܕܡ.
ܘܗܢܝܢ ܕܠܘܬ ܡܘܫܐ ܒܛܘܪܐ. ܒܡܘܗܒܬܐ ܕܢܡܘܣܐ. ܘܠܘܬ ܣܦ̈ܪܐ ܕܝܘܪܕܢܢ ܟܕ ܥܡܕ
ܗܘ ܡܫܝܚܐ ܥܡܕܐ ܡܕܒܪܢܝܐ ܕܦܪܘܩܐ ܠܢ. ܘܟܕ ܬܘܒ ܐܫܬܚܠܦ ܕܡܘܬܗ ܥܠ[2]
ܛܘܪܐ. ܟܕ ܦܛܪܘܣ ܘܝܥܩܘܒ ܘܝܘܚܢܢ ܐܝܬܝܗܘܢ ܥܡܗ: ܕܗܐ ܚܙܝܢܢ ܕܒ̈ܬܪ ܡ̈ܠܐ
ܕܡܠܬܐ ܕܒܝܕ ܡܦܩܢܘܬܐ ܗܘܬ. ܘܟܬܝܒܐ ܕܐܫܬܡܥܘ ܒܐܕ̈ܢܐ ܐܢܫܝ̈ܬܐ. ܘܓܠܝܐܝܬ
ܡܩܥܝܐ ܗܘܬ ܥܠ ܝܘܪܕܢܢ ܘܥܠ ܛܘܪܐ. ܕܗܢܘ ܒܪܝ ܚܒܝܒܐ ܕܒܗ[3] ܐܨܛܒܝܬ. ܙܕܩ
ܗܟܝܠ ܠܡܕܥ: ܕܒܗܠܝܢ ܘܒܟܠܗܝܢ ܐܝܠܝܢ ܕܕܐܡ̈ܝܢ ܠܗܠܝܢ. ܕܠܐ ܢܦܠ ܡܢ

1. Ms. ܡܘܕܥ. — 2. Ms. bis. — 3. Ms. ܒܗ (I ܕܒܗ).

signifying an organ of flesh, but because he wished to signify their own intercourse with one another by the method known among us »[1].

XCV. — Of the holy Mar Severus from the letter to Isidore the count[2].

But perhaps someone will say in question, « How are we to understand that the words which God spoke were uttered? » (meaning words such as those 508-11(?). that were addressed to Adam, « Where art thou, Adam? »[3], and those to Moses on the mountain at the giving of the law, and on the banks of Jordan, when Christ was baptized with the dispensatory baptism which saves us, and again when his appearance was changed on the mountain, when Peter and James and John were with him); for lo! we see that they are words of a saying that was uttered through the articulation, and it is written that they were heard by human ears, and it plainly cried by the Jordan and on the mountain, « This is my beloved Son in whom I am well pleased »[4]. We should therefore know, both in these cases and in all similar ones, that we ought not to fall from the supposition that befits God, and say that God emits

1. In Ep. I ad Cor. Hom. XXXII, 10 (ed. Field). — 2. Ep. 19. — 3. Gen., III, 9. — 4. Matth., III, 7; XVII, 5.

ܡܫܡܥܢܘܬܐ[1] ܦܥܠܬ ܐܠܗܝܬܐ. ܘܠܘܩܕܡ ܕܢܩܫܐ ܕܢܩܦܐ ܕܡ̈ܠܐ ܕܒܝܕ ܣܦܘܬܐ ܘܒܠܫܢܐ
ܦܫܝܢ ܐܠܗܐ. ܐܠܐ ܢܬܦܝܣ ܘܗܟܢܐ ܚܟܝܡܐܝܬ ܘܬܟܝܠܐܝܬ. ܕܒܡܥܒܕܢܘܬܐ ܐܠܗܝܬܐ
ܘܒܚܝܠܐ ܗܘ ܕܥܒܕܐ ܕܟܠܗܘܢ ܐܝܬܝܢ ܕܐܝܬܝܗܘܢ. ܐܬܥܒܕܬ ܒܪܐ ܡܠܐ ܗܝ
ܡܚܫܚܬܐ. ܘܗܕܐ ܡܠܦ ܘܡܫܪܪ ܩܕܝܫܐ ܩܘܪܝܠܘܣ ܒܗܠܝܢ ܕܠܘܬ ܬܐܘܕܘܣܝܘܣ
ܢܫܡܥܝ ܠܗ. ܐܡܪܝܢ ܗܘܘ ܓܝܪ ܝܗܘܕܝܐ. ܕܝܕܥܝܢ ܕܥܡ ܡܘܫܐ ܐܠܗܐ ܡܠܠ. ܠܐ
ܓܝܪ ܝܕܥܝܢ ܗܘܘ ܟܒܪ ܡܛܠ ܦܟܝܗܘܬܐ ܣܓܝܐܬܐ. ܕܟܝܢܐ ܗܘ ܕܠܥܠ ܡܢ
ܟܠ. ܠܐ ܐܢܫ ܡܡܬܘܡ ܫܡܥܗ ܕܡܡܠܠ ܦܐܝܐ ܐܢܫܝܐܝܬ. ܡܡ̈ܠܠܐ ܕܝܢ ܕܠܘܬ
ܒܢ̈ܝ ܐܢܫܐ ܡܬܠ ܗܘܝܢ ܒܕܠܐ ܩܢܝܢܐ. ܒܕܐ ܗܘ ܕܝܕܥ ܗܘ. ܕܠܐܡܪ ܓܝܪ ܚܢܢ ܠܐ ܡܫܟܚܐ. ܠܡܐ
ܐܝܢܐ ܓܝܪ ܡܢ ܥܒ̈ܕܐ ܕܢܥܒܕ ܐܠܗܐ. ܡܢܐ ܓܝܪ ܠܐ ܢܥܒܕ ܟܕ ܨܒܐ ܘܦܫܝܩܐܝܬ
ܦܫܝܩܐܝܬ܀ ܐܦ ܐܡܬܝ ܕܝܢ ܕܒܝܕ ܡܠܐܟܐ ܕܡܨܥܝ: ܟܬܝܒ ܕܐܬܬܝܬ ܒܪܐ ܡܠܐ
ܕܐܠܗܐ ܠܘܬ ܐܝܢܐ ܡܢ ܩܕܝ̈ܫܐ: ܠܗܝ ܐܟܘܬܗ ܒܪ ܐܟܘܬܗ ܕܐܘܪܚܬܐ ܚܫܝܢܐ ܕܕܚܠܬܐ.
ܒܝܕ ܡܦܘܚܘܬܐ ܐܠܗܝܬܐ ܘܐܝܟ ܕܐܡܪ ܒܡܥܒܕܢܘܬܐ ܢܐܡܪ ܕܐܬܥܒܕܬ
ܒܪܐ ܡܠܐ. ܕܒܡܨܥܝܘܬܐ ܕܡܠܐܟܐ ܢܦܩ ܗܘܐ. ܘܗܕܐ ܡܠܦ ܐܬܢܐܣܝܘܣ ܒܡܐܡܪܐ
ܬܠܝܬܝܐ ܕܥܠ ܬܠܝܬܝܘܬܐ܀

1. ܒܝܕܐ is here written and erased.

the sound of the composition of words made through the lips and with the tongue, but be assured, and that very wisely and confidently, that, by the divine operation and by the power that makes all things that exist, the fitting word was brought into being. This the holy Cyril teaches and confirms in the work which he addressed to Theodosius : « For the Jews said that they knew that God spoke with Moses[1]. For perhaps they did not know by reason of great stupidity that no one has ever heard the nature that is above all things speaking in a manner befitting men, but the words that are addressed to men are brought into being in a manner which he knows, for it is not possible for us to say. For what work will God fail from weakness to perform? For what will he not bring to pass if he wishes, and that very easily? »[2]

When also it is written that the words of God were brought to one of the saints through a mediating angel, according to the same reverent principle let us say that the words that were emitted by the mediation of an angel were brought into being through divine inspiration and so to speak by operation. And this Athanasius teaches in the 3rd treatise on the Trinity[3].

1. John, IX, 29. — 2. Not in either of the extant works addressed to Theodosius. — 3. *P. G.*, XXVIII, 1201 ff. (spurious). No special passage seems to be intended.

ܕܩܕܝܫܐ ܣܘܝܪܐ ܐܓܪܬܐ ܕܥܣܪܝܢ ܘܬܪܬܝܢ ܕܡܢ ܟܬܒܐ ܕܬܪܝܢ XCVI
ܕܗܠܝܢ ܕܒܐܦܣܩܘܦܘܬܐ ܕܐܬܟܬܒܬ ܠܘܬ ܣܘܠܘܢ E 95 r° a.
ܐܦܝܣܩܘܦܐ ܕܐܝܣܘܪܝܐ܀

ܡܢ ܒܬܪ ܕܥܕܠܢܢ ܣܓܝܐܐ ܠܚܘܒܟ ܕܐܠܗܐ ܕܒܟ: ܕܠܕܚ̈ܠܝ ܐܠܗܐ
ܐܦܝܣܩܘ̈ܦܐ ܐܦܝܦܢܝܘܣ ܘܣܘܡܒܛܝܘܣ. ܕܒܕܝܢܐ ܕܡܝܛܪܦܘܠܝܛܘܬܐ[1] ܕܠܐ ܐܓܪܬܐ ܐܬܐ ܕܒܚܝܪ
ܒܣܝܠܝܘܣ: ܟܕ ܡܝܬܐ ܠܢ ܐܓܪܬܐ ܟܬܝܒܬܐ. ܐܦ ܐܝܟ ܒܡܚܒܠܢܘܬܐ ܒܚܕܘܬܐ. ܟܕ ܚܙܝܢܢ
ܐܝܟ ܠܟ ܗܘ ܕܡܢܟ ܒܐܓܪܬܐ. ܠܗܕܐ ܕܝܢ ܚܙܝܢܢ ܚܕܘܬܐ. ܦܢܝܬܐ ܗܘܬ ܘܐܝܟܢܐ
ܕܡܛܠ ܕܡܢܗ ܗܘܐ. ܡܢ ܕܝܢ ܕܐܬܝܘ[2] ܡܛܠ ܕܦܢܝܬܐ ܕܡܬܬܠܝܢ ܕܗܢܘܢ
* ܐܦܝܣܩܘ̈ܦܐ. ܠܘܬ ܡܕܝܢܬܐ ܕܐܢܛܝܘܟܘܣ ܐܬܐ. ܘܗܠܝܢ ܕܝܢ ܕܒܐܓܪܬܐ ܒܐܚܪ̈ܢܝܬܐ. 95 r° b.
ܒܗܠܝܢ ܓܝܪ ܕܒܟܬܒܐ ܡܕܡ ܒܥܠܬܐ ܐܝܬ ܗܘܐ ܒܥܠܬܐ. ܘܒܥܝܬܐ ܡܬܚܫܒܐ ܗܘܬ
ܠܝ ܘܠܐ ܙܥܘܪܬܐ ܠܢ. ܕܟܕ ܐܢܐ ܐܢܐ ܒܢܦܫܝ ܡܛܠ ܦܠܓܘܬܐ ܕܗܝܡܢܘܬܐ ܗܝ
ܕܐܚܝܕܐ[3] ܡܛܠ ܚܛܗ̈ܝܢ ܠܟܘܢ. ܥܗܕܝܢ ܓܝܪ ܚܕ ܡܢ ܚܟܝ̈ܡܐ ܐܠܗܝܐ.

1. Ms. ܕܡܝܛܪܦܘܠܝܛܘܬܐ. — 2. Ms. ܕܐܬܝܘ. — 3. Ms. with stop following.

XCVI. — Of the holy Severus the 22nd letter of the 2nd book of those written during episcopacy, which was addressed to Solon bishop of Isauria[1].

After we had held the love of God that is in you much to blame for sending 514-7.
the religious bishops Epiphanius and Symbatius[2], who are under your authority by right of the metropolitan dignity, without a letter, the well-tried Basil arrived, bringing us a letter written by you, and, after gladly seeing this, we believed it to be a defence to the same charge, since we perceived that by means of it the reason for which the bishops came to the city of Antiochus is made clear. And the contents of the letter were concerned with other matters : for among these there was a query concerning a certain scriptural problem; and it seemed to me difficult and evidence of great ignorance for us to return an answer to the question while I am distressed in my soul on account of the division in the faith which has prevailed among you because of our sins. For we remember one of those wise in divine

1. See p. 132, n. 3. — 2. S. L., p. 75.

ܡܫܠܡܢܝܢ ܐܝܟ ܗܿܘ ܕܐܡܪ. ܡܐܢܐ̈ ܕܙܡܪܐ ܒܐܒܠܐ ܬܫܥܝܬܐ ܕܠܐ ܒܙܒܢܗ̇
ܗ̇ܝ. ܒܪܡ ܡܛܠ ܕܒܐܓܪܬܐ ܗܿܝ ܐܚܪܬܐ ܐܝܟ ܕܐܡܪ ܐܢܫ ܐܫܬܪܝܢ ܡܢ ܐܒܠܐ
ܕܥܩܬܐ. ܙܕܩܐ ܐܬܚܫܒ ܠܝ ܡܛܠ ܐܝܩܪܐ ܪܒܐ ܕܡܬܢܛܪ ܠܘܬ ܡܝܬܪܘܬܟ
ܕܐܟܬܘܒ ܡܠܐ̈ ܙܥܘܪ̈ܐ. ܠܘܩܒܠ ܗܿܝ ܫܘܐܠܬܐ. ܐܝܠܝܢ ܕܐܬܘ ܠܗܘܢܐ ܕܝܠܝ.
ܘܐܝܠܝܢ ܕܡܢ ܟܬܒ̈ܐ ܕܡܢ ܪܘܚܐ ܡܬܩܢܢ. ܘܡܢ ܐܒܗ̈ܬܐ ܕܒܥܘܕܪܢ ܪܘܚܐ ܦܫܩܘ ܐܢܝܢ.
ܐܝܟ ܡܐ ܕܐܣܬܟܠܢ ܙܥܘܪܐܝܬ. ܡܛܠ ܕܐܢ̈ܫ ܕܡܢ ܡܫܟܚ ܐܢܬ
ܠܐܝܠܝܢ ܕܡܢ ܟܠ ܝܕܥܬܐ ܐܘ ܡܠܝܠܘܬܐ ܡܬܬܙܝܥܢܝܬܐ ܡܬܐܡܪܢ ܒܐܓܪܬܟ. ܐܣܬܟܠܬ
ܕܠܐ ܠܐܓܪܬܐ ܗܕܐ ܐܘܪܟܐ ܪܒܐ ܐܡܬܚܝܗ[1] ܠܡܝܬܪܘܬܐ ܗܘܐ. ܐܦ[2] ܐܢܐ ܓܝܪ ܗܝܡܢܬ
ܗܢܝܐܘܬܐ. ܕܛܒ̈ܬܐ ܕܡܫܬܘܕܝܢ ܠܢ ܒܡܠܟܘܬܐ ܕܫܡܝܐ. ܘܐܦ ܠܐ ܒܡܐܟܘܠܬܐ[3] ܘܒܡܫܬܝܬܐ ܩܝܡܐ.
ܡܛܠ ܕܚܡܝܡ ܗܘ ܗܿܘ ܕܡܩܪܒ ܡܠܬܐ ܕܠܘܩܒܠ. ܘܒܟܠ ܕܘܟ ܡܥܠ ܠܡܬܦܢܝܢܘܬܐ
ܕܥܠ ܩܕܡܝܘܬܐ ܘܠܗܢܝܐܘܬܐ ܕܒܦܪܕܝܣܐ. ܥܒܪ ܐܢܐ ܥܠ ܬܐܘܪܝܐ ܗܿܝ ܕܠܗܢܝܐܘܬܐ
ܘܠܐܝܠܢ̈ܐ ܘܠܫܘܠܡ̈ܝ ܣܘ̈ܟܐ ܠܬܘܠܦܬܐ ܡܣܩܐ. ܘܐܬܐ ܐܢܐ ܠܣܘܥܪܢܐ
ܕܣܘܥܪܢܐ ܗܘ ܕܒܪܝܠ ܡܢ ܚܪܝܢܐ. ܘܦܫܝܛ ܗܘ. ܘܗܘ ܕܢܓܕ ܠܗ ܡܦܩ ܒܪܘܚܐ
ܡܢ ܟܬܒ̈ܐ ܐܠܗܝ̈ܐ. ܘܐܝܢܐ ܕܢܩܛܠ ܠܗ ܒܚܝ̈ܐ ܗ̇ܝ. ܕܠܐ ܗܘܐ ܠܗ ܗܢܝܐܘܬܐ.

1. Ms. ܐܡܬܚܝܗ, in smaller letters in erasure. — 2. Here begins an extract in F 28 v° and K 68 v°. — 3. K pl.

things who says, « Instruments of music at a time of mourning are a tale out of season »[1]. However, since by ⌜the other letter[2] we were released so to speak from the mourning of sorrow, I considered it right on account of the great honour maintained towards your excellence to write a few words in answer to that query, such as have come into my mind, and words which are drawn from the Scriptures composed by the Spirit and the fathers who with the help of the Spirit expounded these, little as we have understood. Since you have set down in your letter (therein acting rightly) the points raised by every kind of understanding or by impulsive eloquence, I have determined not to extend this letter to a great length; for I myself also have believed that the enjoyment of the good things that are promised us in the kingdom of heaven is not sensual, nor yet does it consist in eating and drinking. Since the man who propounds the contrary argument is vehement, and everywhere introduces the restoration to the primitive state and the enjoyment in Paradise, I pass over the theory which raises the enjoyment and the trees and the ends of the branches to an allegory[3], and come to a matter which is free from dispute, and simple, and one which draws its defence

1. Sir., XXII, 6. — 2. The Greek must have meant « rest of the letter ». — 3. θεωρία

ܫܪܝܪܘܬܐ: ܡܫܝܚܐ ܕܝܢ ܕܒܡܬܒܪܢܫܘܬܗ ܐܩܝܡ ܠܢ ܐܘ ܡܩܝܡ. ܡܫܪܪܐ ܗܝ. ܗܕܐ ܕܝܢ
ܡܬܝܕܥܐ ܥܠ ܠܐ ܡܬܚܒܠܢܘܬܐ ܘܠܒܛܠܢܗ ܕܡܘܬܐ. ܗܢܘ ܕܛܥܡܬܐ ܡܪܝܪܬܐ ܕܠܐ
ܡܫܬܡܥܢܘܬܐ ܝܠܕܬ. ܕܠܐܬܠܐ ܕܝܢ ܘܟܠܝܠܐ ܕܡܥܠܝܢ ܠܩܕܡܝܬܐ ܩܪܐ ܠܢ 95 v° b.
ܥܡܢܘܐܝܠ: ܟܕ ܠܬܘܪܨܐ ܕܝܠܢ ܣܡܟܐ ܕܥܘܕܪܢܐ ܝܬܝܪܐ ܥܒܕ. ܘܕܠܘ ܠܦܪܕܝܣܐ
ܡܥܠ ܠܢ ܬܘܒ ܕܝܢ: ܐܠܐ ܚܕܬܐܝܬ ܡܥܠ ܠܡܠܟܘܬܐ ܕܫܡܝܐ. ܓܠܝܐ ܘܠܐ
ܡܬܬܥܝܩ ܐܡܬܝ ܒܦܘܠܓܐ. ܐܦ ܠܐ ܠܐܝܠܝܢ ܕܣܓܝ ܡܥܩܡܝܢ. ܘܡܛܠ ܕܠܐ
ܢܣܒܪ ܕܡܢ ܒܘܝܢܐ ܕܝܠܢ ܡܬܚܫܒܝܢ: ܡܥܝܪܝܢ ܠܗ ܠܫܡܘܥܐ ܠܘܬ
ܡܠܬܐ ܕܣܘܩܒܠܐ. ܡܢ ܝܬܝܪܘ ܠܢܡܘܣܐ ܕܠܒܝܫܝ ܐܠܗܐ ܡܥܠܝ̈ܢ ܕܐܪ̈ܙܐ[1]
ܕܥܕܬܐ ܢܩܝܡ. ܕܣܦܩܝܢ ܕܢܩܝܡܘܢ ܩܕܡ ܥܝܢܝܢ ܣܘܟܠܐ ܕܡ̈ܠܐ ܐܠܗܝܬܐ. ܓܪܝ
ܓܘܪܝܘܣ ܬܐܘܠܘܓܘܣ[2] ܒܡܐܡܪܐ ܗܘ ܕܥܠ ܕܢܚܐ ܐܠܗܝܐ[3]: ܟܕ ܡܡܠܠ ܗܘ ܕܥܠ ܡܬܒܪܢܫܘܬܐ
ܐܠܗܝܐ: ܟܕ ܡܡܠܠ ܕܥܠ ܡܬܒܪܢܫܘܬܐ ܡܠܠ. ܗܕܐ ܡܢ ܗܝ ܩܕܡܝܬܐ ܐܠܗܝ
ܕܡܝܐ ܠܐܠܗܐ. ܗܕܐ ܠܗܠܝܢ ܕܐܝܬ ܠܗܘܢ ܗܘܢܐ ܡܥܠܝܬܐ. ܐܢ ܕܝܢ ܝܬܝܪ
ܐܠܗܝܐ[4] ܕܡܘܬܐ ܕܐܠܗܐ: ܘܡܥܠܝܐ ܡܢ ܒܪܝܬܐ ܕܚܕܬܐ. ܓܠܝܐ E 96 r° a.
ܗܝ. ܕܠܘܬ ܡܛܟܣܬܐ[5] ܕܥܠ ܡܥܠܝܐ ܘܐܠܗܝܐ ܦܢܝܐ. ܠܗܢܘܢ ܕܡܢ ܕܪܝܫ

1. F ܐ̈ܪܙܐ. — 2. FK om. — 3. F ܐܦܝܦܢܝܐ, K ܐܦܝܦܢܝܐ. — 4. K ܐܠܗܝܐ. — 5. F ܡܛܟܣܬܐ.

from the truth only. That Christ by means of his Incarnation raised or raises us to these primitive conditions is certain. But this must be understood as far as concerns incorruption and the abolition of death, to which the bitter taste enjoyed by disobedience gave birth. That Emmanuel invites us to prizes and crowns that surpass the primitive state, making our right actions means of support for further assistance, and that he does not raise us to Paradise again, but introduces us in a new fashion into the kingdom of heaven, is manifest and is never a matter of doubt, not even to those who are very perverse. And, in order that we may not be thought to be rousing the hearer to maintain the contrary argument by using our own inventions, we will as a superfluity cite the laws of the God-clad ⌜guides to the mysteries[1] of the church, which suffice to bring before our eyes the meaning of the divine words. Gregory the Theologian in the homily on the divine Epiphany in speaking about the Incarnation wrote thus : « This is more godlike than the former. This to those who have intelligence is higher »[2]. But, if there is more likeness to God, and it is higher than a new creation, it is manifest that it leads those who are formed anew to a higher and more divine condi-

1. This phrase represents μυσταγωγοί. — 2. Or. XXXVIII, 13.

ܡܬܬܩܢܝܢ[1]. ܘܝܘܚܢܢ[2] ܕܝܢ ܩܕܝܫܐ ܐܦܝܣܩܘܦܐ ܗܘ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ[3]: ܒܡܐܡܪܐ ܗܘ ܕܐܬܪܫܡ ܥܠܘܗܝ[4]: ܕܡܛܠ ܡܢܐ ܐܝܠܢܐ ܕܛܒܬܐ ܘܕܒܝܫܬܐ ܐܬܩܪܝ ܐܝܠܢܐ ܗܘ. ܘܕܡܢܐ ܐܝܬܘܗܝ[5] ܗܝ ܕܝܘܡܢܐ ܥܡܝ ܬܗܘܐ ܒܦܪܕܝܣܐ: ܟܕ ܡܠܦܢܘܬܐ ܢܗܝܪܬܐ ܡܛܠ ܗܕܐ ܣܡ[6] ܐܡܪ ܗܠܝܢ. ܥܠ ܠܗ ܓܝܣܐ ܠܦܪܕܝܣܐ. ܘܡܢܐ ܗܝ ܗܕܐ. ܠܡܐ ܓܝܪ ܗܠܝܢ ܐܢܘܢ ܛܒܬܐ ܐܝܠܝܢ ܕܐܠܗܐ ܡܫܬܘܕܐ ܠܢ. ܠܐ ܫܡܥ ܐܢܬ ܠܗ ܠܦܘܠܘܣ ܕܐܡܪ: ܕܠܛܒܬܐ ܗܠܝܢ ܥܝܢܐ ܠܐ ܚܙܬ: ܘܐܕܢܐ ܠܐ ܫܡܥܬ[7]: ܘܥܠ ܠܒܐ ܕܒܪܢܫܐ ܠܐ ܣܠܩܘ. ܠܦܪܕܝܣܐ ܕܝܢ ܘܥܝܢܐ ܚܙܬܗ ܗܝ ܕܐܕܡ. ܘܐܕܢܐ * ܫܡܥܬ[7] ܘܠܒܐ ܕܒܪܢܫܐ ܩܒܠ. ܘܡܛܠܬܗ ܓܝܪ ܥܠܝܗ ܗܠܝܢ ܝܘܡܬܐ ܡܡܠܠܝܢܢ. ܐܝܟܢܐ ܗܟܝܠ ܩܒܠ ܗܘ ܓܝܣܐ. ܠܘ ܓܝܪ ܠܦܪܕܝܣܐ ܡܫܬܘܕܐ ܠܢ ܐܠܗܐ ܕܢܥܠܢ ܠܢ. * ܐܠܐ ܠܗ ܠܫܡܝܐ. ܘܠܘ ܡܠܟܘܬܐ ܕܦܪܕܝܣܐ ܐܟܪܙ ܐܠܐ ܡܠܟܘܬܐ ܕܫܡܝܐ. ܗܘ ܓܝܪ ܠܡ ܫܪܝ[8] * ܠܡܟܪܙܘ ܘܠܡܐܡܪ. ܬܘܒܘ[9] ܩܪܒܬ ܠܗ ܓܝܪ ܡܠܟܘܬܐ ܕܫܡܝܐ. ܟܕ ܗܟܝܠ ܗܠܝܢ ܗܟܢܐ ܐܬܐܡܪ ܡܢ ܩܕܝܫܐ ܡܠܦܢܐ: ܠܩܠܝܗܘܢ ܕܦܘܠܘܣ ܫܦܝܪ ܗܘ ܕܐܦ ܪܝܫܐ ܘܫܘܪܪܐ ܢܣܝܡ ܥܠ ܐܠܝܢ ܕܐܬܐܡܪ. ܐܡܪ ܓܝܪ ܕܡܠܟܘܬܐ ܕܫܡܝܐ. ܠܐ ܐܝܬܘܗܝ[5] ܡܐܟܠܐ ܘܡܫܬܝܐ. ܐܠܐ ܙܕܝܩܘܬܐ

K 69 r°. E 96 r° b. F 29 r°.

1. E ܡܬܩܢܝܢ. — 2. F ܐܦܝܣܩܘܦܐ. — 3. F om. K ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܡܕܝܢܬܐ. — 4. F om. — 5. K ܐܝܬܘܗܝ. — 6. F om. ܘܐܦ ܣܡ. — 7. K ܫܡܥܬܗ. — 8. FK om. — 9. F ܬܘܒܘ.

tion[1]. And John the holy bishop of Constantinople in the homily entitled 'Why that tree was called the tree of good and evil', and 'What is the meaning of the words « To-day thou shalt be with me in Paradise » ', laying down clear teaching on this matter, said these words : « The robber entered Paradise. And what is this? Are these the good things which God promises us? Do you not hear Paul saying, 'These good things eye hath not seen, and ear hath not heard, and they have not gone up into man's heart'. But Paradise both eye has seen, that of Adam, and ear has heard, and man's heart has received, for indeed we have been speaking about it for so many days. How then did that robber receive them? For God does not promise to bring us into Paradise, but into heaven itself; and he did not proclaim a kingdom of Paradise but a kingdom of heaven. For 'he began to proclaim and to say, « Repent, for the kingdom of heaven hath drawn near »'"[2]. Since these things therefore have been thus stated by the holy doctors, it is good to add Paul's words as a head and confirmation to what has been stated; for he

1. κατάστασις. — 2. In Gen. Hom. VII, 4, 5 (ed. Par. 2°, IV, 788). A similar passage is published in Greek from Sev. with no mention of Jo. Chrys. in Mai, *Class. Auct.*, X, 444.

ܘܡܫܬܝܐ. ܘܚܕܘܬܐ ܒܪܘܚܐ ܕܩܘܕܫܐ. ܗܘ ܓܝܪ ܕܛܘܒܝܗܘܢ ܠܡܟܝܟܐ ܕܗܢܘܢ ܢܐܪܬܘܢ
ܠܐܪܥܐ. ܘܠܐ ܚܣܝܪܐ ܡܟܠܐ ܪܘܫ ܕܢܐܬܐ ܠܢ ܠܡܐ ܗܘ ܕܡܢ ܒܬܪ ܫܘܪܝܐ ܕܡܢ
ܗܢܐ ܥܠܡܐ. ܘܚܝܐ ܕܥܬܝܕܝܢ. ܡܬܦܢܩܢܘܬܐ ܢܣܬܒܪܢ. ܐܦ ܓܝܪ ܩܕܝܫܐ[1] ܝܘܚܢܢ[2]
ܡܒܝܚܐ ܗܘ ܕܐܡܪ ܡܫܝܚܐ ܐܝܟ ܥܝܕܐ ܕܕܝܬܩܐ[3] ܥܬܝܩܬܐ. ܕܐܪܥܐ ܕܡ[4] ܠܚܠܒܐ ܘܕܒܫܐ[5] ܠܡܟܝܟܐ
ܢܦܩ ܡܡܠܟܐ: ܗܘ ܕܡܫܠܡܐ ܐܪܥܐ ܕܡܘܠܟܢܐ: ܗܝ ܕܪܕܝܐ ܚܠܒܐ ܘܕܒܫܐ. ܗܟܢܐ
ܐܦ ܗܘ ܐܫܬܘܕܝ * ܠܡܟܝܟܐ ܒܬܪ ܛܘܦܣܐ. ܠܣܘܓܐܐ ܡܠܝܐ ܕܝܘܡܬܐ ܕܒܥܠܡܐ ܗܢܐ. E 96 v° a.
ܘܠܫܘܬܦܘܬܐ ܕܛܒܬܐ ܕܐܪܥܐ. ܟܕ ܒܦܘܫܩܐ ܕܐܘܢܓܠܝܘܢ ܕܡܬܝ ܟܬܒ ܗܟܢܐ. ܠܘ
ܓܝܪ ܡܢ ܛܒܬܐ ܕܥܬܝܕܢ ܡܥܝܪ ܒܠܚܘܕ. ܐܠܐ ܐܦ ܡܢ ܐܝܠܝܢ ܕܩܝܡܢ.
ܘܡܛܠ ܥܒܝܐ[6] ܕܒܫܡܘܥܐ. ܘܒܥܝܢ ܐܝܠܝܢ ܕܬܢܢ ܠܘܩܕܡ[7] ܕܥܬܝܕܢ.
ܘܒܬܪ[8] ܩܠܝܠܐ. ܐܚܪܢܐܝܬ ܕܝܢ ܘܡܛܠ ܕܒܕܝܬܩܐ ܢܒܝܐ ܐܡܪ. ܡܟܝܟܐ
ܓܝܪ ܢܐܪܬܘܢ ܐܪܥܐ. ܡܢ ܡ̈ܠܐ ܗܟܝܠ[9] ܕܥܡܗܘܢ ܪ̈ܒܝ ܓܕܠ ܠܗ ܠܦܘܣܩܐ. ܕܠܐ
ܒܟܠ ܕܘܟ ܢܟܪ̈ܝܬܐ ܢܫܡܥܘܢ. ܘܩܕܝܫܐ ܕܝܢ ܓܪܝܓܘܪܝܘܣ ܐܦܝܣܩܦܐ[10] ܕܢܘܣܐ:
ܒܡܟܬܒܢܘܬܐ ܗܝ ܕܪܫܝܡ ܥܠܘܗܝ ܕܡܛܠ ܛܘܒ̈ܐ ܗܟܢܐ ܐܡܪ. ܐܠܐ ܠܝ ܗܘ ܕܒܥܝܢ

1. F ܐܫܬܘܕܝܘ. — 2. E ܡܢ. — 3. F om. — 4. Mss. ܕܡܢ. — 5. F ܘܕܒܫܐ. — 6. Ms. ܥܒ̈ܝܐ; Jo. Chrys. παχυτέρους. — 7. F ܠܩܕܡ. — 8. F ܒܬܪ. EF have these 2 words in red as if introducing a new extract instead of a new citation. — 9. E om. — 10. F ܓܪܝܓܘܪܝܘܣ ܕܝܢ. K ܓܪܝܓܘܪܝܘܣ ܕܝܢ.

said, « The kingdom of heaven is not food and drink, but righteousness and peace, and joy in the Holy Spirit »[1]. For the saying, « Blessed are the lowly, for they shall inherit the earth »[2], must on no account lead us to the notion that after release from this world and the future life we shall enjoy sensual things. For even the holy John also whom I mentioned a short time ago stated how Christ, following the custom of the Old Testament[3], which promises a land of promise flowing with milk and honey, himself also similarly promised to the lowly after this model abundance of days in this world, and a share in the good things of the earth, writing thus in the commentary on the Gospel of Matthew : « For he does not incite from future good things only, but also from present ones, and that on account of the more dense among the hearers, who seek these things before those that are future »; and a little farther on : « And in another way also, because in the Old Testament the prophet says, 'For the lowly shall inherit the earth', he therefore weaves the sentence together out of words that had grown up with them, in order that they may not everywhere hear strange things »[4]. And the saintly Gregory bishop of Nyssa in the work entitled 'About the

1. Rom., XIV, 17. — 2. Matth., V, 5. — 3. διαθήκη. — 4. Serm. in Matth. XV. 3 (ed. Par. 2°, VII, 216, 217).

ܒܛܘܒܢܘܬܐ: ܘܗܟܢܐ ܡܢ ܒܡܠܬܐ ܕܢܦܪܚ ܢܩܘܡ. ܡܫܟܚܝܢܢ ܐܦ ܠܐܪܥܐ ܗܝ
ܕܠܥܠ ܡܢ ܫܡܝܐ. ܗܝ ܕܠܝܪܬܘܬܐ ܢܛܝܪܐ. ܠܗܢܘܢ ܕܒܡܝܬܪܘܬܐ ܚܝܘ.
E 96 v° b. ܐܝܟܢܐ ܕܠܐ ܢܬܚܫܒ ܕܡܫܬܓܫ ܛܟܣܐ ܕܢܩܝܦܘܬܐ ܕܛܒܬܐ. * ܕܩܕܡܝܐ ܫܡܝܐ
ܡܬܩܪܒܝܢ ܫܘܘܕܝܐ ܕܐܪܥܐ. ܡܢ ܐܠܗܐ[1] ܐܬܩܪܒܘ[2] ܠܢ. ܐܢ ܕܝܢ ܐܢܫ ܐܦ ܠܘܬ
ܗܠܝܢ: ܟܕ ܠܘܬ ܟܪܣܗ ܚܐܪ: ܘܒܡܐܟܘܠܬܐ ܕܗܢܝܢ ܠܓܓܪܬܐ ܥܢܐ: ܢܬܦܢܐ[3] ܟܕ
ܐܡܪ: ܠܡܢܐ ܗܟܝܠ ܡܬܚܫܚܝܢ ܒܐܪܥܐ. ܘܣܢܝܩ ܠܡܐܡܪ ܠܗ. ܕܐܢ ܗܘ
ܕܠܫܡܝܐ ܚܕܬܐ[4] ܘܠܐܪܥܐ ܚܕܬܐ ܐܝܟ ܡܘܠܟܢܗ ܡܣܟܝܢܢ[5]: ܐܝܟ ܕܐܡܪ ܟܬܒܐ
ܐܠܗܝܐ. ܐܝܟܢܐ ܠܗ ܕܠܐ ܣܘܟܠܐ ܐܝܬܝܗ̇. ܕܒܚܘܕܬܐ ܕܐܣܛܘܟܣܐ ܠܥܝܕܐ ܥܬܝܩܐ
K 69 v°. ܢܥܠ. ܟܕ ܓܝܪ ܚܕܬܐ ܐܝܬܝܗ̇[6] ܐܪܥܐ: ܡܢ ܟܠ ܦܪܘܣ ܚܕܬܐ * ܢܗܘܘܢ. ܐܦ ܚܝܐ.
ܕܟܠܗ ܠܒܪ ܡܢ ܗܠܝܢ ܫܢܝܢ ܘܡܫܚܠܦܝܢ. ܐܝܟ ܓܝܪ ܕܢܫܡܥܝܘܗܝ
ܠܡܙܡܪܢܐ ܕܐܡܪ. ܩܠܐ ܕܬܫܒܘܚܬܐ ܘܕܦܘܪܩܢܐ ܒܡܫܟܢܐ ܕܙܕܝܩܐ. ܘܗܢܐ ܐܡܪ ܐܢܫ.
ܕܐܝܬܘܗܝ ܬܘܪܣܝܐ ܕܗܢܘܢ ܕܥܬܝܕܝܢ ܠܡܚܐ ܚܝܐ ܗܢܘܢ ܕܡܣܬܟܝܢ. ܐܡܝܢܝܬܐ
E 97 r° a. ܬܫܒܚܬܐ[7] * ܘܬܐܘܪܝܐ ܡܪܝܡܬܐ ܕܥܠܝܗ̇ ܐܦ ܡܠܐܟܐ ܡܬܬܪܣܝܢ. ܘܚܕܘܬܐ ܘܕܘܨܐ
ܗܘ ܠܐ ܡܬܦܫܩܢܐ: ܒܚܝܐ[8] ܕܠܐ ܡܫܬܪܝܢ[9]. ܗܢܘܢ ܓܝܪ ܕܠܗܘ ܒܣܘܟܠܐ ܡܬܦܠܓܝܢ

1. F om. — 2. K ܐܬܩܪܒ. — 3. F ܢܬܦܢܘܢ. — 4. F pl. — 5. E ins. ܚܢܢ. — 6. K ܐܝܬܘܗܝ. — 7. E sing. — 8. K. sing. — 9. E om. ܡܫܬܪܝܢ — ܘܚܕܘܬܐ.

Beatitudes' said thus : « But, if we soar in language and stand above the arch of heaven, we shall find there the supracelestial earth also, which is kept as an inheritance for those who have lived in virtue, so that the order of sequence of the blessings may not seem to be at fault, in that heaven was first set before us by God and afterwards a promise of earth »[1]. But, if any man, having regard to his belly and occupying himself with foods that please the throat, turn against these things also, saying, « Why therefore shall we make use of the earth? », then we must say to him : If we look for a new heaven and a new earth according to his promise, as the divine Scripture said[2], how is it anything but inconceivable that we should introduce the old custom into the renovation of the elements? When the earth is new, the life also as well will assuredly be new, a life that on every point lies outside this one and differs from it; for we may hear the Psalmist saying, « The voice of praise and salvation is in the tent of the righteous »[3]. And this a man will say is the food of those who are about to live the expected life, continual songs of praise and the sublime contemplation[4] on which the angels also feed, and joy and inexplicable exaltation, in life that does not

1. *P. G.* XLIV. 1209. — 2. Rev., XXI, 1. — 3. Ps. CXVII, 15. — 4. θεωρία

ܦܬܚ ܚܕܘܗܝ: ܡܢ ܒܗ ܒܣܘܥܪܢܐ

ܕܡܕܒܪܢܐ[1] ܣܐܘܝܪܐ ܕܝܠܗ W 29 r° b.
ܐܓܪܬܐ ܕܠܘܬ ܣܘܠܘܢ
ܐܦܝܣܩܘܦܐ ܕܣܠܘܩܝܐ
ܕܐܝܣܘܪܝܐ܀

ܗܢܘܢ ܓܝܪ ܕܠܘܬ ܒܣܘܡܐ ܡܬܦܬܚܐ
ܦܬܚ ܚܕܘܗܝ: ܡܢ ܗܘ ܡܢ ܗܘ ܒܣܘܥܪܢܐ
ܪܓܝܓܐ ܐܚܝܕܝܢ. ܘܒܫܛܝܘܬܐ ܦܩܘܪܬܐ
ܡܫܬܡܫܝܢ. ܐܡܪܝܢ. ܒܡܢܐ ܗܟܝܠ
ܢܫܬܡܫ ܒܫܢ̈ܐ[3] ܐܘ ܒܗܕ̈ܡܐ
ܐܚܪ̈ܢܐ: ܗܢܘܢ ܕܡܩܒܠܝܢ ܡܢ ܪܓܝܓܬܐ
ܘܗܠܝܢ ܕܢܨܚܢ ܡܫܬܡܫܐ. ܕܠܗܠܝܢ
ܡܬܚܙܝܐ ܗܝ ܠܡܐܡܪ. ܕܐܝܟܢܐ
ܕܡܩܒܠܐ ܢܦܫܐ ܦܓܪܐ ܠܓܡܝܪܘܬܐ
ܒܙܒܢܐ ܗܘ ܕܩܝܡܬܐ: ܡܢ ܠܗ ܫܠܝܢ
ܡܢ ܗܕ̈ܡܐ ܗܢܘܢ ܕܒܢ̈ܝ ܓܢܣܐ ܗܘܝܢ
ܗܢܘܢ ܕܩܝܡܝܢ: ܘܗܕܐ ܡܢ ܟܬܒܐ ܕܐܘܢܓܠܝܘܢ
ܘܐܘܢܓܠܝܘܢ ܩܥܐ: ܕܒܩܝܡܬܐ ܠܐ
ܡܙܕܘܓܝܢ ܘܠܐ ܡܙܕܘܓܢ: ܐܠܐ ܐܝܬܝܗܘܢ
ܐܝܟ ܡܠܐܟܐ ܕܒܫܡܝܐ. ܒܗ ܡܢ ܒܗ ܒܪܢܐ

ܗܘܝܐ ܕܗܢܘܢ ܐܚܝܕܝܢ. ܡܫܬܡܫܝܢ
ܒܫܛܝܘܬܐ ܦܩܘܪܬܐ[2] ܘܐܡܪܝܢ.
ܒܡܢܐ ܗܟܝܠ ܡܫܬܡܫܝܢ ܒܫܢ̈ܐ. ܐܘ
ܒܗܠܝܢ ܗܕ̈ܡܐ ܐܚܪ̈ܢܐ. ܕܒܗܘܢ ܡܫܬܡܫܐ
ܡܬܩܒܠܐ ܕܗܠܝܢ ܕܢܨܚܢ. ܠܗܠ
ܗܢܘܢ ܕܡܬܚܙܐ ܠܡܐܡܪ. ܕܐܝܟܢܐ ܕܡܢ
ܡܩܒܠܢܝܬܐ ܢܦܫܐ ܠܗ ܦܓܪܐ ܠܓܡܝܪ:
ܒܙܒܢܐ ܕܩܝܡܬܐ: ܠܗ ܫܠܝܢ ܡܢ
ܗܕ̈ܡܐ ܡܬܝܠܕܢܐ ܡܢܗܘܢ ܗܢܘܢ
ܕܩܝܡܝܢ. ܘܗܕܐ ܡܢ ܟܬܒܐ ܕܐܘܢܓܠܝܘܢ
ܡܟܪܙ. ܕܒܩܝܡܬܐ ܠܐ ܡܙܕܘܓܝܢ ܢܫܐ.
ܘܠܐ ܢܫܐ ܗܘܝܢ ܠܓܒܪ̈ܐ. ܐܠܐ ܐܝܬܝܗܘܢ
ܐܝܟ ܡܠܐܟܐ ܕܒܫܡܝܐ. ܒܗ ܡܢ ܒܗ

1. From the work of John of Dara *De resurrectione corporum*. — 2. K ܒܡܫܬܠܡܢܘܬܐ ܦܩܘܪܬܐ. — 3. Ms. ܒܫ̈ܢܐ, but something is inserted under the line after ܫ.

end. For those whose throat gapes for sensual enjoyment, being involved in the same empty-mindedness as those men, make use of senseless fatuities and say, « For what purpose then shall we make use of teeth, or the other members by which the perception of the things that please is received? » To these it is obvious to answer that, since the soul receives the body in perfection at the time of the resurrection, those who rise not being devoid of genital members, and this though the book of the gospel cries, « In the resurrection they marry not, nor are given in marriage, but they are as the angels that are in heaven »[1], after the same fashion they will have also

1. Matth., xxii, 30.

ܘܫ̈ܢܐ ܟܠܗܝܢ ܕܗܘܐ ܠܗܘܢ. ܐܦ ܒܟܠܗܘܢ
ܗ̈ܕܡܐ ܕܦܓܪܐ. ܕܐܝܟ ܕܐܟܚܕܐ ܐܬܕܪܫܘ²
ܥܡ ܢܦܫܐ ܕܡܪ̈ܐ ܗܘ ܕܡܝܬܪܘܬܐ. ܘܐܟܚܕܐ
ܢܫܬܘܬܦܘܢ ܒܫܘܒܚܐ. ܠܘ ܓܝܪ
ܐܝܟ ܕܢܬܚܫܚܘܢ. ܒܥܝܕܐ ܗܘ ܒܥܬܝܩܐ
ܠܡܬܚܫܚܘ. ܐܢ ܓܝܪ ܐܦ ܠܡܐܟܘ̈ܠܬܐ
ܡܪ̈ܓܫܢܝܬܐ ܗܘܬ ܠܢ ܣܢܝܩܘܬܐ
ܘܪܓܝܓܘܬܐ: ܒܚ̈ܝܐ ܗܢܘܢ ܕܥܬܝܕܝܢ ܘܠܐ
ܚܫܐ. ܗܝܕܝܢ ܗܘ ܙܒܢܐ ܕܢܪܓܪܓ ܐܦ
ܠܢܚ̈ܬܐ ܕܡܢ ܥܡܪܐ³ ܘܠܫܪܟܐ ܐܚܪ̈ܢܝܬܐ܀

ܕܡܬܚܙܝܢ ܐܦ ܐ̈ܢܫܐ ܗܢܘܢ ܠܗܘܢ¹.
ܡܚܘܝܢ ܗܘܝܢ ܒܩܝܛܐ. ܘܒܣܬܘܐ
ܕܡܬܦܢܐ ܥܡ ܫܘܚܠܦ ܕܙܒ̈ܢܐ ܕܡܫܬܪ̈ܟܢܐ.
ܐܦ ܒܥܘܕܪܢܐ ܢܬܚܠܦܘܢ. ܠܘ ܓܝܪ
ܡܛܠ ܕܐܝܟ ܕܟܝܬ ܥܠܡܐ ܠܡܬܚܫܚܘ
ܒܗܠܝܢ. ܐܢ ܓܝܪ ܥܠ * ܬܘܪܥܐ
ܡܬܪ̈ܓܫܢܐ ܡܫܬܢܩܝܢ: ܒܚ̈ܝܐ
ܗܠܝܢ ܕܥܬܝܕܝܢ ܘܠܐ ܚܫܐ. ܙܒܢܐ ܗܘ
ܡܛܠ ܘܠܡܬܪܓܪܓܘ. ܠܢܚ̈ܬܐ
ܕܡܢ ܥܡܪܐ. ܘܗܠܝܢ ܐܚܪ̈ܢܝܬܐ

ܐܠܝܢ ܕܚܝ̈ܐ ܗܢܐ ܡܚܘܝܢ ܕܐܢܢܩܝܐ ܐܢܝܢ. ܒܩܝܛܐ ܘܒܣܬܘܐ
ܕܡܬܦܢܐ ܒܫܘܚܠܦ ܙܒ̈ܢܐ ܐܚܪ̈ܢܐ. ܐܠܐ ܝܕܝܥܐ ܗܝ ܛܒ ܕܚ̈ܝܐ ܗܢܘܢ ܕܡܣܬܟܝܢ ܚܐܪܝܢ ܐܢܘܢ ܡܢ
ܗܠܝܢ ܟܠܗܝܢ. ܟܕ ܒܛܠ ܚܘܕܪܐ ܕܫܒܥܐ ܝܘܡ̈ܝܢ. ܗܘ ܕܡܫܠܡ ܠܗ ܠܙܒܢܐ ܕܐܝܬܘܗܝ. ܘܚܕ ܝܘܡܐ ܗܘ
ܬܡܝܢܝܐ. ܘܐܝܬ ܠܗ ܐܚܪܢܐ ܕܢܩܒܠܝܘܗܝ. ܘܠܐ ܪܡܫܐ. ܐܢ ܗܟܝܠ ܫܡܝܐ
ܚ̈ܕܬܐ ܘܐܪܥܐ ܚܕܬܐ ܘܪܗܛܐ ܚܕܬܐ⁴: ܕܙܒܢܐ ܚܕ ܘܠܐ ܡܣܬܝܟܐ ܡܬܚܘܝܢ:
* ܘܠܐ ܡܬܦܠܓܢ ܠܐܝܡܡ̈ܐ ܘܠܠܠܝ̈ܐ⁵ ܡܬܦܠܓ. ܐܝܟܢܐ ܠܐ ܠܚ̈ܝܐ ܚ̈ܕܬܐ ܘܠܐ ܝܕܝܥܝܢ

1. Mss. ܐ̈ܢܫܐ ܗܢܘܢ ܠܗܘܢ. — 2. Ms. ܐܬܕܪܫܘ ܘܐܟܚܕܐ ܐܟܚܕܐ. — 3. Ms. ܥܡܪܐ. — 4. FK om. — 5. FK ܠܐܝܡܡ̈ܐ ܘܠܠܠܝ̈ܐ.

teeth and all the members of the body, that, as they have together with the soul practised habits of virtue, they may also partake of the glory; for it is not in order that they may make use of these according to the ancient custom. If we crave for and need sensual food in the future painless life, it is then time to desire also clothes made of wool, and the other things which this life shows to be necessary, in the summer and in the winter which comes round in the succession of the other seasons. But it is very certain that the expected life is free from all these things, since the seven days' circle which makes up the existing time ceases, and there is one day the eighth[1], one which has none to succeed it and is without evening. If then there is a new heaven and a new earth and a new course of time expressed in one endless day and not divided into days and nights, how is it anything but reasonable to expect that the new life which is unknown to us and is not

1. See ep. 79, 80.

ܠܗ܆ ܐܦ ܠܐ ܒܗܘܢܐ ܡܬܬܪܣܝܢ ܢܦܫܐ ܠܡܣܬܟܠܘ[1]܆ ܘܡܢ ܡܐܟ̈ܘܠܬܐ ܡܪ̈ܓܫܢܝܬܐ
ܡܬܦܪܫܝܢ܆ ܟܡܐ ܕܡܬܪܚܩܝܢ[2] ܚ̈ܝܐ ܕܡܠܐ̈ܟܐ܆ ܟܕ ܡܬܦܚܡܝܢ ܠܘܬ ܚ̈ܝܐ ܕܗܫܐ
* ܕܒܢܝ̈ܢܫܐ. ܐܢܐ[3] ܕܝܢ ܗܕܐ ܐܦ ܐܡܪ ܐܢܐ. ܕܡܛܠ ܕܡܫܝܚܐ ܪܫܝܬܐ ܗܘܐ ܠܢ E 97 v° a.
ܒܟܠܗܝܢ܆ ܡܦܣܩܐ ܕܐܦ ܗܠܝܢ ܕܩܝܡܬܐ ܕܝܠܢ. ܠܗܕܐ[4] ܕܪܫܝܬܐ ܦ̈ܐܝܢ ܕܢܕܡܘܢ.
ܐܢ ܗܟܝܠ ܡܫܝܚܐ ܡܢ ܒܬܪ ܩܝܡܬܐ ܕܡܢ ܒܝܬ ܡܝ̈ܬܐ[5]: ܒܒܣܪ ܡܬܝܕܥ
ܐܝܟ ܕܟܬܝܒ: ܟܕ ܦܓܪܐ ܗܘ ܐܝܬ[6] ܗܘܐ ܠܗ ܘܠܘ * ܐܚܪܢܐ. ܡܟܝܠ ܕܝܢ ܠܗ K 70 r°.
ܠܘ ܕܟܦܢܐ. ܐܘ ܕܡܕܡ ܐܚܪܢܐ ܡܢ ܕܐܝܟ ܗܠܝܢ. ܐܦ ܠܐ ܕܒܡܐܟ̈ܘܠܬܐ ܡܬܬܪܣܝܐ.
ܐܠܨܐ ܡܢ ܟܠ ܕܢܗܘܘܢ ܕܐܦ ܦܓܪ̈ܐ ܕܝܠܢ ܡܕܡ ܠܐ ܢܣܬܢܩܘܢ. ܐܡܪ ܓܝܪ ܦܘܠܘܣ[7].
ܕܐܝܟܢܐ ܕܠܒܫܢ ܕܡܘܬܗ ܕܗܘ ܕܥܦܪܐ. ܗܟܢܐ ܢܠܒܫ ܐܦ ܕܡܘܬܗ ܕܗܘ ܕܡܢ ܫܡܝܐ.
ܗܘ ܓܝܪ ܕܐܟܠ[8] ܗܘܐ ܘܫܬܐ ܥܡ ܬܠܡܝ̈ܕܐ ܐܝܟ ܕܟܬܝܒ: ܘܩܒܠ ܗܘܐ
ܡܐܟܘܠܬܐ. ܠܡܕܒܪܢܘܬܐ ܢܬܬܣܝܡ. ܡܛܠ ܕܗܝ ܗܕܐ ܥܒܕ ܗܘܐ: ܕܠܟܝܢܗ ܕܦܓܪܐ
ܗܘ ܕܩܡ ܢܫܪܪ ܗܘܐ. ܘܠܡܣܒܪܢܘܬܐ ܕܦܢܛܣܝܐ * ܢܦܩ[9]. ܟܕ ܡܬܟܬܫ ܐܢܐ ܕܝܢ E 97 v° b.
ܥܡ ܗܠܝܢ ܕܪܫܝܬܐ. ܐܦ ܗܝ ܐܡܪ ܐܢܐ. ܟܕ ܒܥܡܠܐ ܕܠܒܫܝ ܐܠܗܐ ܡܥܠ̈ܝܢ

1. EK ܠܡܣܬܟܠܘ. — 2. EF ܕܡܬܪܚܩܝܢ. — 3. F ܐܢܐ. — 4. EK ܠܗܕܐ. — 5. Mss. ins. ܠܗ. — 6. FK ܐܝܬ. — 7. EK ܐܡܪ ܦܘܠܘܣ ܓܝܪ. — 8. E ܕܐܟܠ ܘܫܬܐ, K ܕܐܟܠ ܗܘܐ. — 9. F ܢܦܩ.

even comprehended by the mind is severed from sensual foods, just as the life of the angels is far removed in comparison with the present life of men? But I for my part say this also, that, since Christ became a beginning for us in all things, it is manifest that the conditions of our resurrection also bear a resemblance to the same beginning. If then Christ after the Resurrection from the place of the dead is [1] made known in flesh as it is written [2], having, as he had, that body and no other, but no longer susceptible of hunger, or of any similar thing, nor yet one sustained by foods, it is assuredly necessary that our bodies also should not want anything; for Paul said, « As we were clad in the image of the earthy, so shall we also be clad in the image of him that is from heaven » [3]. For the fact that he ate and drank with the disciples as it is written [4] and received food should be ascribed to dispensation; because he did this same thing in order to confirm the nature of the body that had risen and cast out the supposition of phantasy. But, even though in conflict with the beginning of the argument, I say this also, guiding my opinions by the labour of the God-clad ⌜guides to the mysteries [5],

1. Mss. ins. 'not'. — 2. Luke, XXIV, 39. — 3. I Cor., XV, 49. — 4. Acts, X, 41. — 5. This phrase represents μυσταγωγοί.

ܙܢ ܬ̈ܐܪܐ[1] ܕܐܬܦܢܝܬܐ ܡܒܥܐ ܐܢܐ. ܕܐܢ ܗܘ[2] ܕܐܦ ܠܡܠܟܘܬܐ ܕܫܡܝܐ ܡܣܟܝܢܢ:
ܘܫܘܠܡܐ ܕܝܬܝܪ ܡܢ ܚܝܐ ܕܦܪܕܝܣܐ. ܠܐ ܟܠܝܢܢ ܢܣܟܝܘ. ܡܢ ܕܠܡܬܦܢܝܘ
ܠܩܘܝܡܐ ܕܡܢ ܪܫ ܕܗܘ ܩܕܡܝܐ. ܐܡܪ ܓܝܪ ܒܣܝܠܝܘܣ[3] ܗܘ ܪܒܐ: ܒܡܐܡܪܐ
ܗܘ ܕܪܫܝܡ ܒܟܬܒܗ. ܕܠܐ ܐܝܬܘܗܝ ܐܠܗܐ ܥܠܬܐ ܕܒܝܫܬܐ. ܕܐܠܘ ܢܛܪ ܐܕܡ
ܦܘܩܕܢܐ ܘܠܐ ܥܒܪ. ܢܨ̈ܚܐ ܘܟܠܝ̈ܠܐ ܡܛܝ̈ܒܝܢ ܗܘܘ ܠܗ. ܘܕܠܘܬ ܫܘܝܘܬ
ܐܝܩܪܐ ܕܡܠܐ̈ܟܐ ܡܩܪܒܝܢ. ܟܬܒ ܓܝܪ ܗܟܢܐ. ܘܠܐ ܡܢ ܟܝܢܐ. ܦܐܝܐ ܗܘܐ ܕܢܗܘܘܢ
ܠܗ ܠܒܘ̈ܫܐ. ܘܠܐ[4] ܡܢ ܐܘܡܢܘܬܐ. ܐܠܐ ܐܚܪ̈ܢܝܬܐ ܐܝܠܝܢ ܗܘܝ ܕܡܛܝ̈ܒܢ
ܠܒܪܢܫܐ. ܟܕ ܡܚܘܐ ܗܘܐ ܡܝܬܪ̈ܘܬܐ[2]. ܐܝܠܝܢ ܕܡܢ ܛܝܒܘܬܐ ܕܐܠܗܐ * ܡܙܠܓܝܢ

E 98 r° a.

ܘܡܙܠܓܝܢ ܠܡܒܪܩܘ. ܠܒܘܫܐ[5] ܡܢܗܪ ܢܘܗܪܐ[6]. ܐܝܟܢܐ ܕܐܦ ܗܠܝܢ ܕܡܠ̈ܐܟܐ. ܘܡܥܒܪܝܢ
ܡܢ ܡܨܛܒܬܘܬܐ ܕܦܪ̈ܚܐ[2]: ܘܝܬܝܪ ܡܢ ܢܘܗܪܐ ܕܟܘܟ̈ܒܐ. ܡܛܠ ܗܕܐ ܗܟܝܠ ܠܐ
ܡܚܕܐ ܠܒܘ̈ܫܐ. ܡܛܠ ܕܢܨ̈ܚܐ ܕܡܝܬܪܘܬܐ ܐܝܬܝܗܘܢ ܗܘܘ ܕܢܛܝܪܝܢ ܠܒܪܢܫܐ.
ܠܗܠܝܢ ܕܡܢ ܢܟܠܘܗܝ ܕܣܛܢܐ. ܠܐ ܩܒܠ ܡܦܣܢܘܬܐ[7] ܠܡܡܛܝܘ.

ܕܡܢܝܢܐ ܕܡܪܝ ܣܐܘܝܪܐ ܠܘܬ
ܐܠܝܬܪܐ ܕܠܘܬ ܣܠܘ
ܐܦܝܣܩܘܦܐ
ܕܣܠܘܩܝܐ܀

ܗܘ ܕܝܢ ܕܠܡܐܬܝܘܬܐ ܕܡܠ̈ܐܟܐ
V 38 r°. ܚܝܠܐ ܠܡܥܒܕܬܐ: ܗܢܘܢ ܕܐܬܚܙܝܘ
ܡܢ ܐܒܪܗܡ: ܠܘ ܐܟܠܘ ܘܠܐ ܠܟܦܢܐ.
ܘܗܠܝܢ ܓܝܪ ܕܐܝܟ ܕܒܚܙܘܐ ܦܓܪܢܐ

1. E sing. — 2. E ܗܘܝ. — 3. E ܒܣܝܠܝܘܣ. — 4. F ܠܐܘ. — 5. Mss. sing.: Bas. pl. — 6. FK sing. — 7. E ܡܦܣܢܘܬܐ, FK ܡܦܣܢܝܘܬܐ; Bas. ἐπετράπη.

that, even if we expect the kingdom of heaven, and an end that is greater than the life of Paradise, we are not debarred from expecting a fresh return of the primitive state; for Basil the great said in the homily entitled 'God is not the cause of evils' that, if Adam had kept the commandment and not transgressed, suprasensual prizes and crowns and such as raise to an equality of honour with the angels were prepared for him; for he wrote as follows: « It was not fitting that he should have clothes either from nature or from craftsmanship, but there were others prepared for the man, if he displayed virtues, clothes such as by God's grace glistened and were to flash, shining garments, as those of the angels also are, surpassing the varied hues of the flowers, and excelling the light of the stars. For this reason therefore the garments were not immediately forthcoming, because they were prizes of virtue reserved for the man, to which by Satan's fraud he did not receive permission to attain »[1]. For us to adduce the food of the angels who were

1. *P. G.*, XXXI. 349.

ܗܘ ܕܝܢ ܕܒܡܩܒܠܢܘܬܐ ܕܩ̈ܛܠܐ ܢܩܦܐ
ܠܡܥܒܕܐ ܕܗܠܝܢ ܕܐܬܚܙܝܘ ܠܘܬ
ܐܒܪܗܡ. ܛܒ ܛܒ ܠܐ ܠܣܒܪܐ. ܐܝܟܢ
ܓܝܪ ܕܐܝܟ ܕܒܚܙܘܐ ܘܛܘܦܣܐ ܐܬܚܙܝܘ:
ܐܡܬܝ ̈ܪܘܫܡܐ ܕܗܠܝܢ ܕܐܝܟ ܕܒܫܪܪܐ
ܡܣܬܟܝܢ ܠܢ ܢܗܘܘܢ. ܐܘ ܓܝܪ
ܕܗܠܝܢ ܬܠܬܐ: ܐܝܠܝܢ ܕܒܕܡܘܬܐ ܕܓܒܪ̈ܐ
ܐܬܚܙܝܘ ܠܗܘ ܪܝܫ ܐܒܗ̈ܬܐ: ܘܫܘܕܥܐ
ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܫܘܝܘ: ܕܗܘ ܓܝܪ
ܐܠܗܐ ܐܬܚܙܝ ܠܐܒܪܗܡ ܐܡܪ ܟܬܒܐ ܗܘ E 98 r° b.
ܩܕܝܫܐ: ܠܚܡܐ ܕܗܘܝܘ ܐܟܠܘ: ܘܡܢܗܘܢ
ܦܛܝܪܐ ܘܡܢܗ ܕܥܓܠܐ ܐܫܬܘܬܦܘ: ܐܝܟ
ܕܐܦ ܠܘܬ ܥܒܪ ܡܬܗܦܟܢܘܬܐ ܗܠܝܢ ܗܠܝܢ:
ܘܠܘܬ ܡܦܩ̈ܢܐ ܗܘܠܢ̈ܝܐ: ܘܠܐ ܡܟܝܠ
ܠܐ ܡܬܚܙܝܢܐܝܬ ܐܬܐܟܠܘ: ܒܗܘ ܕܝܕܥ
ܕܥܒܕ ܐܠܗܐ. ܗܘ ܕܗܠܝܢ ܕܒܪ܀

ܐܠܝܨܐ. ܐܝܟܢܐ ܢܗܘܘܢ ܡܣܒ̈ܐ ܠܒܠܝܢ
ܕܒܫܪܪܐ ܡܣܬܟܝܢ ܠܢ. ܐܘ ܓܝܪ ܗܠܝܢ
ܠܬܠܬܐ: ܕܒܕܡܘܬܐ ܕܐܢܫܐ ܐܬܚܙܝܘ ܠܪܝܫ[1]
ܐܒ̈ܗܬܐ: ܘܫܘܕܥܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ
ܫܘܝܘ. ܕܗܘ[2] ܓܝܪ ܐܠܗܐ ܐܬܚܙܝ
ܠܐܒܪܗܡ ܐܡܪ ܟܬܒܐ ܩܕܝܫܐ. ܠܚܡܐ
ܐܡܪܝܢ ܕܐܟܠܘ ܡܢ ܦܛܝܪܐ ܘܢܣܒܘ
ܡܢ ܥܓܠܐ: ܐܝܟܢܐ ܕܐܦ * ܠܥܒܪܐ ܢܐܬܘܢ
ܗܠܝܢ ܘܠܡܦܩ̈ܢܐ ܗܘܠܢ̈ܝܐ: ܘܠܐ
ܡܫܪܪܐܝܬ ܘܠܐ ܡܬܚܙܝܢܐܝܬ ܐܬܐܟܠܘ:
ܒܝܕܥܐ ܗܘ ܕܝܕܥ ܐܠܗܐ: ܗܘ ܕܗܠܝܢ
ܦܪܢܣ.

ܐܝܟܢܐ ܕܝܢ ܠܐ ܣܟܠܐ ܘܐܠܝܨܘܬܐ[3] ܐܝܟ ܕܣܓܝܐܐ. ܕܠܦܢܛܣܝܐ ܕܐܘܛܘܟܐ[4] ܢܬܪܥܐ
ܗܪܟܐ. ܐܘܛܘܟܐ ܓܝܪ ܟܕ ܠܡܕܒܪܢܘܬܐ ܕܒܒܣܪ ܕܦܪܘܩܢ: ܒܗ ܕܗܘ[5] ܕܐܬܘܬܦ * ܠܟܝܢܢ K 70 v°.

1. E ܠܪܝܫ. — 2. K ܗܘ. — 3. K ܘܐܠܝܨܘ. — 4. FK ܕܐܘܛܘܟܐ. — 5. K ܗܘ.

entertained by Abraham is very much beside the point; for how can those who appeared as in a vision and a symbol be patterns for the things that are expected by us in reality? Shall we say that these three, who appeared to the patriarch in the likeness of men, and signified the Holy Trinity (for the sacred Scripture said that God himself was manifested to Abraham[1]), ate of that unleavened bread and partook of that calf in such a way that these things actually passed into the digestion and the material exits, and not rather that they were invisibly consumed in a manner which God understands, who brought about these things? But how is it anything but foolish and an act of great madness for us here to think of the phantasy[2] of Eutyches? Eutyches by comparing our Saviour's dispensation in the flesh, by means of which the Word of God shared our nature, to earlier utterances and revelations of

1. Gen., XVIII, 1. — 2. φαντασία.

[illegible]

F 30 r° a

[illegible]

1. F om. — 2. E [illegible], FK [illegible]. — 3. EK sing. — 4. E pl. — 5. F [illegible]. — 6. K [illegible].
7. F sing. — 8. E [illegible]. — 9. F [illegible]. — 10. K [illegible].

God both to prophets and to patriarchs, which were described in symbols and adumbrations as being of God, missed the right principle. But we, who follow the apostolic teachings, who know that a vision shown in a symbol is one thing, and the truth of the fact another, pronounce that the coming of the Word in the flesh is quite distinct from the earlier manifestations which were made as in a dream and an adumbration. For we also hear of revelations coming from God which say to Aaron and Miriam, « If there shall be among you a prophet to the Lord, I will be made known to him in a vision and will speak to him in a dream »[1], and cry in Hosea the prophet, « I for my part multiplied visions, and by means of prophets was I likened »[2]. But he who multiplied visions and was variously likened by means of prophets became man for our sake truly and without variation, and in a new way. As therefore the shadowy and primitive symbols in no way impair by comparison the fact that our Lord and God Jesus Christ became in truth man invariably, so we do not on account of his true Incarnation refuse to hold the earlier symbols and obscure revelations given as in a dream and visions to be adum-

1. Num., XII, 6. — 2. Hos., XII, 10.

ܟܬ̈ܒܐ ܩܕ̈ܝܫܐ ܗܕܐ ܡܟܪܙܝܢ ܒܩܠܐ ܪܡܐ. ܙܕܩ ܗܘܟܝܠ ܕܟܕ ܗܠܝܢ ܗܟܢܐ
ܐܝܬܝܗܝܢ. ܢܥܪܘܩ ܡܢ ܬܪܥܝܬܐ ܕܓܠܬܐ ܕܗܢܘܢ* ܕܡܣܬܒܪܝܢ. ܕܒܡܠܟܘܬܐ E 98 v° b.
ܡܕܡ ܡܬܡܠܟܢܘܬܐ ܐܠܗܘܢ ܒܡܐܟ̈ܠܐ ܕܡܬܪܓܫܝܢ ܒܡܬܒܣܡܢܘܬܐ ܕܫܡܝܐ[1]. ܠܗܕܐ ܗܘ
ܕܢܦܠ ܐܝܪܝܢܐܘܣ ܐܦܝܣܩܘܦܐ[2] ܕܠܘܓܕܘܢ ܗܘ[3] ܕܒܓܠܛܝܐ[4]. ܕܒܟܬܒ̈ܘܗܝ ܕܦܦܝܐ[5]
ܢܦܩ ܡܢ ܫܪܪܐ. ܐܝܟܢܐ ܕܐܦ ܐܘܣܒܝܘܣ. ܗܘ ܕܠܥܕܬܢܝܬܐ ܕܐܟܠܝܣܝܣܛܝܩܝܬܐ[6]
ܟܬܒ ܠܢ. ܗܠܝܢ ܓܝܪ ܕܗܟܢܐ ܐܚܝܕܝܢ. ܘܠܚܘܕܪܐ[7] ܡܕܡ ܕܡܢ ܕܘܪܐ ܡܣܟܝܢ.
ܕܫܛܝܘܬܐ ܕܐܦ ܠܐ ܕܫ̈ܢܝܐ. ܠܗܕܐ ܗܘ ܕܐܦ ܐܦܘܠܝܢܪܝܘܣ ܗܘ ܣܟܠܐ[8] ܡܚܕܐ ܢܦܠ.
ܗܠܝܢ ܐܝܟ ܐܠܝܢ ܕܡܨܝܢ ܠܡܟܬܒ ܒܫܘܐܠܐ ܗܢܐ ܕܩܪܝܒܐ. ܐܝܟ ܡܫܘܚܬܐ
ܙܥܘܪܬܐ ܕܝܠܢ. ܕܩܕܝܫܘܬܐ ܕܝܢ ܕܝܠܟ ܐܠܨܐ[9]: ܕܡܢ ܒܬܪ ܩܪܝܢܗܝܢ ܕܗܠܝܢ.
ܕܒܐܓܪܬܐ ܬܘܕܥܝܘܗܝ ܠܢ. ܐܝܢܐ ܕܡܕܥܐ ܐܝܬܝܗ ܗܘܬ ܠܗܢܘܢ. ܗܠܝܢ ܕܥܠ ܗܕܐ
ܗܘܐ ܐܬܚܪܝܘ. ܗܕܐ ܓܝܪ ܦܘܪܥܢܐ ܕܥܡܠܐ ܢܗܘܐ ܠܢ. ܗܘ ܕܢܕܥ ܒܓܠܝܐܝܬ. ܕܐܢ ܗܘ
ܕܡܢ ܐܠܝܢ ܕܐܬܟܬܒܘ ܐܬܥܕܪܘ* ܗܢܘܢ ܕܡܚܙܩܝܢ ܠܬܪܥܝܬܐ ܕܣܩܘܒܠܐ. ܐܦ ܠܐ ܕܝܢ E 99 r° a.
ܗܝ ܐܚܪܬܐ ܬܛܥܐ. ܕܐܢ ܗܘ ܕܡܢ ܒܬܪ ܩܪܝܢܗܝܢ[10] ܕܗܠܝܢ ܢܚܒܫܘܢ ܒܬܪܥܝܬܗܘܢ
ܡܕܡ ܕܣܩܘܒܠܐ. ܟܒܪ ܕܝܢ ܐܦ[11] ܠܗܕܐ ܗܘ ܠܐ[12] ܢܣܬܢܩܘܢ ܡܢ ܣ̈ܡܡܐ ܕܡܬܒܥܝܢ܀

1. Here the extract in F ends. — 2. E ܐܦܣܩܘܦܐ. — 3. K ܗܘ. — 4. Mss. ܕܒܓܠܛܝܐ. — 5. Mss. ܕܦܦܐ. — 6. K ܕܐܟܠܣܝܣܛܝܩܝܐ. — 7. E ܘܠܚܘܕܪܐ, K ܘܠܚܘ̈ܕܪܐ. — 8. K ܣܟܝܪܐ. — 9. K ܐܠܨܗ. — 10. K pl. — 11. K ܐܦܠܐ. — 12. K om.

brations, since the Holy Scriptures cry this out with loud voice. Since then these things are so, we must shun the false opinion of those who think that the enjoyment promised in the kingdom of heaven consists in some sensual foods, an opinion into which Irenaeus bishop of Lyons in Gaul fell, who through the books of Papias departed from the truth, as Eusebius, who composed the Ecclesiastical[1] Histories for us, wrote[2]. Those who so hold, and expect a kind of recurrence of a cycle, are of a folly which even madmen do not possess; into which the witless Apollinaris also fell. This is as much as we are able to write on the present question, according to our small capacity. But it is the duty of your saintliness after the reading of these things to acquaint us by letter what was the frame of mind of those who disputed about this; for we shall think this a reward for our labours, to know clearly if after what has been written the supporters of the contrary opinion were helped. The other thing also do not forget, that, if after reading these things they retain any contrary opinion in their mind, we shall perhaps not be wanting in the needed medicines for this also.

1. ἐκκλησιαστική. — 2. *H. E.*, III, xxxix, 12, 13.

XCVII k 37 r° (left), L 72 v° b (right).

ܕܠܗ[1] ܡܢ ܐܓܪܬܐ ܕܫܒܥܝܢ
ܘܐܪܒܥ ܕܒܟܬܒܐ ܕܬܠܬܐ
ܕܡܢ ܒܬܪ ܪ̈ܕܘܦܝܐ
ܕܐܫܬܕܪܬ ܠܘܬ ܩܣܪܝܐ
ܗܘܦܛܝܩܐ܀

ܕܩܕܝܫܐ ܣܘܝܪܐ ܡܢ
ܐܓܪܬܐ ܕܠܘܬ ܩܣܪܝܐ
ܗܘܦܛܝܩܐ.. ܕܪܫܗ̇. ܗܠܝܢ
ܕܡܫܚܠܦܐܝܬ ܐܬܟܬܒ ܠܝ
ܡܢ ܪܒܘܬܟܝ܀

ܘܗ̇ܝ ܕܝܢ ܐܚܪܬܐ ܕܫܐܠܬܝ. ܫܘܐܠܐ
ܐܝܬܘܗܝ ܕܗܢܘܢ ܦ̈ܢܛܣܝܣܛܐ ܕܡܬܪܥܝܢ
L 73 r° a. ܗܠܝܢ ܕܡ̈ܢܝܚܝܐ. ܟܕ ܡܣܒܪܝܢ ܕܡܕܡ
ܕܠܐ ܠܡܬܟܬܫܘ ܠܗ ܡܫܐܠܝܢ
ܘܐܡܪܝܢ. ܐܢܗܘ[4] ܕܡܪܢ ܓܙܘܪܬܐ ܗ̇ܝ
ܕܒܢܡܘܣܐ ܩܒܠ: ܐܝܟ ܕܐܡܪ
ܐܘܢܓܠܝܘܢ: ܕܟܕ ܐܬܡܠܝܘ ܬܡܢܝܐ
ܝܘܡܝܢ ܠܡܓܙܪܗ: ܘܐܬܩܪܝ ܫܡܗ ܝܫܘܥ.
ܡܢܐ ܗܘܐ ܠܗ̇ ܠܥܘܪܠܘܬܗ. ܡܣܒܪܝܢ
ܓܝܪ ܕܠܩܘܦܣܐ ܣܚܦܝܢ ܠܢ ܗ̇ܢܘܢ
ܕܫ̈ܟܝܠܐ. ܘܠܐ ܡܣܬܟܠܝܢ ܕܕܠܐ
ܡܕܥܗܘܢ. ܘܕܠܐ ܕܚܠܬ ܐܠܗܐ ܕܝܠܗܘܢ ܒܠܚܘܕ

ܫܘܐܠܐ ܕܝܢ ܕܫܐܠܬܝ.[2] ܕܦ̈ܢܛܣܝܣܛܐ[3]
ܗܘ ܕܡܬܪܥܝܢ ܗܠܝܢ ܕܡܢܝ ܐܝܬܘܗܝ.
ܟܕ * ܡܣܒܪܝܢ ܕܡܕܡ ܠܐ ܡܬܕܪܫܢܐ
ܡܦܩܝܢ ܘܐܡܪܝܢ. ܕܐܢ ܩܒܠ ܡܪܢ
ܓܙܘܪܬܐ ܗ̇ܝ ܕܐܝܟ ܕܒܢܡܘܣܐ: ܐܝܟ
ܕܐܡܪ ܕܝܢ ܐܘܢܓܠܝܘܢ: ܕܐܬܡܠܝܘ
ܬܡܢܝܐ ܝܘܡܝܢ ܕܢܓܙܪܘܢܝܗܝ: ܘܐܬܩܪܝ
ܫܡܗ ܝܫܘܥ. ܡܢܐ ܗ̱ܘܐ ܠܥܘܪܠܘܬܗ.
ܡܣܒܪܝܢ ܓܝܪ. ܕܣܚܦܝܢ ܠܢ ܠܩܘܦܣܐ
ܗ̇ܢܘܢ ܕܫ̈ܟܝܠܐ. ܘܠܐ ܝܕܥܝܢ ܕܕܣܟܠܘܬܐ ܗܘܬ
ܕܝܠܗܘܢ. ܕܠܐ ܕܚܠܬ ܐܠܗܐ. ܗ̇ܝ ܕܡܛܠ
ܗܠܝܢ ܕܠܐ ܫ̈ܒܝܠܝܢ ܢܒܥܘܢ ܒܥܘܪܠܘܬܐ

1. Marg. ܕܡܪܝ ܐܦܪܝܡ. The preceding citation is from Ephraim. — 2. Corr. to ܕܫܐܠܬܝ (?). — 3. Ms. ܕܦ̈ܢܛܣܝܣܛܐ. — 4. Ms. ܐܢܘ.

XCVII. — Of the same from the 74[th] letter of the 3[rd] book of those after exile which was addressed to Caesaria the hypatissa which begins, « The various communications addressed to me by your highness ».

519-38. And the other thing also which you ask is a question of the Phantasiasts[1] who hold the opinions of the Manichees, since they think that they are propounding and saying something against which it is impossible to argue: « If our Lord underwent the circumcision required by the law, 'when', as the gospel says, 'eight days were accomplished for circumcising him, and his name was called Jesus'[2], what happened to his foreskin? »; for those wretched men think that they are driving us into a corner, and do not understand that it would be an act of their own godless lack of intelligence

1. φανтασιασταί. — 2. Luke, II, 21.

ܕܗܠܝܢ ܕܟܬ̈ܝܒܢ. ܠܐ ܓܝܪ ܐܘܢܓܠܝܘܢ
ܒܠܚܘܕ ܡܣܗܕ ܒܝܕ ܗܠܝܢ ܡ̈ܠܐ ܕܐܬܬ̈
(ܠܡܬܡܛܝܬܐ)[1] ܕܐܬܓܙܪ ܐܝܟ ܢܡܘܣܐ. ܐܠܐ
ܐܦ ܦܘܠܘܣ. ܕܟܕ ܟܬܒ ܠܘܬ ܪ̈ܗܘܡܝܐ
ܐܡܪ. ܐܡܪ ܐܢܐ ܓܝܪ ܕܡܫܝܚܐ ܡܫܡܫܢܐ
ܗܘܐ ܕܓܙܘܪܬܐ ܚܠܦ ܫܪܪܗ ܕܐܠܗܐ.
ܕܢܫܪܪ ܡܘܠܟܢܐ ܕܐܒ̈ܗܬܐ܀

ܐܠܗܘܗ̇. ܗܘ ܕܡܛܠ ܗܠܝܢ ܕܠܐ
ܟܬ̈ܝܒܢ. ܢܟܦܘܪ ܒܡܘܕܝܢܘܬܐ ܕܗܠܝܢ
ܕܟܬ̈ܝܒܢ. ܠܐ ܓܝܪ ܒܠܚܘܕ ܐܘܢܓܠܝܘܢ
ܡܣܗܕ. ܒܝܕ ܗܠܝܢ ܡ̈ܠܐ ܕܐܬ̈ܝ
ܠܡܬܡܛܝܬܐ ܕܐܬܓܙܪ ܐܝܟ ܢܡܘܣܐ. ܐܠܐ
ܘܦܘܠܘܣ ܟܕ ܠܘܬ ܪ̈ܗܘܡܝܐ ܟܬܒ. ܐܡܪ.
ܐܡܪܢܐ ܓܝܪ ܕܡܫܝܚܐ ܗܘܐ ܡܫܡܫܢܐ
ܕܓܙܘܪܬܐ ܚܠܦ ܫܪܪܐ ܕܐܠܗܐ. ܐܝܟܢܐ
ܕܢܫܪܪ ܠܫܘܘܕܝܐ ܕܠܘܬ ܐܒ̈ܗܬܐ. ܠܐܒܪܗܡ
ܓܝܪ ܘܠܐܝܣܚܩ ܘܠܝܥܩܘܒ ܐܒ̈ܗܝܢ. ܘܩܝܡܐ ܕܓܙܘܪܬܐ ܐܬܝܗܒ. ܘܫܘܘܕܝܐ
ܗܘܐ ܗܘ ܕܒܙܪܥܟ ܢܬܒܪ̈ܟܢ ܟܠܗܝܢ ܫܪ̈ܒܬܐ ܕܥܡ̈ܡܐ. ܙܪܥܗܘܢ ܕܝܢ ܐܝܬܘܗܝ ܗܘܐ
ܡܫܝܚܐ. ܡܛܠ ܗܢܐ ܐܦ ܟܕ ܠܘܬ ܓܠܛܝ̈ܐ ܟܬܒ. ܐܡܪ. ܠܐܒܪܗܡ * ܕܝܢ ܐܬܡܠܟܘ 37 v°.
ܗܘܝ ܫܘ̈ܘܕܝܐ ܘܠܙܪܥܗ. ܠܐ ܐܡܪ ܘܠܙܪ̈ܥܐ ܐܝܟ ܕܥܠ ܣܓܝ̈ܐܐ. ܐܠܐ ܐܝܟ ܕܥܠ ܚܕ.
ܘܠܙܪܥܟ. ܗܘ ܕܐܝܬܘܗܝ ܡܫܝܚܐ. ܠܫܘܠܡܐ ܗܟܝܠ ܕܗܢܘܢ ܫܘ̈ܘܕܝܐ ܐܬܐ ܕܢܫܠܡ
ܡܫܝܚܐ. ܘܕܢܣܝܒܪ ܫܪܝܪܐܝܬ ܓܙܘܪܬܐ ܕܒܣܪ. ܘܠܡܬܒܣܪܢܘܬܐ ܕܒܗ̇ ܗܘܐ ܢܫܡܠܐ.

1. Ms. om.

for us to refuse to acknowledge things that are written on account of things that are not written. It is not the gospel only which testifies through these words which have been cited that Christ was circumcised according to the law, but Paul also, who in writing to the Romans says, « For I say that Christ became a minister of circumcision on behalf of the truth of God, that he might confirm the promises made to the fathers »[1]. For to Abraham and Isaac and Jacob our fathers both the covenant[2] of circumcision was given, and the promise was made, « In thy seed shall all the families of the nations be blessed »[3]; for Christ was their seed. Therefore also in writing the epistle to the Galatians he says, « But to Abraham were the promises made and to his seed; for he saith not 'and to seeds' as to many, but, as to one, 'and to thy seed', which is Christ »[4]. In order to carry out the accomplishment of those promises therefore Christ came, and truly to endure cir-

1. Rom., xv, 8. — 2. διαθήκη. — 3. Gen., xxii, 18; xxvi, 4; xxviii, 14. — 4. Gal., iii, 16.

[illegible]

L. 73 r° a. [illegible]

L. 73 r° b. [illegible]

1. Ms. [illegible] — 2. Ms. ins. [illegible].

cumcision in the flesh, and to carry out the dispensation that consists in this; for the whole principle of the dispensation is dispensation and service; and so he caught all the nations by faith in him and made them Abraham's sons. Since therefore the God-inspired Scripture says that he was circumcised in reality, who is he who presumes to say that he did not undergo circumcision? a thing which those who teach the phantasy [1] seek to deny along with the other things. Because nothing is written about the portion of himself that was cut off (I refer to the foreskin), we will not therefore refrain from confessing that he was circumcised in reality, he who said, « For so it becometh us to fulfil all justice » [2], and was in everything made like unto us except sin [3]. Perhaps indeed some God-befitting miracle was performed with regard to the portion that was cut off, which Scripture left unknown to us; and for us to guess about unknown matters is a thing of great danger [4]. But what

1. φαντασία. — 2. Matth., III, 15. — 3. Heb., II, 17; IV, 15. — 4. κίνδυνος.

ܘܠܗܝܢ ܕܠܐ ܡܬܡܠܠܢ ܒܡܠܐ. ܗܟܢ ܡܫܬܘܕܥܐ
ܐܠܗܘܬܗ. ܗܝ ܕܝܢ ܕܦܓܪܗ ܕܡܝܬܐ ܡܢ
ܟܠ ܦܓܪܐ ܗܘ ܐܠܗܘܬܗ. ܕܟܕ ܩܡ ܡܢ
ܡܝ̈ܬܐ ܗܘܬ ܠܗ ܐܦ ܗܝ. ܐܝܟ ܡܢ
ܕܡܢܬܐ ܐܠܗܘܬܗ ܕܟܠܗ ܦܓܪܐ. ܘܠܐ ܚܒܠܐ
* ܢܛܪܗ ܥܡܗ ܐܝܟ ܩܠ̈ܐ ܠܐ ܡܬܡܠܠܢܝܬܐ L 73 v° a.
ܘܠܗܝܢ ܕܝܕܥ ܗܘ. ܐܦ ܚܢܢ ܓܝܪ ܡܫܡܠܝܐ
ܢܩܒܠܝܢ ܠܦܓܪܐ ܕܝܠܢ ܒܩܝܡܬܐ. ܟܕ
ܠܐ ܛܥܢܝܢ ܚܣܝܪܘܬܐ ܗܝ ܕܡܢ ܫ̈ܘܚܢܐ
ܐܘ ܚܒ̈ܠܐ ܐܚܪ̈ܢܐ. ܐܠܐ ܚܠܝܡܐ ܘܡܫܡܠܝܐ.
ܫܦܝܪ ܕܝܢ ܕܢܫܐܠ ܠܪ̈ܫܝܥܐ: ܕܡܣܒܪܝܢ
ܕܡܢ ܫܘ̈ܐܠܐ ܕܐܝܟ ܗܟܢܐ ܡܕܚܠܝܢ ܠܗܠܝܢ
ܕܬܪܝܨܐܝܬ ܡܗܝܡܢܝܢ. ܕܢܬܐܚܕܘܢ ܟܕ ܠܐ
ܗܘ ܕܠܐ ܢܘܕܘܢ: ܕܚ̈ܫܐ ܫܪ̈ܝܪܐ ܚܫ ܡܪܢ
ܒܦܓܪ. ܡܢܐ ܐܡܪܝܢ ܕܝܠܗܘܢ. ܥܠ
ܕܡܐ ܗܘ ܕܡܢ ܥܠܥܐ ܕܟܝܬܐ ܢܦܩ.
ܕܡܚܠܛ ܒܡ̈ܝܐ. ܐܬܐ ܠܐܪܥܐ ܐܬܐ. ܐܦ ܠܐ
ܓܝܪ ܗܘܐ ܡܬܬܘܕܥܐ ܟܕ ܡܢ ܟܬܒܐ ܩܕܝܫܐ
ܕܐܘܢܓܠܝܘܢ܀

ܡܕܡ. ܗܟܢ ܕܡܫܬܘܕܥܐ ܐܠܗܘܬܗ.
ܒܚܠܝܡܘܬܐ ܓܝܪ ܐܠܗܘܬܗ[1] ܡܢ ܟܠܦܪܘܣ:
ܕܟܕ ܩܡ ܡܢ ܒܝܬ ܩ̈ܒܘܪܐ. ܗܘܬ ܠܗ[2]
ܐܦ ܗܝ. ܒܗܝ ܕܡܢܬܐ ܐܠܗܘܬܗ ܗܘܬ
ܕܟܠܗ ܦܓܪܐ[3]. ܟܕ ܘܠܐ ܚܒܠܐ ܥܡܗ ܗܘܐ
ܢܛܪܗ. ܐܝܟ ܕܗܘ ܝܕܥ ܒܩ̈ܠܐ ܠܐ
ܡܬܡܠܠܢܝܬܐ. ܘܐܦ ܓܝܪ ܚܢܢ
ܒܩܝܡܬܐ[4] ܠܦܓܪܐ ܕܝܠܢ. ܡܫܡܠܝܐ
ܢܩܒܠܝܢ. ܟܕ ܚܣܝܪܘܬܐ ܕܡܢ ܫ̈ܘܚܢܐ
ܐܘ ܡܢ ܚܒ̈ܠܐ ܡܕܡ ܐܚܪ̈ܢܐ ܠܟܠ ܒܗ. ܐܠܐ
ܚܠܝܡܐ ܘܡܫܡܠܝܐ. ܫܦܝܪ ܗܘ ܕܝܢ
ܕܢܐܡܪ ܠܪ̈ܫܝܥܐ: ܕܡܣܒܪܝܢ ܕܡܢ ܫܘ̈ܐܠܐ
ܕܕܐܝܟ ܗܠܝܢ ܡܕܚܠܝܢ ܠܗܘܢ ܕܬܪܝܨܐܝܬ
ܡܗܝܡܢܝܢ. ܘܡܬܐܚܕܝܢ ܟܕ ܗܘ ܕܠܐ ܢܘܕܘܢ
ܕܚ̈ܫܐ ܫܪ̈ܝܪܐ ܚܫ ܡܪܢ ܒܒܣܪ. ܕܡܢܐ
ܐܡܪܝܢ ܐܦ ܕܝܠܗܘܢ[5]. ܥܠ ܕܡܐ ܗܘ
ܕܡܢ ܕܦܢܐ ܕܟܝܬܐ ܢܦܩ. ܟܕ ܚܠܝܛ
ܒܡ̈ܝܐ. ܐܬܐ ܠܟܠ ܐܪܥܐ ܕܝܠܗ. ܘܐܦ ܠܐ
ܓܝܪ ܗܘܐ ܡܬܬܘܕܝܐ ܟܕ ܡܢ ܟܬܒܐ
ܕܐܘܢܓܠܝܘܢ ܠܟܬ̈ܒܐ. ܐܠܐ ܕܝܢ ܡܢ[6]

1. Ms. ܐܠܗܘܬܗ· — 2 Ms. ܠܗ. — 3. Ms. pl. — 4. Ms. ܒܩܝܡܬܐ. — 5. Ms. ܕܝܠܗ· — 6. Ms. ܡܢ.

is assuredly already known is this, that, when he rose from the dead, he took that also, inasmuch as it is a portion of the whole body, and he preserved it with this without corruption according to ineffable methods which he understands. For we also shall receive our own body complete at the resurrection, not carrying the diminution caused by sores or other injuries, but whole and perfect. It is a good thing to ask the impious men, who think that by such questions they frighten those who believe rightly, ⌜so as to reduce us not to acknowledge[1] that our Lord suffered real sufferings in the body, what they themselves say about the blood which came out from the pure rib mixed with water. Did it reach the earth? For this also is

1. A. v. (K) 'and they will be caught not acknowledging'.

ܠܕܚܠܬܐ ܗܝ ܕܚܘܣܪܢܐ ܢܕܚܠܘܢ. ܘܢܦܩܐ
ܗܝ ܠܗܘܢ ܕܢܐܡܪܘܢ ܕܒܡܣܬܒܪܢܘܬܐ
ܒܠܚܘܕ ܐܬܐܫܕ. ܘܠܐ ܒܫܪܪܐ ܪܕܐ ܗܘ
ܕܡܐ. ܝܘܚܢܢ ܕܝܢ ܗܘ ܕܗܘܐ ܐܦܝܣܩܘܦܐ
ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܘܟܪܘܙܐ
ܕܡܕܒܪܢܘܬܐ ܫܪܝܪܬܐ ܒܦܪܗܣܝܐ[1] ܐܝܬܘܗܝ
K 38 r°. ܗܘܐ: ܒܡܐܡܪܐ ܗܘ ܕܥܠ * ܨܠܝܒܐ
ܡܛܠ ܙܩܝܦܐ ܘܡܛܠ ܓܝܣܐ:
ܘܡܛܠ ܗܝ ܕܙܒܢܝܢܐܝܬ ܚܠܦ
ܒܥܠܕܒܒܐ ܢܗܘܐ ܡܨܠܝܢ. ܡܢ ܕܚܠܬܐ
ܕܪ̈ܫܝܥܐ ܗܠܝܢ ܠܐ ܕܚܠ. ܐܠܐ ܐܡܪ ܕܢܛܦ
L 73 v° b. ܕܡܐ ܥܠ ܐܪܥܐ. ܘܕܟܝܗ[3] ܠܟܠܗ. ܟܕ
ܗܟܢܐ ܟܬܒ. ܡܛܠ ܡܢܐ ܕܝܢ ܥܠ
ܪܘܡܐ ܕܐܝܠܢܐ ܡܬܢܟܣ. ܘܠܐ ܬܚܝܬ
ܡܛܠܠܐ. ܡܛܠ ܕܠܟܝܢܐ ܕܐܐܪ ܢܕܟܐ.
ܡܛܠ ܗܢܐ ܥܠ ܪܘܡܐ ܘܠܐ ܟܕ ܣܩܝܦ
ܠܥܠ ܡܢܗ ܡܛܠܠܐ. ܐܠܐ ܟܕ ܣܩܝܦܐ
ܫܡܝܐ. ܡܬܕܟܝܐ ܗܘܐ ܦܢܝ[4] ܓܝܪ ܐܐܪ ܟܕ

ܘܦܣܩܬܐ ܐܚܪܬܐ ܡܢ ܝܘܚܢܢ
ܒܪܘܣܛܡܘܣ (sic) ܡܢ ܡܐܡܪܐ ܕܪܫܝܡ
ܥܠ ܙܩܝܦܐ ܘܥܠ ܓܝܣܐ. ܘܕܢܨܠܐ
ܚܠܦ ܒܥܠܕܒܒܐ:[2]

ܕܟܕ ܠܐ ܕܚܠ ܕܚܠܬܐ ܕܗܠܝܢ ܪ̈ܫܝܥܐ.
ܐܡܪ. ܕܢܛܦ ܗܘܐ ܕܡܐ ܥܠ ܐܪܥܐ
ܘܕܟܝܗ. ܐܡܪ ܕܝܢ * ܗܟܢܐ܀

ܕܝܘܚܢܢ܀

ܠܡܢܐ ܕܝܢ ܥܠ ܩܝܣܐ ܪܡܐ
ܡܬܢܟܣ. ܘܠܐ ܬܚܝܬ ܡܛܠܠܐ. ܐܡܬܠ
ܕܠܟܝܢܐ ܕܐܐܪ ܢܕܟܐ. ܡܛܠ ܗܢܐ ܒܪܘܡܐ
ܟܕ ܠܐ ܣܩܝܦ ܡܛܠܠܐ. ܐܠܐ ܣܩܝܦܐ ܫܡܝܐ.
ܡܬܕܟܝܐ ܗܘܐ ܦܢܝ ܐܐܪ. ܕܒܪܘܡܐ ܡܬܥܒܕ

1. ܦ added later under the line. — 2. In red. — 3. Ms. ܘܕܟܝܗ ܗ. — 4. Ms. ܦܢ.

not declared by the holy Scripture of the gospel. But let them themselves be frightened by the fear of loss; and it is consistent for them to say that the blood was poured out in semblance only, and did not flow in reality. But John, who became bishop of Constantinople and was a preacher of the true dispensation with boldness[1], in the homily entitled 'Concerning the cross and concerning the robber, and concerning the fact that we should frequently pray for enemies' was not frightened by the fear of these impious men, but said that the blood dropped upon the earth and purified the whole of it, inasmuch as he wrote thus : « But why is he slaughtered at the height of the tree, and not under a roof? In order to purify the nature of the air, therefore it is done high up, without a roof above him, but heaven. For

1. παῤῥησία.

ܗܘܐ ܒܐܪܥܐ. ܐܬܕܟܝܬ ܗܘܬ ܕܝܢ ܐܦ ܐܪܥܐ. ܢܛܦ ܓܝܪ ܕܡܐ ܡܢ ܐܠܥܐ ܥܠܝܗ܀

ܦܬܘܪܐ܀

ܐܡܝܢܐ ܗܟܝܠ ܕܐܝ ܐܝܟ ܗܕܐ ܡܫܠܡܬܐ: ܒܥܘܪܠܘܬܐ ܗܝ ܕܐܬܦܣܩܬ ܦܓܥܬ ܠܐܪܥܐ. ܩܕܫܬܗ ܡܢ ܟܠ ܦܘܪܣ. ܘܒܫܒܠܐ ܗܠܝܢ ܕܝܕܥ ܗܘ ܕܒܨܒܝܢܗ ܐܬܓܙܪ. ܢܛܪܗ ܡܢ ܟܠ ܦܘܪܣ ܐܡܝܢܐ ܕܩܕܡܬ ܐܡܪܬ. ܘܒܙܒܢܐ ܕܩܝܡܬܐ ܩܡ ܒܟܠܗ ܦܓܪܐ ܡܫܡܠܝܐ ܘܠܐ ܚܒܠܐ. ܟܕ ܐܦ ܗܕܐ ܠܐ ܡܚܣܪܐ ܐܝܬ ܠܗ. ܐܦ ܟܕ ܠܛܘ̈ܦܣܐ ܕܨ̈ܨܐ ܘܕܠܘܟܝܬܐ ܚܘܝ. ܒܗܠܝܢ ܕܐܦ ܥܬܝܕ ܕܢܬܚܙܐ ܡܢ ܗܠܝܢ ܕܕܩܪܘܗܝ. ܐܝܟ ܕܒܬܐ ܡ̈ܠܐ ܠܐ ܕܡܛܥܝܢܐ ܕܟܬܒܐ ܢܫܝܡ ܡܢ ܐܠܗܐ܀

ܟܠ ܙܘܥܐ ܡܬܕܟܐ ܗܘܐ ܐܐܪ. ܡܬܕܟܝܐ ܓܝܪ ܐܦ ܐܪܥܐ. ܢܛܦ ܓܝܪ ܥܠܝܗ[1] ܕܡܐ ܡܢ ܕܦܢܗ. ܡܕܝܢ ܗܟܝܠ ܠܝ ܗܘ[2] ܕܐܝܟ[3] ܗܕܐ ܡܫܠܡܬܐ: ܒܥܘܪܠܘܬܐ ܗܝ ܕܐܬܓܙܪܬ ܠܐܪܥܐ ܐܬܩܪܒܬ. ܡܢ ܟܠ ܦܘܪܣ ܘܩܕܫܬܗ. ܘܒܫ̈ܒܝܠܐ ܗܠܝܢ ܕܗܘ ܝܕܥ ܗܘ ܕܒܨܒܝܢܗ ܐܬܓܙܪ: ܐܝܟ ܡܐ ܕܩܕܡܬ ܐܡܪܬ. ܢܛܪܗ ܡܢ ܟܠ ܦܘܪܣ. ܘܒܙܒܢܐ ܕܩܝܡܬܐ ܠܗ ܟܕ ܫܘܡܠܝܐ ܐܝܬ ܠܗ ܒܗܕܐ ܡܢܬܐ. ܐܠܐ ܘܡܫܡܠܝܐ ܘܠܐ ܚܒܠܐ. ܒܟܠܗ ܦܓܪܐ. ܒܪܡ ܕܝܢ ܟܕ ܠܛܘ̈ܦܣܐ ܕܨ̈ܨܐ ܘܠܘܟܝܬܐ ܡܚܘܐ. ܒܗܠܝܢ ܕܐܦ ܡܬܚܙܐ ܠܗܠܝܢ ܕܕܩܪܘܗܝ. ܐܝܟ ܒܬܐ ܡ̈ܠܐ ܠܐ ܕܡܛܥܝܢܐ ܕܟܬܒܐ ܐܠܗܝܐ܀

1. Ms. ܥܠܝܗ. — 2. Ms. ܗܘ. — 3. Ms. ܕܐܝܟ.

the air was purified by the sheep being sacrificed high up. But the earth also was purified; for the blood dropped from the rib upon it »[1]. Accordingly therefore, if on this analogy the foreskin that was cut off touched the earth, it assuredly also sanctified it, and by methods which he himself understands who was voluntarily circumcised, he assuredly, as I said before, preserved it; and at the time of the Resurrection he rose with the whole body complete and without corruption, having this portion also undiminished, although he showed the scars of the nails and the lance; with which he will also appear to those who pierced him, according to the unerring words of the God-inspired Scripture[2].

1. Ed. Par. 2ª, II. 477. — 2. John, XIX, 37.

XCVIII F 88 r° a, K 67 r°, L 140 r° a, T 99 r° b. ܕܡܪܝ ܣܘܝܪܐ ܡܢ ܐܓܪܬܐ ܕܚܡܫ ܕܡܐܡܪܐ ܕܐܪܒܥܐ
ܕܡܢ ܒܬܪ ܓܠܘܬܐ. ܕܐܬܟܬܒܬ ܠܘܬ ܩܣܪܝܐ
ܗܘܦܛܝܣܐ[1] ܀

ܟܕ ܕܝܢ[2] ܠܫܘܐܠܐ ܗܘ[3] ܕܫܐܠܬܝܗ[4] ܒܟܬܝܒܬܐ ܪܒܘܬܐ ܡܝܬܪܬܐ ܕܡܥܒܕܢܘܬܟܝ[5]:
ܦܢܝܢ ܦܬܓܡܐ ܕܩܠܝܠ ܡܦܩܐ ܐܢܐ. ܕܐܢܐ ܠܐ ܡܟܝܠ ܕܐܡܪܝܢ ܐܦܘܟܛܣܛܣܝܣ[6]:
ܘܫܘܠܡܐ ܕܕܝܢܐ ܕܒܫܢܕܐ ܗܠܝܢ ܕܡܬܡܛܝܢ ܠܢ ܒܥܠܡܐ ܕܥܬܝܕ. ܠܐ ܡܩܒܠܢ
F 88 r° b. ܡܫܠܡܢܐ ܐܘ ܡܠܦܢܐ[7]. ܗܢܘ ܕܐܡܪ ܕܐܓܪܬܐ * ܕܝܠܝ ܐܝܬ ܠܗ: ܕܡܟܪܙܐ ܠܪܥܝܢܐ
ܗܕܐ. ܓܠܝܐܝܬ ܡܕܓܠ[8]. ܡܛܠ ܗܕܐ ܫܒܚܬ ܠܪܒܘܬܐ ܕܝܠܟܝ ܪܚܡܬ ܐܠܗܐ.
T 99 v° a. ܕܫܐܠܬ ܕܢܬܚܘܐ ܠܗ̇ * ܐܓܪܬܐ ܕܐܝܟ ܗܕܐ. ܗܕܐ ܕܗܘ ܕܓܒܠܗ̇ ܐܢܣ.
ܐܠܨܐ ܫܪܪܗ̇ ܕܢܚܘܐ ܐܝܟ ܕܕܝܠܝ. ܐܝܟ ܗܘ ܕܡܟܕܒ[9] ܒܟܬܒܘ. ܗܢܘܢ[10] ܕܝܢ
ܐܝܠܝܢ[11] ܕܪܥܝܢܐ ܕܐܝܟ ܗܢܐ[12] ܟܕ ܨܒܝܢ ܠܡܫܡܠܝܘ ܪ̈ܓܝܓܬܗܘܢ: ܐܝܟ
ܡܢ[13] ܣܘܟܠܐ ܕܐܡܝܢ[14] ܘܡܫܚܠ ܦܬܓܡܐ. ܒܡܠܐ[15] ܕܗ̈ܢܝܢ[16] ܠܡܫܡ̈ܥܢܝܗܘܢ[17]

1. L add. ܘܡܫܪܝܐ. ܟܕ ܩܪܝܬ ܟܬܝܒܬܐ ܕܪܒܘܬܟܝ ܪܚܡܬ ܐܠܗܐ: ܠܐ ܚܕܐ ܙܒܢ ܘܠܐ ܬܪܬܝܢ, T without name of addressee. — 2. T om. 3. EK ܫܘܐܠܐ ܗ̇ܘ. — 4. E ܕܫܐܠܬܝܗ. — 5. EK ܪܒܘܬܐ ܕܡܥܒܕܢܘܬܟܝ, T ܪܒܘܬܐ ܡܥܒܕܢܘܬܟܝ. — 6. T ܐܦܘܟܛܣܛܣܝܣ. — 7. Here the extract in L ends. 8. Here the extract in K ends.
9. T ܗܘ ܗ̇ܘ for ܕܡܟܕܒ — ܗܟܝܠ, marg. ܕܡܢ ܢܦܫܗ ܕܗܘ. — 10. Here begins an extract in K 67 v°, headed: ܘܡܢ ܗܝ ܕܗ̇ܝ. — 11. T ܪ̈ܚܡܝ ܫܪܪ. — 12. T ܗܟܝܠ. — 13. E ܡܢ, T om. — 14. T ܕܐܡܝܢ. — 15. T ܡܠ̈ܐ. — 16. E ܕܗ̈ܢܝܢ. — 17. T ܠܡܫܡ̈ܥܢܝܗܘܢ.

XCVIII. — Of Mar Severus from the 5th letter of the 4th book of those after exile, which was addressed to Caesaria the hypatissa, which begins, « When I read the letter of your magnificence's love of God, not once nor twice ».

519-38. But to the question which your excellency's magnificence has asked me by letter I return an easy answer, that for my part I have never accepted or expressed agreement with those who speak of an *apokatastasis*, and an end to the judgment involved in the torments that are threatened us in the future world, and the man who says that he has a letter of mine which proclaims this opinion manifestly lies. Therefore I praised your God-loving magnificence for asking for such a letter to be shown to you; a letter which the man who concocted it necessarily set himself falsely to show to be my composition. Those who hold such an opinion, wishing to accomplish their desires, as if forsooth on the basis of plausible suppositions, make use of arguments that are gratifying to the hearers, saying that it is unbecoming to or unworthy

ܡܬܚܫܒܝܢ ܒܡܬܐܡܪ. ܘܠܐ¹ ܦܐܐ ܠܟܘܢ ܐܘ ܫܘܝܐ ܠܐܠܗܐ. ܘܪܚܝܩ² ܘܡܪܚܩܐ ܡܢ
ܡܪܚܡܢܘܬܗ· ܕܗܘ ܕܚܛܐ ܚܡܫܝܢ ܫܢܝܢ ܐܘ ܡܐܐ ܒܥܠܡܐ ܗܢܐ· ܢܣܝܒ³
ܠܫܢܝܩܐ ܒܥܠܡܐ ܕܠܐ ܡܫܠܡܝܢ. ܟܕ ܛܥܐ ܠܗܝ ܗܕܐ· ܕܢܡܘܣܐ⁴
ܕܐܠܗܐ ܘܗܠܝܢ ܕܒܝܬ ܒܢܝܢܫܐ· ܠܡܦܪܥ ܚܛܗܐ ܕܡܢ ܚܫܒܐ ܕܗܘ ܕܚܛܐ· ܘܡܫܟܚ
ܠܡܫܡܥ. ܘܐܦ ܠܚܟܝܡܐ ܐܦ ܠܒܪܝܐ ܕܠܒܪ: ܕܐܡܪܝܢ ܥܠ ܐܢܫܝܢ:
ܐܝܠܝܢ ܕܨܥܪܢܝܬܐ ܥܒܕܘ⁵ * ܘܣܥܪܘܬܐ ܕܠܐ ܡܫܦܩ ܥܒܕܘ⁶: ܕܗܢܐ ܠܘ ܚܕܐ ܙܒܢ⁷. K 67 v°.
ܠܗ ܚܙܐ ܕܝܢ ܚܕ ܕܢܡܘܬ. ܐܠܐ ܙܒܢܝܢ ܣܓܝܐܐ. ܐܝܟܢܐ ܕܝܢ ܕܫܡܥ ܐܢܫ:

ܕܐܬܒܣܪ * ܘܐܬܒܪܢܫ ܐܠܗܐ ܕܠܐ ܫܘܚܠܦܐ E 88 v° a.
ܡܛܠ ܦܘܪܩܢܢ: ܘܡܛܠܗܕܐ⁸ ܗܘܐ ܢܚܬ
ܡܢ ܫܡܝܐ⁹: ܟܕ ܓܠܝܐܝܬ ܡܡܠܠ
ܢܘܪܐ ܕܠܐ ܕܥܟܐ¹⁰ ܘܬܘܠܥܬܐ ܕܠܐ ܡܝܬܐ:
ܡܒܣܐ¹¹ ܥܠܝ ܗܠܝܢ ܒܠܒܗ. ܐܝܟܢܐ
ܠܐ ܫܘܐ ܕܒܫܘܐܠܬ ܐܢ ܡܟܝܠ ܠܡܐܡܪ:.
ܢܬܚܝܒ¹² ܠܢܘܪܐ ܕܠܥܠܡ·. ܘܠܫܢܝܩܐ
*ܕܠܐ ܫܠܡܝܢ¹³. ܘܐܦ¹⁴ ܟܝܢ ܗܘ ܕܡܐܐ ܫܢܝܢ
ܐܘ ܚܡܫܝܢ ܐܘ ܗܘܝܐ¹⁵ ܚܝܐ ܒܥܠܡܐ ܗܢܐ:
ܘܚܛܝܐ¹⁴ ܒܗܘܢ ܘܐܝܟ ܗܢܐ¹⁵ ܒܚܪܝܦܘܬܐ
ܢܩܫ: ܚܝܘܗܝ. ܘܠܗܘ ܡܟܝܠ ܗܘܐ ܠܚܒܠܐ¹⁶

ܗܕܐ ܡܐܡܪܐ ܠܘܬ F 65 v°.
ܩܣܪܝܐ ܦܛܪܝܩܝܐ܀

ܗܘ ܕܡܛܠ ܐܠܗܐ ܕܐܬܚܫܒ ܡܛܠ
ܦܘܪܩܢ ܕܠܐ ܫܘܚܠܦܐ ܘ[ܐܬ]ܒܪܢܫ:
ܘܡܛܠܗܕܐ ܗܘܐ ܢܚܬ ܡܢ ܫܡܝܐ ܘܡܢ
ܐܦܫܩ: ܕ[ܠܢ]ܠ[ܓܠܝܐܝܬ] ܢܘܪ]ܐ
ܘܬܘܠܥܬܐ ܕܡܩܒܠܐ ܠܟܠ ܠܗ· T 99 v° b.
ܡܡܟܝܟ· ܐܝܟܢܐ ܠܐ ܫܘܐ ܕܢܬܚܝܒ ܠܝ
ܐܝܟ ܠܡܐܡܪ[ܝ ܢܬܚ]ܝܒ ܠܕܠܥܠܡ
ܘܠܫܢܝܩܐ ܠܟܠ ܠܗ. ܗܘ ܟܝܢ ܕܡܐܐ

1. T ܠܐ. — 2. ܘ added above in T. — 3. T ܢܣܝܒ. — 4. T sing., ܕ added in later hand. — 5. EK ܥܒܕܘ. — 6. T ܥܒܕܘ. — 7. T ܙܒܢܐ. — 8. T ܘܡܛܠܗܕܐ. — 9. K om. — 10. E ܡܛܠ ܦܘܪܩܢܢ: ܘܡܛܠܗܕܐ ܗܘ, K ܗܘ. — 11. T ܡܢ ܡܒܣܐ. — 12. T ܢܬܚܝܒ. — 13. T ܕܠܐ ܫܠܡܝܢ (corr.), ܠܐ app. deleted. — 14. T om. ܘ. — 15. T om. — 16. T ܠܚܒܠܐ ܗܘܐ ܡܟܝܠ ܘܠܗܘ ܢܩܫ ܚܝܘܗܝ.

of God, and far removed from his mercifulness, that the man who has sinned for 50 or 100 years in this world should endure torments for unending ages, forgetting this, that God's laws and those which prevail among men think fit to requite sins according to the intention of the sinner, and one may hear even wise men outside saying of certain persons who have done foul deeds and acts that are not permitted, « This man deserves to die not once but many times »[1]. But, when a man hears as we do that God ⌜who became incarnate and was humanized without variation for our salvation, and who for this reason came down from heaven and conversed with us plainly threatens[1] fire that is not quenched and an undying worm[2], and[3] makes light of it, how does he not deserve, if it is possible to say so, to be condemned

1. This seems to be a citation, but I do not know the source.

ܫܢ̈ܝܢ ܐܘ ܝܬܝܪ: ܢܐܢܫ ܒܥܠܡܐ ܗܢܐ
ܢܚܐ: ܘܢܘܒܠ ܙܒܢܐ ܗܢܐ ܒܣܪܝܩܘܬܐ
ܢܦܫܗ: ܡܒܝܢܐ ܕܗܢܐ ܐܠܘ ܐܫܬܒܩ ܠܗ:
ܕܢܚܐ ܗܠܝܢ ܚ̈ܝܐ ܕ[ܙܒ]ܢܐ ܢܐܢܫ ܐܢܘܢ
ܕܠܐ ܫܘܠܡܐ. ܠܐ ܦܣܩ ܗܘܐ ܡܢ ܥܠܘܒܘܬܗ
ܘܙܢܝܘܬܗ ܕܠܥܠܡ. ܘܐܝܟܢܐ ܗܟܝܠ ܗܢܐ
ܡܢ ܐܝܟ ܨܒܝܢܗ: ܠܐ ܟܐܢܐܝܬ ܕܠܐ ܫܘܠܡܐ
ܡܫܬܢܩ. ܘܗܢܘܢ ܕܝܢ ܗܠܝܢ
ܕܐܦܘܩܛܐܣܛܐܣܝܣ ܡܥܠܝܢ ܐܡܪܝܢ:
ܕܚ̈ܛܝܐ ܒܙܒܢܐ ܣܓܝܐܐ ܘܐܪܝܟܐ ܕܐܝܟ ܗܟܢܐ
ܡܫܬܢܩܝܢ. ܘܗܝܕܝܢ ܡܬܕܟܝܢ ܘܡܬܩܪܒܝܢ
ܘܡܫܬܘܝܢ ܘܡܛܝܢ ܠܛܘܒܢܘܬܐ
ܗܝ ܕܡܫܬܘܕܥܐ. ܛܥܝܢ ܕܝܢ ܐܦ ܗܢܘܢ
ܠܚܘܫܒܝܗܘܢ ܐܢܫܝܐ. ܕܦܣܩܝܢ ܠܗ

ܕܠܐ ܫܘܠܡ[1]: ܟܕ ܡܟܝܠ ܕܠܐ ܡܘܬܐ.
ܠܐ ܫܠܐ ܗܘܐ ܡܢ [1]ܥܠܘܒܘܬܐ ܘܦܚܙܘܬܐ.
ܘܙܢܝܘܬܐ[2] ܘܚܝܐ ܛܢܦܐ ܕܪ̈ܓܝܓܬܐ.
ܐܝܟܢܐ ܗܟܝܠ ܗܘ ܕܙܕܩ ܗܘܐ ܗܘ[3].
ܠܗ ܠܡܬܢܓܕܘ ܒܟܝܢܗ ܕܠܐ ܫܘܠܡ[1]
ܢܬܫܢܩ[4]. ܘܗܢܘܢ ܕܝܢ ܗܠܝܢ ܕܡܥܠܝܢ
ܐܦܘܩܛܐܣܛܐܣܝܣ[5] ܐܘ ܣܟܐ[6] ܫܘܠܡܐ
ܕܕܝܢܐ: ܐܡܪܝܢ ܥܠ ܚ̈ܛܝܐ. ܕܒܫ̈ܢܝܐ
ܣܓܝܐܐ ܘܒܙܒܢܐ ܐܪ̈ܝܟܐ. ܘܗܟܢܐ ܐܡܪ[7].
ܘܒܕܘܟܝܐ ܘܒܪ̈ܚܡܐ ܕܐܠܗܐ ܡܬܩܪܒܝܢ.
ܘܗܝܕܝܢ[8] ܒܬܪ ܡܬܕܟܝܢ ܘܡܬܚܣܝܢ[9].
ܘܡܛܝܢ ܠܛܘܒܢܘܬܐ[10] [1]ܕܡܫܬܘܕܥܐ.
E 88 v° b. ܛܥܝܢ[11] ܠܗܘܢ ܕܝܢ ܠܗܠܝܢ * ܕܗܠܝܢ
[1]ܐܡܪܝܢ. ܕܠܚܘܫܒܐ ܚܘܫܒܝܗܘܢ[12] ܐܢܫܝܐ.

1. T ܫܘܠܡܐ. — 2. T ܘܙܢܝܘܬܐ ܘܦܚܙܘܬܐ ܘܛܢܦܘܬܐ. — 3. T ܗܘܐ. — 4. Here the extract in K ends. — 5. In T a line is left blank, covering this word. — 6. T ܣܟܐ. — 7. E ܐܡܪܝܢ. — 8. E ܘܗܝܕܝܢ ܕܝܢ. — 9. E ܘܡܬܚܣܝܢ. — 10. T ܠܛܘܒܢܘܬܐ. — 11. E ܛܥܝܢ ܕܝܢ ܠܗܘܢ. — 12. T ܐܡܪܝܢ. ܕܠܚܘܫܒܐ ܚܘܫܒܝܗܘܢ.

twice over to[4] endless torment? If a man live 100 years or more in this present world and spend such a period in vanity, it is certain that this man, if he were allowed to live ⌜this same temporal life[5] without end[6], would not cease from ⌜his eternal[5] greed and wantonness[7]. How therefore will this man in accordance with his disposition not justly[5] be tormented without end? Even the very men who introduce an *apokatastasis*[8] say of sinners that they will be tormented for many[9] and long periods ⌜so to speak[10], and then afterwards will be purified and admitted to clemency and attain to the promised blessedness. But they[11] forget that their human reasonings them-

1. A. v. (EKT) 'became ... salvation, and that for... reason he came... heaven, plainly threatening'. — 2. Mark, IX, 44. — 3. A. v. (EKT) ins. 'after all these things'. This version has many additions, which from a comparison with the originals of the citations contained in the extract I infer to be interpolations. — 4. A. v. (EKT) ins. 'eternal fire and'. — 5. A. v. (EKT) om. — 6. A. v. (EKT) ins. 'remaining without death'. — 7. A. v. (EKT) ins. 'and lasciviousness and a foul life in lusts'. — 8. A. v. (ET) ins. 'or end of judgment'. — 9. A. v. (ET) ins. 'years'. — 10. A. v. (ET) 'of such a kind and protracted future ages'. — 11. A. v. (ET) 'those who say these things'.

ܠܐܠܗܐ ܕܠܐ ܟܐܢܝܢ ܕ[ܒܕܝܢܘ]ܗܝ. ܐܢ ܓܝܪ
ܚܡܫܝܢ ܫܢܝܢ ܐܘ ܬܡܢܝܢ ܚܝܐ ܚܛܝܐ:
ܕܪܐ ܕܝܢ ܣܓܝܐܐ ܘܐܪܝܟܐ ܣܒܠ
ܠܫܢ[ܕܐ]. ܬܘܒ ܟܡܘܬ ܠܪܥܝܢܝܗܘܢ
ܡܬܚܙܝܐ. ܕܠܐ [ܗ]ܘܐ ܗܢܐ ܠܡܪܚܡܢܘܬܐ
ܕܐܠܗܐ ܗܘܐ: ܕܢܡܬܚ [ܙ]ܒܢܐ ܕܫܢܕܐ:
ܝܬܝܪ ܡܢ ܙܒܢܐ ܕܚܝܐ ܕܒܚܛܗܐ. ܘܐܠܘ
ܗܘܐ ܓܝܪ ܠܚܘܫܒ[ܝܗܘܢ] ܐܢ ܫܠܡ
ܗܘܐ ܐܠܗܐ. ܕܗܘ ܕܚܛܐ ܚܡܫܝܢ ܫܢܝܢ.
ܚܡܫܝܢ ܫܢܝܢ ܢܣܝܒܠ ܠܫܢܕܐ. ܘܠܐ
ܗܘܐ ܐܪܝܟܐ ܒܕܪܐ ܣܓܝܐܐ ܢܬܡܬܚ
ܐܝܟ ܕܐܡܪܝܢ܀

ܐܦ ܗܘܐ ܟܥܘܠܐ ܘܕܠܐ ܐܬܠܝ ܡܣܝܡ[1]
ܠܗ ܠܐܠܗܐ[2] ܕܐܠܗܘܬ. ܐܢ ܓܝܪ ܡܢ
ܚܡܫܝܢ ܐܘ ܬܡܢܝܢ ܫܢܝܢ ܠܟܠܗ
ܘܠܥܠܡ[3] ܚܝܐ ܐܝܟ[4] ܡܢ ܚܛܗܐ: ܕܝܠܐ[5]
ܒܪܝܐ ܠܐܠܗ[6]: ܘܫܢܝܐ[7] ܢܥܒܪ
ܕܒܟܠܗ ܣܓܝܐܐ ܘܝܬܝܪܐ. ܡܬܚܙܝܐ
ܗܘܐ ܐܦ[8] ܗܘܐ ܐܝܟ ܡܠܝܗܘܢ. ܕܠܐ
ܫܘܐ ܗܘܐ ܠܡܪܚܡܢܘܬܗ ܕܐܠܗܐ. ܘܠܐ
ܦܐܐ ܗܘܐ ܠܛܝܒܘܬܐ ܕܟܝܢܐ ܕܡܫܝܚܐ
ܒܗ. ܒܗܝ ܕܠܐ ܫܘܐ ܙܒܢܐ ܕܫܢܕܝܗܘܢ
ܠܡ ܙܒܢܐ ܕܚܝܝܗܘܢ ܕܒܚܛܗܐ. ܕܗܘ
ܗܘܐ ܓܝܪ. ܕܐܠܘ ܠܚܘܫܒܝܗܘܢ ܕܐܝܠܝܢ
ܕܗܠܝܢ ܡܬܪܥܝܢ ܫܠܡ ܐܠܗܐ:
ܘܠܐܪܥܝܬܗܘܢ ܢܦܩ ܗܘܐ ܡܬܠܝܐ. ܕܗܘ
ܕܚܛܐ ܚܡܫܝܢ ܫܢܝܢ: ܚܡܫܝܢ ܫܢܝܢ
ܒܠܚܘܕ ܢܣܝܒܠ[9] ܠܫܢܕܐ. ܘܠܐ ܗܘܐ ܐܝܟ
ܡܐ ܕܐܡܪܝܢ. ܕܗܟܢܐ ܢܬܡܬܚ ܒܕܪܐ
ܣܓܝܐܐ[10] ܢܬܡܬܚ ܠܗ ܕܝܠܗ. ܘܐܢܫ

1. T ܡܣܘܡ ܗܘܐ. — 2. T ܠ init. ins. later. — 3. E om. ܘ. — 4. T om. — 5. E ܘܕܝܠܐ. — 6. T ܠܐܠܗ. — 7. E sing. — 8. Here T breaks off in consequence of the loss of 3 leaves. — 9. Ms. ܢܣܝܒܠ. — 10. Ms. sing.

selves show God to be unrighteous ⌈in his judgments[1]. If a man lives[2] in sin 50 or 80 years, but[3] endures torments many long generations, it is again apparent on their principle that this is not worthy of God's mercifulness[4], to extend the period of torment beyond the time of the life in sins. If God agreed with the reasonings of those who think thus[5], the man who sins for 50 years should endure torment for 50 years, ⌈and it[6] should not be thus long extended over many generations, as they say[7]. For our Lord and Saviour Jesus Christ also, in the holy words of his preaching, when

1. A. v. (ET) 'and unjust'. — 2. A. v. (ET) ins. 'up and down'. — 3. A. v. (ET) ins. 'is requited with a severe sentence and'. — 4. A. v. (E) ins. 'nor yet becoming to the kindness existing in him'. — 5. A. v. (E) ins. 'and agreed and assented to their opinions'. — 6. A. v. (E) 'only, and the judgment'. — 7. A. v. (E) ins. 'and his torment endure for ages'. What follows to 'distinction' (p. 374, l. 4) isomitted in vers. F.

ܠܥܠܡܝܢ ܠܫܢܩܐ. ܐܦ[1] ܓܝܪ ܡܪܢ
ܡܦܪܫ ܗܘܐ ܟܐܢܐ ܡܢ ܚܛܝܐ. ܒܩܠܐ ܡܦܪܫܬܐ
ܘܫܒܝܩܬܐ. ܟܕ ܡܦܪܫ ܒܗ ܙܕܝܩܐ
E 89 r° a. ܠܚܛܝܐ. ܐܡܪ ܕܢܐܙܠܘܢ [1]ܗܠܝܢ
ܠܫܢܩܐ ܕܠܥܠܡ. ܘܙܕܝܩܐ ܠܚܝܐ[2]
ܕܠܥܠܡ. ܘܥܠ ܬܪܝܗܘܢ ܛܓܡܐ ܕܗܠܝܢ
ܘܕܗܠܝܢ. ܒܗ ܒܕܡܘܬܐ ܫܘܝܘܬܐ ܕܠܐ
L 140 r° b. ܫܘܚܠܦ ܐܡܪ. ܟܕ ܗܘ ܕܠܥܠܡ.
ܫܡ ܕܠܐ ܫܘܚܠܦ ܥܠ ܬܪܝܗܘܢ. ܗܕܐ
ܡܚܘܐ ܢܗܝܪܐܝܬ. ܒܣܝܠܝܘܣ [1]ܗܘ ܪܒܐ
ܒܡܠܦܢܐ ܕܫܪܪܐ[3]. ܒܡܠܦܢܘܬܐ ܗܝ
ܕܥܒܝܕܐ ܠܗ ܒܕܡܘܬܐ ܕܫܘܐܠܐ ܘܦܢܝܬ
ܦܬܓܡܐ ܕܠܘܬ[4] ܐܚܐ ܕܒܕܝܪܐ[5]. ܐܝܬܝܗ
ܕܝܢ ܫܘܐܠܐ[6] ܕܡܐܬܝܢ ܘܬܫܥܣܪ ܕܐܡܝܪ
ܒܗ ܗܟܢܐ.

ܐܚܐ ܐܡܪܝܢ܀

ܐܢ ܟܠ ܗܠܝܢ ܕܐܬܝܢ ܠܡܒܥܝܢ
ܒܡܫܠܡܢܘܬܐ[7] ܓܝܪ ܟܕ ܐܬܬ ܡܢ ܕܡܫܠܡܝܢ[8] ܒܡܠܝܟܘܬܗܘܢ ܐܡܪ: ܕܢܣܒ

1. Here begins an extract in K 67 v°, headed : ܘܬܘܒ ܡܢ ܗܠܝܢ, and L 140 r°, headed : ܘܬܘܒ ܕܒܣܝܠܝܘܣ. — 2. K ܘܙܕܝܩܐ ܠܚܝܐ ܕܠܥܠܡ. ܘܥܠ ܛܓܡܐ ܕܬܪܝܗܘܢ. — 3. K om. — 4. L ܠܘܬ. — 5. EK sing. — 6. K ins. later below line. — 7. A word erased before this. — 8. E ܘܡܫܠܡ.

separating the righteous from the sinners, said, « These shall go to eternal torment, and the righteous to eternal life »[1], and with regard to both the classes[2], that of the former and that of the latter, he spoke in exactly the same fashion of an equality without distinction, applying the word 'eternal' to both without distinction. Basil ⌜the great among teachers of the truth shows this clearly in the teaching composed by him in the form of question and answer addressed to the brethren of the convents; and it is the 219th question, which is expressed as follows :

« The brethren say[3].

'If[4] one shall be beaten with many stripes and another with few, how

1. Matth., xxv, 46. — 2. τάγμα. — 3. A. s. F 'when he was asked by the brethren'. — — 4. A. s. (EKL) ins. 'it is said of the two slaves described in the gospel that'; Bas. om..

E 89 r° b.

L 140 v° a.

1. E sing. — 2. E [Syriac]. — 3. E pl. — 4. K om. — 5. E [Syriac]. — 6. EL ins. [Syriac]; Bas. om. — 7. EK ins. [Syriac].

say some that there is no end to the sentence of those who are tormented?'

Basil[1] says.

Points which are matters of dispute and seen to be obscurely expressed in various places of the Holy Scriptures are elucidated by clear statements in other places. Since therefore our Lord says at one time, 'These shall go into eternal torment[2]', and at another dismisses some to 'the eternal fire prepared for the devil and his angels', and at another mentions 'the *gehenna* of fire', ⌜uttering further the words,[3] 'Where their worm dieth not, and their fire is not quenched', and again said before through the prophet ⌜about certain

1. A. v. (F) 'the great among doctors'. — 2. A. v. (F) and EL ins. 'and the righteous into eternal life'; Bas. om. — 3. A. v. (EKL) om.

ܒܪ ܗܠܝܢ ܕܐܡܪ [ܗ]ܠ[ܝܢ ܒܕܝܢ]
ܒܟܬܒܐ ܩܕܝܫܐ ܐܡܝܪܢ. ܗܕܐ ܐܦ ܗܘܐ ܡܢ
ܡܟܝܒܘܬܗ ܕܣܛܢܐ. [ܐܝܟܢܐ ܕܒܢܝ̈ ܐ]ܢܫܐ
ܐܝܟ ܗܘ ܕܛܥܝܢ ܠܗܘܢ ܠܗܠܝܢ ܘܕܐܝܟ
ܗܠܝܢ ܕܡܢ ܡܪܢ ܐܬܦܣܩܝ. [ܕܠܐ ܟܠܝܐ
ܢܡܪܚܘ]ܢ ܕܢܚܛܘܢ. ܟܕ ܡܦܝܣܝܢ ܠܢܦܫܗܘܢ
ܢܦܝܣܘܢ ܕܐܝܬ ܫܘܠܡܐ ܠܕܝܢܐ. [ܐܢ
ܓܝܪ ܠܕܝܢܐ ܕܠܥܠܡ] ܐܝܬ ܠܗ ܕܢܗܘܐ
ܫܘܠܡܐ. ܫܘܠܡܐ ܦܫܝܛܐ ܗܘܐ ܘܠܚܝ̈ܐ
[ܕܠܥܠܡ.......]ܐ ܗܘܐ ܢܣܬܟܠ ܠܐ
ܨܒܝܢ. ܐܝܢܐ ܙܘܐܐ ܐܝܬ ܠܗ ܕܢܬܠ
ܕܠܥܠܡ [ܠܘܬ ܫܘܠܡܐ. ܡܘܣܦ]
ܓܝܪ ܗܘܐ ܕܠܥܠܡ ܥܠ ܬܪܬܝܗܘܢ ܫܘܝܐܝܬ
ܒܪ ܐܡܪ. ܕܢܐܙܠܘܢ [ܗܠܝܢ ܠܕܝܢܐ

ܗܠܝܢ ܗܟܢܐ ܘܕܐܝܟ ܗܠܝܢ ܐܡܝܪܢ
ܕܟܬܝܒܢ ܩܗ̈ܝܡܝܢ ܒܟܬܒܐ ܐܠܗܝܐ. ܡܟܝܠ
[1]ܕܐܦ ܗܕܐ ܡܢ ܢܟܝܠܘܬܗ[1] ܐܬܥܒܕ[2]
ܕܣܛܢܐ ܐܬܓܒܠܬ ܕܒܢ̈ܝ ܐܢܫܐ. [1]ܕܟܕ
ܛܥܝܢ ܓܙܪ̈ ܕܝܢܘܗܝ ܕܡܪܢ. ܢܙܪܘܥ[3]
ܒܡܚܫܒܬܗܘܢ ܗܕܐ ܕܐܝܬ ܫܘܠܡܐ ܠܕܝܢܐ.
ܘܠܡܪܚܘܬܐ[4] ܢܥܒܕ ܐܢܘܢ [1]ܕܝܬܝܪ ܕܠܐ ܟܠܝܐ
ܢܡܪܚܘܢ[5] ܠܡܚܛܐ ܒܥܒܕ̈ܐ ܒܝܫ̈ܐ
K 68 r°. ܕܣܢܝܐܬܐ. ܐܢ ܓܝܪ ܠܬܫܢܝܩܐ * ܕܠܥܠܡ
ܐܝܬ ܫܘܠܡܐ. ܡܢ ܟܠ ܦܘܪܣ ܘܠܚܝ̈ܐ
ܕܠܥܠܡ ܐܝܬ ܫܘܠܡܐ. ܐܢ ܗܘܐ ܠܐ
ܡܬܛܟܠܝܢ ܠܡܬܪܥܝܘ: ܕܐܝܬ ܫܘܠܡܐ
ܠܚܝ̈ܐ ܕܠܥܠܡ. ܐܝܟܢܐ ܐܝܬ ܠܗ ܠܡܐܡܪ
ܠܬܫܢܝܩܐ ܕܐܝܬ[6] ܫܘܠܡܐ ܠܬܫܢܝܩܐ[7]

1. EK ܕܐܦ ܗܕܐ ܡܢ ܢܟܝܠܘܬܗ. — 2. E ܐܬܥܒܕܬ. — 3. EK ܡܢ ܡܚܫܒܬܗܘܢ ܕܡܢ ܕܝܢ ܢܙܪܘܥ. — 4. EK om. ܘ. — 5. EK ܕܢܡܪܚܘܢ. ܕܝܬܝܪ ܡܢܟܠܐ. — 6. L ܠܬܫܢܝܩܐ. — 7. K pl. (in erasure).

men,[1] 'Their worm shall not die, and their fire shall not be quenched': while these and similar expressions, are often[2] used in the divine Scriptures, ⌜this also was brought about by the machination of the devil, in order that men, forgetting these and similar decrees of our Lord, might presume to sin without restraint, persuading themselves that there is an end to judgment. For, if it is possible for there to be[3] an end to eternal judgment, there will assuredly also be an end to eternal life. But, if we do not consent to think ⌜this with regard to[4] life, what ⌜plausibility is there in our assigning[5] an end to eternal judgment? For the addition of the word 'eternal' is made equally in both cases. 'These shall go into eternal

1. A. v. (EKL): "Ye shall go out and see the corpses of them who have committed iniquity against me, for'. — 2. A. v. (F) 'here and there'; Bas. πολλαχοῦ. — 3. A. v. (EKL) 'it is certain that the devil by his craft contrived to deceive the minds of many, in order that while they forget our Lord's sentences, he may sow this in their thoughts that there.... judgment, and make them yet more presume... restraint in the evil deeds of hateful things. For, if there is'; Bas. ἐν κ. τουτο τῆς μεθοδείας τοῦ διαβ., το τοὺς πολλοὺς τῶν ἀνθρωπων ὥσπερ ἐπιλαθομενους τῶν τοσουτων κ. τοιουτων τοῦ Κ. ῥηματων κ. ἀποφασέων τελος κολασεως εἰς τὸ μᾶλλον κατατολμᾶν τῆς ἁμαρτίας ἑαυτοῖς ὑπογράφειν. Εἰ γ. τῆς αἰωνιου κολάσεως ἔσται ποτε — 4. A. v. (EKL) 'that there is an end to eternal'. — 5. A. v. (EKL) 'room is there for the theory that there is'.

ܕܠܥ]ܠܡ. ܘܙܕܝ̈ܩܐ ܠܚܝ̈ܐ ܕܠܥܠܡ܀ ܡܢ
ܗܟܝܠ ܗܠܝܢ ܗܟܢܐ ܡܫܬܪ̈ܝܢ: ܘ̇ܠܐ[ܠܡܕܥ
ܕܗܘ ܕܐܬܐܡܪ] ܕܢܠܩܐ ܣܓܝ ܘܒܩܠܝܠ E 89 v° a
ܡܬܠܩܐ. ܠܘ ܫܘܠܡܐ ܐܝܬ ܠܗܘ. ܐܠܐ
ܫܘܚܠܦܐ ܕ[ܙܢܝܐ ܕܬܫܢܝܩܐ ܗܘ.] ܐܢ
[ܓܝܪ ܠܐ]ܠܗܐ ܕܝܢܐ ܬܪܝܨܐ ܐܝܬܘܗܝ: ܠܘ
ܒܠܚܘܕ ܠܛܒ̈ܐ ܐܠܐ ܐܦ ܠܒ[ܝ̈ܫܐ: ܘܦܪܥ]
ܠܟܠܢܫ [ܐ]ܝܟ ܥܒ̈ܕܘܗܝ. ܡܫܟܚܐ ܗܘ
ܕܢܗܘܐ ܐܢܫ ܒܢܘܪܐ ܕܠܐ ܕܥܟܐ. ܐ|ܘ
ܕܒܨܝܪ]ܐܝܬ ܐܘ ܕܒܝܬܝܪܐܝܬ ܡܢ ܚܒܪܗ
ܡܫܬܠܗܒ: ܐܚܪܢܐ ܕܝܢ ܒܬܘܠܥܬܐ ܕܠܐ
ܡܝܬܐ|. ܡܢ]ܩܠܝܠ ܡܫܬܢܩܢܐ
ܘܒܣܓܝ. ܟܠܢܫ ܐܝܟ ܕܫܘܐ. ܐܚܪܢܐ
ܒܓܗܢܐ ܕܐܝܬ ܒܗ [ܫܘܚܠܦܐ ܕܓܘܢ]ܐ:
ܘܐܚܪܢܐ ܒܚܫܘ]ܟܐ ܒ[ܪܝܐ: ܘܐܝܬ ܐܝܟܐ
ܕܡܬܠܚܡ ܒܟܒܟܐ ܠܚܘܕ[: ܘܐܝܟܐ
ܕܐܦ ܒܥ]ܘܡܪ̈ܐ ܡܪ̈ܝܪܐ ܡܢ ܡܥܡܪܐ ܕܒܬܪܐ.
ܫܘܢܩܐ ܕܡܢ ܒܪܝܐ ܡܬܘܪܐ ܘܕܥܙܝܙܐ ܐ]ܝܬ

ܕܠܥܠܡ. ܠܬܫܢܝܩܐ ܓܝܪ ܕܗܘ ܕܠܥܠܡ.
ܢܫܩܘܠ. ܟܠ[1] ܠܛܠܝܘܬܢ ܗܫܐ. ܢܬܪܟܟ
ܠܗܘܢ ܗܠܝܢ[2] ܠܬܫܢܝܩܐ * ܕܠܥܠܡ.
ܘܙܕܝ̈ܩܐ ܠܚܝ̈ܐ ܕܠܥܠܡ܀ ܡܢ ܗܠܝܢ ܗܟܢܐ
ܩܕܡܘܗܝ[3]. ܙܕܩ ܠܡܕܥ. ܕܗܘ ܕܐܬܐܡܪ
ܕܢܠܩܐ ܡܚܘ̈ܬܐ ܣܓܝ̈ܐܬܐ ܐܘ ܡܚܘ̈ܬܐ
ܙܥܘܪ̈ܝܬܐ. ܠܘ ܫܘܠܡܐ ܐܝܬ ܠܗܘ. ܐܠܐ
ܫܘܚܠܦܐ ܕܬܫܢܝܩܐ ܡܫܘܕܥ[4]. ܐܢ ܓܝܪ
ܐܠܗܐ ܕܝܢܐ ܗܘ ܬܪܝܨܐ: ܘܦܪܥ ܠܟܠܢܫ
ܐܝܟ ܥܒ̈ܕܘܗܝ. ܡܫܟܚܐ ܗܘ ܕܢܗܘܐ
ܒܢܘܪܐ ܕܠܐ ܕܥܟܐ. ܘܚܕ ܢܗܘܐ ܒܢܘܪܐ
ܕܡܬܝܩܕܐ. ܐܘ ܒܙܥܘܪܐ ܡܢܗ. ܘܐܚܪܢܐ
ܒܬܘܠܥܬܐ ܕܠܐ ܡܝܬܐ. ܘܐܚܪܢܐ ܒܥܘ̈ܡܪܐ[5]
ܡܪ̈ܝܪܐ. ܘܐܝܬ ܕܒܬܫܢܝ̈ܩܐ ܪܦܝ̈ܦܐ.
ܘܐܝܬ ܕܒܥܙܝ̈ܙܝܢ ܡܢܗܘܢ. ܟܠܢܫ ܐܝܟ
ܕܫܘܐ.[6] ܘܐܝܬ ܠܗܘ ܠܡܕܥ ܒܓܗܢܐ.
ܫܘܚܠܦܐ ܕܬܫܢܝ̈ܩܐ ܕܐܝܠܝܢ ܕܡܬܦܪܥܝܢ.
ܡܕܡ ܠܗܘܢ ܕܐܡܪ ܫܠܝܐ ܒܪܝܐ. ܐܝܬ

1. K ܟܠ. — 2. K ܗܠܝܢ ܗܘ. — 3. EK ܩܕܡܘ̈ܗܝ. — 4. Here the extract in L ends. — 5. E ܒܥܘ̈ܡܪܐ. — 6. Here the extract in K ends.

judgment, and the righteous into eternal life'. These things therefore being thus admitted, we must know that the words 'He shall be beaten with many stripes' and 'shall be beaten with few' are not an end, but signify a difference of torment. For, if God is an upright judge, ⌜not only to the good but also to the evil[1], and requites each according to his deeds, it is possible for one to be in the fire that is not quenched[2], burning either less or more than the other, and another in the worm that dies not, ⌜both one that hurts little and one that hurts much[3], each as he deserves, and ⌜another in *gehenna* that has a variety of torments, and another in outer darkness, and that there

1. A. v. (EK) om. — 2. A. v. (EK) ins. 'and another to be in fire'. — 3. A. v. (EK) 'and another in bitter habitations, and one in milder torments, and one in torments more severe than they'.

ܐܦ ܣܘܟܠ[ܐ] ܕܓܗܢܐ.

ܗܘ ܗܘܐ ܕܒܬܚܬܝܬܗ ܕܫܝܘܠ ܘܐܚܪܢܐ
ܩܢܛܐ ܕܡܬܚܙܝܢ [ܡܚܘܝܐ] ܕܐܝܬ
ܐܢܫܐ ܒܫܝܘܠ. ܘܠܐ ܐܝܟ ܒܬܚܬܝܬܗ.
ܒܗܝ ܕܒܨ[ܝܪ] ܠܗܘܢ ܫܘ[ܢ]ܩܐ.

ܗܘܝ[ܬ] ܕܝܢ ܐܦ ܗܫܐ
ܡܬܚܙܝܐ ܕܦܓܪܐ. ܐܝܬ ܓܝܪ ܕܐܚܝܕ ܒܟܘܪܗܢܐ
ܒܐܫܬܐ ܥܡ ܟܐܒܐ ܐܚܪܢܐ: ܘܐܚܪܢܐ

ܠܡܫܬܘܕܥܘ ܡܢ ܗܪܟܐ. ܕܡܫܬܟܚ ܗܘܐ¹
ܐܝܬ ܕܡܬܚܙܐ ܡܢܗ. ܘܐܝܬ ܐܬܪܐ ܕܦܘܪܥܢܐ
ܕܒܟܝܐ ܒܠܚܘܕ ܐܝܬܘܗܝ ܒܗ ܐܢܫ.
ܘܐܝܬ ܐܚܪܢܐ ܗܘ ܕܒܚܘܪܩ ܫܢܐ. ܡܢ
ܥܣܩܐ ܕܝܢܐ ܕܕܝܢܐ ܡܪܝܪܐ. ܗܘ ܕܐܡܝܪ
ܒܩܢܛܐ ܕܡܬܚܙܝܐ ܠܬܚܘܡܘܗܝ ܕܫܝܘܠ
89 v° b. ܘܠܬܚܘܬ ܕܓܘܒܐ ܡܚܘܐ. ܕܐܝܬ ܐܢܫܝܢ
ܕܒܫܝܘܠ ܡܫܬܟܚܝܢ ܘܠܐ ܒܬܚܘܡܘܗܝ.
ܘܐܝܬ ܕܒܓܘܒܐ ܘܠܐ ܐܝܟ ܕܒܬܚܬܝܘܬܗ.
ܘܒܗܠܝܢ ܟܠܗܝܢ ܕܡܬܚܘܐ² ܦܘܪܫܢܐ.
ܗܘܠܟܐ ܕܦܘܪܥܢܐ ܕܕܝܢܐ. ܕܐܝܠܝܢ
ܕܐܝܟ ܕܫܘܝܢ ܥܒܕܝܗܘܢ ܡܬܦܪܥܝܢ. ܐܘ
ܒܕܝܢܐ ܩܫܝܐ. ܐܘ ܒܬܒܥܬܐ ܕܐܝܬ ܒܗ
ܢܝܚܐ ܠܦܘܬ ܣܘܥܪܢܝܗܘܢ.³ ܘܗܠܝܢ
ܕܐܝܟ ܗܠܝܢ ܡܬܚܙܝܢ ܐܦ ܗܫܐ ܒܟܘܪܗܢܐ
ܕܦܓܪܢܝܬܐ ܠܟܘܪܗܢܐ ܕܦܓܪܐ ܘܗܠܝܢ
F 66 r°. ܕܡܬܚܙܝܢ. ܐܝܬ ܓܝܪ ܕܡܫܬܟܚܝܢ

1. Ms. with point .· following. — 2. Ms. om. ܕ init. — 3. Ms. om. stop.

is a place where a man is found amidst weeping only, and there is a place where he is amidst gnashing of teeth also from the severity of the pains[1]. But the outer darkness signifies that there is in truth an inner darkness also.[2] And the words used in the Proverbs[3] '⌈at the bottom of Sheol[4]' signify that there are persons in Sheol and not at the bottom of it, because their torment is smaller[5]. And this is depicted now also in bodily afflictions. For there is a man who is in a fever together with other pains, and another

1. A. v. (E) 'one may recognise moreover in *gehenna* a variety of torments of those who are being requited'. — 2. A. v. (E) ins. 'And there is a place of requital where a man is in weeping only, and there is one again where he is in gnashing of teeth, from the severe torments of the bitter sentence'. — 3. A.v. (F) ins. 'of Solomon'. — 4. A. v. (E) 'bringeth down to the depths of Sheol and to the bottom of the pit'. — 5. A. v. (E) ins. 'and there is one who is in the pit and not as it were at the bottom of it. By all which things the difference is signified of the retribution in the judgment of those who are requited as their deeds deserve, either by a severe sentence or by a vengeance with mitigation in it according to their acts'.

ܒܐܫܬܐ ܠܚܘܕ. ܘܠܐ ܕܗܢܐ ܗܘܐ ܠܗܘ.
ܘܐܚܪܢܐ ܠܝܬ ܠܗ ܐܫܬܐ. ܡܢ ܗܕܡܐ ܕܝܢ
ܕܗܕܡܐ ܡܕܡ ܡܬܟܐܒ. ܘܗܢܐ ܬܘܒ ܐܘ
ܒܨܝܪ ܐܘ ܒܝܬܝܪ ܡܢ ܚܒܪܗ. ܐܡܪܐ ܕܝܢ
ܗܕܐ ܠܡܪܢ ܕܣܓܝ ܐܘ ܕܩܠܝܠ. ܐܝܟ
ܥܝܕܐ ܕܒܢܝܕܐ. ܐܝܟ ܕܐܦ ܐܚܪܢܝܬܐ
ܣܓܝܐܬܐ ܕܐܝܟ ܗܠܝܢ. ܝܕܥܝܢ ܓܝܪ
ܐܝܟ ܕܒܣܘܓܐܐ ܠܫܢܐ ܕܡܠܬܐ ܗܕܐ
ܕܡܬܦܠܚܐ. ܘܐܦ ܥܠ ܗܠܝܢ ܕܡܢ ܚܕ
ܟܐܒܐ ܟܪܝܗܝܢ. ܐܢܟܝܠ. ܐܡܪܝܢ ܡܬܗܪܐ
ܐܝܟ ܕܐܝܬ ܠܗ ܐܫܬܐ ܒܠܚܘܕ: ܐܘ ܟܐܒܗ
ܒܠܚܘܕ ܥܝܢܐ: ܕܟܡܐ ܚܫ ܘܟܡܐ
ܐܠܨܢ ܣܒܪ. ܗܟܢܐ ܡܕܝܢ ܗܝ ܕܢܫܬܚܩ
ܗܝ ܕܢܬܢܓܕ ܣܓܝ. ܠܘ ܐܡܪ ܐܢܐ.
ܠܗ ܒܡܠܬܐ ܕܟܠܐ ܘܒܡܟܝܠܬܐ[4]. ܐܠܐ
ܒܣܘܓܐܐ ܕܐܢܫܐ ܗܘܐ܀

ܒܐܫܬܐ ܟܕ ܪܡܐ ܒܟܐܒܐ ܐܚܪܢܐ. ܘܐܝܟ
ܕܒܐܫܬܐ ܒܠܚܘܕ ܐܝܬܘܗܝ. ܘܕܡܚܫܐ
ܡܢ ܕܗܘ. ܘܐܝܟ ܕܟܕ ܐܫܬܐ ܠܝܬ ܠܗ.
ܡܬܢܟܠ ܒܟܐ̈ܒܐ ܐܚܪ̈ܢܐ[1] ܕܟܠ ܦܘܠܚ.
ܕܗܢܐ ܬܘܒ. ܕܦܫܝܫܝܢ ܟܐܒܘ̈ܗܝ ܐܘ
ܕܝܬܝܪܝܢ ܡܢ ܕܚܒܪܗ ܡܬܐܠܨܝܢ. ܡܕܝܢܘ
ܐܡܪܐ ܠܡܪܢ ܗܢܘ ܕܣܓܝܐܐ ܦܘܠܓܐܐ
ܘܥܘܕܢܝܬܐ. ܐܝܟ ܕܒܝܫܢܘܬܐ ܕܟܡܝܐ
ܘܐܚܝܕ ܒܗܠܝܢ ܒܢܝܢܫܐ. ܘܦܠܓܘܬܐ ܐܚܪܢܝܬܐ[2]
ܕܐܝܟ ܗܠܝܢ. ܚܙܝܢ ܓܝܪ ܕܒܢܝ̈ ܦܠܓܘܬܐ
ܟܪܝܗܐ ܕܐܝܟ * ܗܢܐ ܕܡܠܬܐ[3] ܕܡܬܐܡܪܐ.
ܐܦ ܥܠ ܐܝܠܝܢ ܕܡܬܟܢܫܝܢ ܒܟܐܒܐ ܚܕ ܐܘ
ܒܟܘܪܗܢܐ ܡܕܡ. ܕܐܝܟ ܐܡܪܝܢ. ܐܝܟ
ܐܡܬܝ ܕܝܗܒ ܠܐܢܫ ܕܡܬܟܠܡܝܢ ܒܐܫܬܐ
ܒܠܚܘܕ. ܐܘ ܕܐܚܝܕ ܒܟܐܒܐ ܕܥܝ̈ܢܐ.
ܡܬܕܡܪܝܢ ܕܟܡܐ ܚܫ. ܘܟܡܐ ܒܟܐ̈ܒܐ
ܫܡܪ. ܡܢܝܢ ܗܘ ܕܡܣܓܐܐ ܦܠܓܘܬܐ ܐܘ
ܙܥܘܪܬܐ ܕܐܡܪܐ. ܐܝܟ ܡܢܐ ܕܐܦܪܢܐ
ܡܬܢܫܟܐ. ܠܘ ܥܠ ܡܠܝܐ[5] ܕܙܥܝܪܐ

E 90 r° a.

1. Ms. ܟܐܒܐ. — 2. Ms. sing. — 3. Ms. ܕܡܠܬܐ. — 4. Ms. ܕ for ܒ. — 5. Ms. ܡܠܝܐ.

who is in a fever only, and the latter is not like the former, and another has no fever, but is troubled by ⌜pain in some limb⌝, and one again either less or more than another. But this expression 'much' or 'little' is employed by our Lord in accordance with customary usage, as are also many other similar phrases. For we know that this form of speech is frequently adopted even with regard to those who are suffering from one disease[2]. For example, in the case of a man who has a fever only, or has pain in the eye only[3] we[4] say in astonishment 'How much he has suffered!' or 'What anguish he has endured!' Accordingly the expression 'shall be beaten with many'

1. A. v. (E) 'other pains of every kind'. — 2. A. v. (E) ins. 'or illness'. — 3. A. v. (E) om. — 4. A. v. (E) 'they'.

ܘܡܛܠ ܡܘܥܛܐ. ܐܠܐ ܒܠܚܘܕ ܒܫܘܚܠܦܐ
ܕܬܫܢܝܩܐ ܕܗܘܐ ܒܡܢܝܢܐ ܕܒܠܝܢ. ܘܗܠܝܢ
ܐܡܪ ܘܐܠܦ ܛܒ ܡܫܡܠܝܐܝܬ. ܗܢܐ
ܡܕܒܪܢܐ ܪܒܐ ܘܪܥܝܐ ܕܢܦܫܬܐ ܡܠܝܠܬܐ
ܒܣܝܠܝܘܣ[1]. ܘܓܪܝܓܘܪܝܘܣ[2] ܕܝܢ[3]
ܗܘ ܕܗܘܐ ܐܦܝܣܩܘܦܐ[4] ܕܢܙܝܢܙܘ:[5]
ܒܡܐܡܪܐ ܗܘ ܕܡܦܩ ܒܪܘܚܐ. ܐܦ ܗܘ
ܠܬܫܢܝܩܐ ܕܥܬܝܕ ܕܠܐ ܫܘܠܡܐ ܐܡܪ[6]
ܕܐܝܬܘܗܝ. ܟܕ ܡܠܦ ܘܐܡܪ ܗܟܢܐ. ܠܢ
ܕܒܣܟܢܘܬܐ[8] ܐܝܬܝܗܘܢ ܠܢ ܚܝ̈ܐ
ܕܢܦܫܐ ܗܝ ܕܒܪܝܟܐ ܘܕܠܐ ܡܝܘܬܐܝܬ
ܡܫܬܢܩܐ. ܡܛܠ ܒܝܫܘܬܐ: ܐܘ
ܒܡܫܬܒܚܘܬܐ ܕܠܥܠܡ * ܡܬܒܣܡܐ
ܡܛܠ ܡܝܬܪܘܬܐ. ܟܡܐ ܣܒܪ ܐܢܬ
ܐܓܘܢܐ[9] ܙܕܩ ܠܡܗܘܐ ܠܗ ܐܚܝ̈ ܗܘܐ܀[10]
ܘܝܘܚܢܢ ܕܝܢ[11] ܒܬܘܪܓܡܐ ܕܡܬܝ
ܘܫܬܐ ܕܐܡܪ ܠܗ ܒܣܒܪܬܐ ܕܐܘܢܓܠܝܘܢ

E 90 r° b.

ܓܪܝܓܘܪܝܘܣ ܕܝܢ ܕܢܙܝܢܙܘ: ܒܡܐܡܪܗ
ܗܘ ܕܡܦܩ ܒܪܘܚܐ: ܐܦ ܗܘ ܠܬܫܢܝܩܐ
ܗܘ ܕܥܬܝܕ: ܕܠܐ ܫܘܠܡܐ ܐܝܬܘܗܝ
ܡܬܒܪܢ. ܟܕ ܡܠܦ ܗܟܢܐ܀ ܠܢ ܕܝܢ
ܕܒܣܟܢܘܬܐ[7] ܐܝܬܘܗܝ ܦܘܪܩܢܐ ܕܢܦܫܐ
ܛܘܒܢܝܬܐ ܘܠܐ ܡܝܘܬܬܐ. ܕܠܐ ܡܝܘܬܐܝܬ
ܡܫܬܢܩܐ ܐܘ ܡܫܬܒܚܐ. ܡܛܠ
ܒܝܫܘܬܐ ܐܘ ܡܛܠ ܐܪܝܛܐ. ܟܡܐ ܙܕܩ
ܕܢܗܘܐ ܐܝܬ ܠܢ ܐܓܘܢܐ܀ ܝܘܐܢܝܣ ܕܝܢ
ܒܡܐܡܪܐ ܕܣܘ. ܕܦܘܫܩܐ ܕܐܘܢܓܠܝܘܢ
ܕܡܬܝ. ܕܐܚܪܢܐ ܠܟܘܢ ܐܡܪ ܗܟܢܐ܀
ܡܛܠ ܕܟܠܗܝܢ ܡܢܝܢ ܡܬܚܫܒܢ ܒܓܘܪܐ

1. Ms. ܒܣܠܝܘܣ. — 2. Here begins an extract in K 68 r°, headed : ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ. K ܓܪܝܓܘܪܝܘܣ. — 3. E ins. ܡܬܟܢܝܢܐ ܬܐܘܠܘܓܘܣ. — 4. E ܐܦܝܣܩܘܦܐ. — 5. E ܘܐܝܬܘܗܝ. — 6. E ܐܡܪ. — 7. Ms. om. ܒ. — 8. E ܕܒܣܟܢܘܬܐ. — 9. Ms. ܐܓܘܢܐ. — 10. K ins. ܗܘ in red. — 11. K ܡܢܐ ܕܝܢ ܐܝܟ, E ins. ܐܘܢܓܠܣܛܐ ܘܫܠܝܚܐ.

and 'with few', I say again, stands not in the extent of the time ⌜and the shortness[1], but in the difference of the torment »[2]. ⌜These things this great ruler and shepherd of rational souls Basil taught and stated with great completeness.[3] And Gregory, who became bishop of Nazianzus, himself in the homily of defence thinks that the future torment is endless, teaching thus : « But for us, the salvation of whose blessed and immortal soul is in danger, which will be undyingly tormented or glorified[4] by reason of wickedness or of virtue, how great do you think should the contest be[5]? »[6]. And John in the 66th homily[7] of the commentary on the Gospel of Matthew

1. A. v. (E) 'which has received an end', Bas. ἡ συμπλήρωσις: which latter word the author of the E version has taken as a verb. ܡܟܟܘܬܐ must app. be rendered 'shortness', though this meaning is not otherwise known. — 2. *P. G.*, XXXI, 1264. — 3. A. v. (E) om. — 4. A. v. (E K) 'gratified in the eternal kingdom'. — 5. A. v. (E K) ins. 'concerning this'. — 6. Or. II, 28. — 7. A. v. (E K) ins. 'delivered by him'.

ܡܟ̈ܣܐ[1]. ܒܥܘܕܪܐ ܓܝܪ ܘܦܫܝܩ ܥܡܠܐ. ܘܐܓܪܐ ܪܒ. ܘܫܦܝܥܐ ܕܝܘܬܪܢܐ[2]. ܘܒܝܫ ܕܝܢ ܡܢ ܬܫܢܝܩܐ ܐܠܐ ܣܟܠܝܢ. ܬܫܢܝܩܐ ܕܝܢ. ܕܣܘܦܐ ܠܝܬ ܠܗ܀

ܘܒܗܘ ܕܥܛ܆ ܡܬܡܠܠ ܗܘ ܕܒܡܒܣܪܢܘܬܐ ܘܠܐ ܙܗܝܪܐ ܡܬܩܪܒ ܠܫܘܬܦܘܬܐ ܕܐܪ̈ܙܐ ܩܕܝ̈ܫܐ. ܡܠܦ ܟܕ ܐܡܪ ܗܟܢܐ܀ ܕܡܢ ܕܩܪܒ. ܒܬܪ ܗܘ ܕܚܛܐ ܡܢ ܕܝܘܢܐ. ܗܠܝܢ ܓܝܪ ܡܛܠ ܕܕܝܘܐ ܐܝܬ ܠܗܘܢ. ܠܐ ܡܬܬܕܝܢܝܢ. ܗܠܝܢ ܕܝܢ E 90 v° a.

ܕܝܠܗ. ܕܕܡܝܢ ܠܗܠܝܢ ܗܟܢܐ. ܟܕ ܐܡܪ ܗܟܝܠ. ܩܕܡ ܟܠ ܡܕܡ. ܠܐܓܘܢܐ ܕܡܛܠ ܛܒ̈ܬܐ ܢܗܘܐ ܠܢ. ܥܡܠܐ ܓܝܪ ܕܡܛܠ ܫܦܝܪ̈ܬܐ ܕܝܠܗ. ܘܐܝܬ ܠܗ ܦܫܝܩ. ܘܦܫܝܩ ܡܟܝܠ ܕܬܬܬܒܥ[3] ܕܐܬܬܒܥܝܢ ܘܗܝ ܦܘܪܥܢܐ ܕܡܬܬܒܥܝܢ. ܗܘ ܕܐܝܬܘܗܝ ܬܫܢܝܩܐ ܕܟܠܗ ܠܗ ܡܣܬܟܠ.[4] ܘܬܘܒ ܗܘ ܟܕ ܗܘ ܒܡܠܟܘܬܐ ܕܫܡܝܐ ܘܠܫܢܩܐ ܟܕ ܡܛܠ ܚܕܐ ܡܬܡܠܠ. ܐܡܪ ܡܛܠ ܡܠܟܘܬܐ. ܘܡܛܠ ܬܫܢܝܩܐ ܕܠܐ ܣܟܐ. ܘܡܠܟܘܬܐ ܠܘܬ ܕܐܬܕܝܢ ܘܐܬܬܢܚ ܟܕ ܡܠܟ: ܡܛܠ ܗܘ ܕܒܡܒܣܪܢܘܬܐ ܘܠܐ ܙܗܝܪܐ ܡܬܩܪܒ ܠܫܘܬܦܘܬܐ ܕܐܪ̈ܙܐ ܩܕܝ̈ܫܐ ܐܡܪ ܗܟܢܐ. ܕܡܢ ܕܩܪܒ ܗܘ ܡܢ ܒܬܪ ܕܚܛܐ[5] ܗܘ ܕܡܬܩܪܒ ܠܦܓܪܗ ܘܕܡܗ ܕܦܪܘܩܢ ܟܕ ܚܛܐ. * ܗܠܝܢ ܓܝܪ ܒܫܘܕܥܐ ܕܠܐ ܒܨܒܝܢܗܘܢ ܡܢ ܫܐܕܐ ܡܬܕܒܪܝܢ. ܠܐ

1. Ms. sing.; Jo. Chr. pl. — 2. Ms. ܝܘܬܪܢܐ. — 3. K ܕܝܘܬܪܢܐ ܬܘܒ. — 4. Here the extract in K ends. — 5. Ms. ܚܛܝܐ.

states things consonant with these as follows : « ⌜For all these reasons accordingly let us first pay the taxes; for it is indeed very[1] easy, and the reward is greater, and there is great ⌜abundance of[2] profit, and worse is the torture ⌜if we do not understand, and[3] a torture that has no end »[4].' ⌜And the same again in the 79[th] exposition when speaking of the Passion referred to the kingdom, and to the endless torment.[2] And in the 82[nd] about the man who approaches the communion of the holy mysteries in a careless mood and without caution he gives teaching in the following words : « He who approaches[5] after he has sinned is worse than a demoniac; for the latter because they ⌜have a demon[6] do not receive punishment[7], but the

1. A. v. (EK) 'Before all things let us have a struggle on behalf of good things; for labour for fair things is'. — 2. A. v. (F) om. — 3. A. v. (EK) 'which will be exacted from us, which is'. — 4. In Matth. Hom. LXVI, 4 (ed. Par. 2ª, VII, 742). — 5. A. v. (E) ins. 'our Saviour's body and blood'. — 6. A. v. (E) 'are involuntarily controlled by demons'. — 7. A. v. (E) ins. 'and are not judged'.

ܕܟܕ ܠܐ ܫܘܝܢ ܡܬܩܪܒܝܢ. ܠܫܢܕܐ ܠܐ ܡܝܘܬܐ ܡܫܬܠܡܝܢ܀

ܘܒܫܘܠܡܐ ܕܦܘܫܩܐ ܕܐܓܪܬܐ ܕܠܘܬ ܐܦܣܝܐ ܗܟܢܐ܀ ܗܘ ܐܡܪ ܕܢܐܩܕ ܘܠܐ ܢܬܐܟܠ: ܘܠܡܬܬܟܠܐ ܠܥܠܡ ܢܬܐܟܠ. ܚܒܠܐ ܐܝܬܘܗܝ ܠܐ ܡܬܚܒܠܢܐ. ܐܝܟܢܐ ܕܫܡܥܝܢ ܥܠ ܛܘܒܢܐ ܐܝܘܒ: ܕܡܬܚܒܠ ܗܘܐ ܘܠܐ ܐܒܕ ܗܘܐ: ܟܕ ܓܪܕ ܢܘܓܠܐ ܡܢ ܦܓܪܗ ܒܚܨܦܐ ܙܒܢܐ. (ܕܐܝܟ)[3] ܗܢܐ ܡܕܡ ܓܕܫ ܠܗ ܠܢܦܫܐ ܗܝܕܝܢ ܟܕ ܚܕܪܝܢ ܠܗ ܬܘܠܥܐ ܡܬܐܟܠܝܢ. ܠܐ ܠܫܢܝܢ ܬܪܬܝܢ ܘܠܐ ܠܥܣܪ ܘܠܐ ܠܡܐܐ ܘܠܐ ܠܐܠܦܐ. ܐܠܐ ܕܠܐ ܫܘܠܡ. ܠܥܠܡܝܢ ܓܝܪ ܐܡܪ ܠܐ ܫܠܡܐ܀

ܡܫܬܠܡܝܢ ܠܫܘܢܩܐ ܕܝܢܐ ܘܠܐ ܡܫܬܪܝܢ[1]. ܗܢܘܢ ܕܝܢ ܐܚܪܢܐ ܕܟܕ ܠܐ ܫܘܝܢ ܡܬܩܪܒܝܢ. ܠܫܢܕܐ ܘܠܐ ܢܚܝܕܐ ܘܠܡܫܢܩܐ ܕܠܐ ܦܣܩ ܡܫܬܠܡܝܢ܀ ܘܗܘ ܗܢܐ ܟܕ ܗܘ ܦܘܫܩܐ ܡܫܠܡ ܒܫܘܠܡܐ ܕܦܘܫܩܐ ܕܐܓܪܬܐ ܕܠܘܬ ܐܦܣܝܐ ܗܟܢܐ ܐܡܪ.[2] ܗܘ ܕܐܝܟ ܕܢܐܩܕ ܐܢܫ ܘܠܐ ܢܬܐܟܠ: ܘܗܘ ܕܐܝܟ ܐܡܬܝܢܐܝܬ ܡܢ ܬܘܠܥܐ ܕܠܐ ܡܬܚܒܠ ܢܬܐܟܠ. ܚܒܠܐ ܗܘ ܠܐ ܡܬܚܒܠܢܐ ܘܠܐ ܡܬܡܚܠܢܐ. ܐܝܟ ܡܐ ܕܫܡܥܝܢ ܠܢ ܥܠ ܛܘܒܢܐ ܐܝܘܒ. ܕܡܬܚܒܠ ܗܘܐ ܦܓܪܗ ܘܠܐ ܐܒܕ ܙܒܢܐ ܣܓܝܐܐ. ܐܠܐ ܐܡܬܝܢܐܝܬ ܚܫ ܗܘܐ ܘܡܬܬܟܠ. ܟܕ ܡܓܪܕ ܗܘܐ ܢܘܓܠܐ ܒܚܨܦܐ ܙܒܢܐ ܣܓܝܐܐ. ܡܕܡ ܕܐܝܟ ܗܢܐ ܗܘܝܐ ܓܕܫ ܠܢܦܫܐ. ܘܬܘܠܥܐ ܠܗ ܡܟܪܟܝܢ ܘܠܐ ܡܫܬܠܝܢ ܡܬܐܟܠܝܢ ܠܗ. ܙܒܢܐ ܠܐ ܠܫܢܝܢ ܬܪܬܝܢ. ܐܘ ܥܣܪ ܐܘ ܡܐܐ ܐܘ ܪܒܘ. ܐܠܐ ܠܥܠܡܝܢ ܕܠܐ

1. Ms. . — 2. Here begins an extract in K 68 r°, headed : ܕܝܠܗ. — 3. Ms. om.

former, because they approach unworthily, are delivered to ⌜undying torment⌝ »[2]. And at the end of the commentary on the epistle to the Ephesians he[3] expressed himself thus : « For a man to be burnt[4] and not consumed, and to be perpetually gnawed by a[5] worm is indestructible[6] destruction, as ⌜happened to[7] the blessed Job, who[8] was in process of destruction and did not perish ⌜for a considerable time, but was constantly suffering and wasting away[9], while he scraped off putrid matter ⌜from his body[10] for a long time. Something similar will happen to the soul at that time, when the[11] worms surround and gnaw it, not for two years[1] nor for ten nor for a hundred nor

1. A. v. (E) 'judgment without mercy and torment that does not finish'; F) 'undying torments'. Jo. Chrys. ἀθανάτῳ τιμωρίᾳ. — 2. *Op. cit.*, LXXXII, 6 (ed. Par. 2ª, VII, 890). — 3. A. v. (E) 'the same blessed John again'. — 4. A. v. (EK) ins. 'in *gehenna*'. — 5. A. v. (EK) 'an undying'. — 6. A. v. (EK) ins. 'and unperishing'. — 7. A. v. (EK) 'we hear of'. — 8. A. v. (FK) 'whose body'. — 9. A. v. (F) om. — 10. A. v. (EK) 'with a potsherd' (Job, II, 3). Neither is in Jo. Chrys. — 11. A. v. (EK) ins. 'undying

ܥܘܠܡ. ܐܡܪ ܓܝܪ ܕܬܘܠܥܬܗܘܢ. * ܠܐ E 90 v° b.
ܡܝܬܐ. ܘܢܘܪܗܘܢ ܠܐ ܕܥܟܐ. ܘܛܘܒܢܐ ܕܝܢ
ܩܘܪܝܠܠܘܣ[1] ܚܟܝܡ ܒܐܠܗܝܬܐ.
ܒܟܬܒܐ ܩܕܡܝܐ ܕܡܦܫܩܢܘܬܐ ܕܦܘܫܩܐ
ܕܐܘܢܓܠܝܘܢ[2] ܕܝܘܚܢܢ[3] ܐܡܪ. ܕܠܐ ܙܕܩ
ܠܢ ܕܢܟܦܘܪ ܒܛܝܒܘܬܐ ܕܐܠܗܐ ܐܠܐ
ܕܕܒܚܠܘܦܐ. ܗܘ ܕܝܢ ܕܢܘܕܐ ܠܗ ܕܠܫܢܩܐ
ܕܠܥܠܡ ܣܡ ܠܢ ܒܝܕ ܩܝܡܬܐ ܕܡܢ
ܒܝܬ ܡ̈ܝܬܐ ܐܠܐ ܢܬܘܒ ܡܫܠܡܐܝܬ܀

ܐܦ ܚܟܝܡܐ ܩܘܪܝܠܠܘܣ ܒܟܬܒܐ
ܩܕܡܝܐ ܕܐܘܢܓܠܝܘܢ ܕܝܘܚܢܢ ܐܡܪ܀ ܠܐ ܘ̇ܠܐ
ܠܢ ܕܢܬܟܦܪ ܠܐܠܗܐ: ܐܠܐ ܕܢܘܕܐ ܠܗ
ܢܩܒܠ ܛܝܒܘܬܗ: ܕܣܡ ܠܢ ܠܫܢܩܐ
ܕܠܐ ܥܒܪ. ܒܝܕ ܩܝܡܬܐ ܕܡܢ ܒܝܬ
ܡ̈ܝܬܐ܀

ܕܝܠܗ ܕܗ ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܚܡܫܝܢ ܘܫܒܥ ܕܡܐܡܪܐ XCIX
ܕܐܪܒܥܐ ܕܡܢ ܒܬܪ ܓܠܘܬܐ. ܕܐܬܟܬܒܬ ܠܘܬ ܩܣܪܝܐ E 59 v° b.
ܗܘܦܛܝܣܐ܀

ܒܡܛܪܬܐ ܕܝܢ ܐܪܒܥܝܬܐ ܕܠܠܝܐ ܐܬܐ ܠܘܬܗܘܢ ܝܫܘܥ ܟܕ ܡܗܠܟ ܥܠ ܝܡܐ.
* ܗܘܝܬ ܗܟܝܠ ܝܕܥܐ ܕܥܝܕܐ ܐܝܬ ܒܡܕܝܢܬܐ: ܡܛܠ ܗܠܝܢ ܕܦܠܚܝܢ ܐܦܠܐ 60 r° a.

1. E ܩܘܪܝܠܠܘܣ, K ܩܘܪܝܠܘܣ. — 2. E ܕܐܘܢܓܠܝܘܢ. — 3. K om. ܕܝܘܚܢܢ — ܒܟܬܒܐ.

for myriads[2], but for years without end; for 'their worm', he says, 'shall not die' »[3]. The ⌜wise Cyril[4] also in the 1st book of the commentary on the Gospel of John said : « We ought not to be ungrateful to God but ⌜on the contrary[5] to thank him because by means of the Resurrection from the dead he has appointed for us torment that does not pass away[6] »[7].

XCIX. — Of the same from the 57th letter of the 4th book of those written after exile, which was addressed to Caesaria the hypatissa[8].

« But in the fourth watch of the night Jesus came to them walking on 519-38.
the sea »[9]. Know therefore that it is the custom in a city for the sake of

1. A. v, (EK) ins. 'only'. — 2. Jo. Chr. μυρίοις. — 3. In Ep. ad Eph. Hom. xxiv, 28, 29 (ed. Field). — 4. A. v. (EK) 'blessed C. wise in divine things'. — 5. A. v. (EK) 'the contrary, i. e'. — 6. A. v. (EK) ins. 'unless we repent completely'. — 7. In Jo. Ev., ed. Pusey, I, 119; but our text differs widely. — 8. In the heading of the fragment in U 110v° (p. 394) it is called the 16th letter to Caesaria. — 9. Matth., xiv, 25.

ܘܡܛܠ ܓܢܒ̈ܐ: ܐܘ ܒܡܫܪ̈ܝܬܐ ܕܐܣܛܪܛܝܘܛܐ: ܡܛܠ ܡܙܗܪܘܬܐ ܕܠܘܩܒܠܗܘܢ
ܕܒܥܠܕܒ̈ܒܝܗܘܢ. ܕܢܛܪܘܢ ܒܠܠܝܐ ܘܢܥܝܪܘܢ ܒܡܫܠܡܢܘܬܐ. ܘܗܠܝܢ ܡܢ
ܒܡܛܪܬܐ ܩܕܡܝܬܐ ܕܠܠܝܐ ܢܥܝܪܝܢ. ܘܡܬܟܪܟܝܢ ܒܡܕܝܢܬܐ ܐܘ ܒܗ ܒܡܫܪܝܬܐ.
ܗܠܝܢ ܕܝܢ ܒܗܝ (ܕܬܪܬܝܢ. ܗܠܝܢ ܕܝܢ ܒܗܝ)[1] ܕܬܠܬܐ. ܐܚܪ̈ܢܐ ܕܝܢ ܒܗܝ ܕܐܪܒܥ.
ܐܚܪ̈ܢܐ ܕܝܢ ܒܗ ܒܚܙܘܐ ܕܢܓܗܐ. ܟܕ ܗܠܝܢ ܕܒܬܪܟܢ ܒܫܘܚܠܦܐ ܡܢ ܒܬܪ ܕܠܐܝܘ
ܗܠܝܢ ܕܩܕܡܝܢ[2] ܥܐܠܝܢ. ܗܕܐ ܐܦ ܒܟܬܒ̈ܐ ܕܕܝܬܩܐ ܥܬܝܩܬܐ ܟܬܝܒܐ. ܟܕ
ܓܕܥܘܢ ܡܬܦܩܕ ܗܘܐ ܕܒܠܠܝܐ ܢܦܠ ܥܠ ܡܕܝܢܬܐ[3]: ܐܡܪ ܐܢܐ ܕܝܢ ܥܠ
ܡܫܪܝܬܐ ܕܡܕܝܢܝ̈ܐ: ܐܡܪ ܟܬܒܐ ܐܠܗܝܐ. ܘܥܠ ܓܕܥܘܢ ܘܡܐܐ ܓܒܪ̈ܝܢ ܕܥܡܗ
ܒܩܨܬܗ. ܕܡܫܪܝܬܐ ܟܕ ܫܪܝܘ ܒܡܛܪܬܐ ܡܨܥܝܬܐ. ܟܕ ܗܘ ܐܩܝܡܘ
ܗܠܝܢ ܕܡܩܝܡܝܢ ܠܗܠܝܢ ܕܢܛܪܝܢ. ܘܩܥܘ ܒܩܪ̈ܢܬܐ. ܘܒܟܬܒܐ ܕܝܢ ܕܬܪܝܢ
60 r° b. ܕܥܙܪܐ ܟܕ[4] ⁎ ܡܬܒܢܝܢ ܗܘܘ ܫܘܪ̈ܝܗ ܕܐܘܪܫܠܡ: ܘܒܪ̈ܒܪܝܐ ܗܠܝܢ
ܕܥܡܪܝܢ ܠܐܬܪܐ: ܨܒܝܢ ܗܘܘ ܕܢܩܦܘܢ ܗܘܘ ܠܗܘܢ ܘܢܒܛܠܘܢ ܠܥܒܕܐ ܗܢܐ.
ܟܬܝܒ ܗܟܢܐ: ܘܨܠܝܬ ܠܘܬ ܐܠܗܢ. ܘܐܩܝܡܢ ܢܛܘܪ̈ܐ ܥܠܝܢ ܒܐܝܡܡܐ ܘܒܠܠܝܐ. ܡܢ ܩܕܡ

1. Ms. om. — 2. A stop follows in ms. — 3. Ms. pl. — 4. Ms. ܕܟܕ.

precaution against housebreakers and thieves, as well as in military camps for the sake of precaution against an attack upon them by their enemies, to keep ward by night and watch in turns; and some watch during the first portion of the night, and go round the city or the camp, and some during the ⌜second portion and some during the⌝ third, and others during the fourth, and others at the very appearance of dawn, those who follow in succession coming in in order after the previous ones are tired. And this is recorded even in the Old Testament[2] Scriptures also. When Gideon was ordered to attack a city by night, I mean the camp of the Midianites, the divine Scripture said : « And Gideon went in and the 100 men who were with him into a part of the camp when they had begun the middle watch, when those who set the guards had just set them, and they sounded the horns »[3]. And in the 2nd book of Ezra, when the walls of Jerusalem were being built, and the barbarians who lived near the country wished to assail them and stop the work, it is written thus : « And I prayed to our God, and we set guards over us day and night against them »; and again, « At that time I said to the

1. Ms. om. — 2. διαθήκη. — 3. Jud., VII. 19.

ܐܦܝܗܘܢ. ܘܐܦ ܒܗܘ ܙܒܢܐ ܐܡܪܬ ܠܥܡܐ. ܕܟܠ ܐܢܫ ܥܡ ܛܠܝܗ[1] ܢܒܘܬ
ܒܡܨܥܬܗ ܕܐܘܪܫܠܡ. ܘܢܗܘܐ ܠܢ ܠܠܝܐ ܠܡܛܪܬܐ ܩܕܡܝܬܐ. ܘܐܝܡܡܐ ܠܥܒܕܐ.
ܡܛܠ ܗܕܐ ܗܟܝܠ ܐܘܢܓܠܝܣܛܐ. ܠܗ ܠܥܕܢܐ ܕܠܠܝܐ ܚܙܐ ܕܢܫܘܕܥ. ܕܒܗ ܐܬܚܙܝ
ܠܬܠܡܝܕܐ ܕܐܢܝܩܝܢ ܘܡܬܐܠܨܝܢ. ܟܕ ܡܗܠܟ ܥܠ ܝܡܐ ܗܘ ܡܫܝܚܐ[2] ܐܠܗܐ.

ܘܒܬܪ ܐܚܪܢܝܬܐ܀

ܗܘ ܕܝܢ ܕܟܬܝܒ ܡܛܠ ܟܠܡܘܣ ܒܐܘܢܓܠܝܘܢ ܐܠܗܝܐ: ܗܘ ܕܪ̈ܗܘܡܝܐ ܐܦ
ܕܚܘܫܐ ܒܙܒܢܐ ܘܕܨܠܝܒܐ ܦܪܘܩܝܐ ܕܨܒܝܢܐ: ܠܡܪܢ ܘܐܠܗܢ ܝܫܘܥ
ܡܫܝܚܐ ܕܢܠܒܫܘܢ ܐܬܟܘܫܘ: ܗܘܘ ܐܦ ܠܒܫܘܗܝ. ܘܠܐ ܚܕ ܦܘܠܓܐ ܐܝܬ ܒܗ.
ܡܛܠ ܕܡܬܝ ܗܟܢܐ ܐܫܬܥܝ. ܕܟܕ ܫܠܚܘܗܝ. ܟܠܡܘܣ ܕܙܚܘܪܝܬܐ. ܟܠܡܘܣ
ܠܒܫܘܗܝ. ܡܪܩܘܣ ܕܝܢ ܘܐܠܒܫܘܗܝ ܠܗ ܐܪ̈ܓܘܢܐ. ܝܘܚܢܢ ܕܝܢ ܘܥܛܦܘܗܝ 60 v° a.
ܒܐܪ̈ܓܘܢܐ. ܐܣܬܟܠ ܕܝܢ ܕܟܕ ܡܥܠܝܢ ܠܗ ܠܡܒܙܚܘܬܐ ܘܠܓܘܚܟܐ ܘܠܡܝܩܢܐ
ܟܢܫܐ ܒܝܫܐ ܕܐܣܛܪܛܝܘܛܐ. ܩܕܡܝܬ ܠܒܫܘܗܝ[3] ܠܟܠܡܘܣ ܕܙܚܘܪܝܬܐ: ܗܢܘ ܕܝܢ

1. Ms. ܛܠܝܗ. — 2. A stop follows in ms. — 3. Ms. ܠܒܫ.

people, 'Every man with his slave shall go up and down in the midst of Jerusalem, and let us take night for the first watch, and day for the work' »[1]. Accordingly therefore the evangelist desired to signify the very time of night at which Jesus, who is God appeared to his disciples when distressed in the boat walking on the sea[2].

(And after other things.)

But that which is written in the divine gospels about the cloak[3] with which the Romans at the time of the Passion and of the voluntary saving Cross sought to clothe our Lord and God Jesus Christ, and indeed did actually clothe him, for the purpose of mockery contains no discrepancy, because Matthew related as follows : « And, when they had stripped him, they put on him a cloak of scarlet »[4], and Mark, « And they clothe him in purple robes »[5], and John, « And they covered him with a purple garment »[6]. You should understand that the rascally company of soldiers[7], by way of prolonging the mockery and ridicule and derision for him, first clothed him with the cloak[8] of scarlet, that is red, and after this with the purple one,

1. II Esdr., XIV (IV), 9, 22. — 2. This sentence is published in Greek in Cramer, *Cat. in Matth. et Marc.*, p. 118. — 3. χλαμύς. — 4. Matth., XXVII, 28. — 5. Mark, XV, 17. — 6. John, XIX, 2. — 7. στρατιῶται. — 8. χλαμύς.

ܗܘܡܟܡܘܬܐ ܠܐܠܥܒܘܗܝ. ܘܡܛܠ ܗܕܐ ܠܡܐܪܓܘܢܐ. ܟܕ ܣܒܪܝܢ ܒܫܘܚܠܦܐ ܕܐܣܟܡܐ
ܡܬܚܫܒܝܢ ܕܡܪܒܝܢ ܠܗ ܠܒܘܣܡܐ. ܕܗܕܐ ܓܝܪ ܡܛܠ ܒܘܣܡܐ ܥܒܕܝܢ ܗܘܘ.
ܡܫܘܕܥܐ ܦܪܝܫܐܝܬ ܗܝ ܕܠܘܩܐ ܬܫܥܝܬܐ. ܐܡܪ ܓܝܪ ܕܟܕ ܝܠܦ ܦܝܠܛܘܣ ܕܝܫܘܥ
ܕܗܘ ܡܢ ܓܠܝܠܐ ܐܝܬܘܗܝ. ܫܕܪܗ ܠܘܬ ܗܪܘܕܣ: ܐܝܟ ܗܘ ܕܪܫܢܘܬܐ ܘܫܘܠܛܢܐ
ܠܗ ܙܕܩ ܗܘܐ. ܗܘ ܕܝܢ ܒܚܙܬܗ ܚܕܝ. ܟܕ ܠܐ ܫܡܥ ܡܢܗ ܡܠܬܐ ܡܕܡ: ܘܠܐ
ܐܬܐ ܡܕܡ ܚܙܐ ܡܢܗ: ܐܠܐ ܐܫܟܚܗ ܕܫܬܝܩ: ܟܕ ܫܛܗ ܐܡܪ ܥܡ ܦܠܚܘܗܝ
ܘܐܒܙܚ ܒܗ: ܟܕ ܐܠܒܫܗ ܢܚܬܐ ܡܨܒܬܐ. ܫܕܪܗ ܠܘܬ ܦܝܠܛܘܣ. ܡܬܒܝܢ
60 v° b. ܕܝܢ ܐܢ ܟܕ * ܚܦܝܛܐܝܬ ܘܚܬܝܬܐܝܬ ܡܬܒܩܐ ܠܗ. ܕܚܕܐ ܐܝܬܝܗ ܟܠܡܝܣ
ܢܐܡܪ. ܕܐܪܓܘܢܐ ܗܝ. ܕܫܦܝܐ ܕܝܢ ܡܕܡ ܒܟܘܡܬܐ ܐܝܬ ܠܗ ܨܒܥܐ. ܐܝܟ ܕܗܝ
ܕܬܗܘܐ ܡܟܦܪܐ ܗܝ[1] ܐܪܓܘܢܐ ܫܪܝܪܐ. ܘܡܫܚܠܦܐ ܕܝܢ ܐܦܝ̈ܗ ܠܘܬ ܗܘ ܕܣܡܩ
ܣܘܡܩܐ. ܘܡܬܚܙܝܐ ܕܠܬܪܝܗܘܢ ܓܘ̈ܢܐ ܒܩܘܪܒܘܬܐ ܣܝܡܐ. ܘܕܠܟܠ ܚܕ ܡܢܗܘܢ
ܐܝܬܝܗ. ܘܚܬܝܬܐܝܬ ܘܠܐ ܚܕ ܡܢܗܘܢ. ܡܛܠ ܗܕܐ ܐܘܢܓܠܣܛܐ ܗܘ ܡܢ
ܠܚܕ ܗܘܐ ܚܙܐ. ܗܘ ܕܝܢ ܠܚܕ ܗܘ ܚܪܢܐ. ܕܢܥܗܕ ܚܕ ܡܢܗܘܢ ܒܚܕܐ ܪܥܝܢܐ
ܘܒܫܘܚܠܦܐ ܕܫܡܗ̈ܐ. ܡܛܠ[2] ܓܝܪ ܕܨܒܝܢܐ ܐܝܬ ܗܘܐ ܠܗܘܢ: ܠܗܠܝܢ ܡܓܕܦܢܐ

1. Ms. ܗܘ. — 2. Here begins an extract in K 49 v°.

thinking by the change of attire[1] to increase the mockery. That they did this for the sake of mockery is plainly signified by the story told by Luke also, for he said that, when Pilate learned that Jesus was from Galilee, he sent him to Herod, on the ground that the supremacy and authority was by right his, and he was glad to see him; and when he did not hear any word from him, or see any sign done by him, but found him silent, 'having set him at naught' (he says) 'with his soldiers and made fun of him, having clad him in splendid robes, sent him to Pilate'[2]. But, if one considers the matter carefully and minutely, one may say that there is one cloak[3], of purple, but of purple which contains some inferior dark tincture, so that it disavows the true purple, and changes its appearance to one that is redder, and appears to hold a position approximating to both colours, and to be each of them, and in strictness is neither of them. Accordingly the evangelists looked one at the one colour and the other at the other, so as to mention each of them both with the same meaning and in different terms. Since it was the purpose of those blasphemers against God to pile up the whole mass

1. σχῆμα. — 2. Luke, XXIII. 11. — 3. χλαμύς.

ܥܠ ܐܠܗܐ: ܕܠܒܠܒܘ ܨܥܪܐ ܢܣܝܡܘܢ: ܘܠܓܘܚܟܐ ܢܪܒܘܢ: ܡܛܠ ܗܕܐ ܚܒܠܐ.
ܘܠܗ ܠܠܒܘܫܐ ܕܓܘܚܟܐ ܣܓܝܐܐ ܡܪܝܡ: ܐܝܟ ܕܡܣܬܒܪܝܢ ܗܘܘ ܐܫܟܚܘ. ܐܪܙܐ ܕܝܢ
ܗܘ ܕܒܓܘܗ ܕܡܛܫܐ ܗܘܐ ܡܬܚܘܐ ܗܘܐ ܒܝܕ ܟܠ ܚܕ ܡܢ ܨܒ̈ܥܐ. ܡܛܠ
ܕܨܒܥܐ ܕܐܪܓܘܢܐ * ܠܡܠܟܐ ܕܡ̈ܠܟܐ ܘܡܪܝܐ ܘܐܠܗܐ ܢܚܘܐ܀ ܕܠܘܬ ܚܫܐ ܕܒܨܒܝܢܗ E 61 rº a.
ܐܬܐ. ܗܘ ܕܝܢ ܕܙܚܘܪܝܬܐ ܘܣܘܣܡܘܩܐ. ܠܗܝ ܕܠܟܠܗ ܚܛܝܬܐ ܕܝܠܢ ܗܘ ܢܣܒ.
ܐܝܟܢܐ ܕܠܒܘܫܐ ܠܗܘ ܕܕܡܐ ܘܐܠܘܡܪܢܝܬܐ[1]. ܘܠܗܕܐ ܢܩܒܥܗ ܒܙܩܝܦܐ ܦܪܘܩܝܐ.
ܚܫ ܓܝܪ ܗܘ ܕܠܐ ܝܕܥ ܚܛܝܬܐ. ܠܘ * ܚܠܦܘܗܝ. ܠܐ ܓܝܪ ܠܗܘܐ ܡܬܡܠܠܐ K 50 rº.
ܕܗܕܐ ܢܐܡܪ. ܐܠܐ ܝܬܝܪܐܝܬ ܕܝܢ ܚܠܦ ܚܛܗ̈ܐ ܕܝܠܢ. ܠܗܕܐ ܗܟܝܠ ܘܝܘܚܢܢ ܐܦ
ܐܝܙܓܕܐ ܐܡܪ ܗܘܐ. ܗܐ ܐܡܪܗ ܕܐܠܗܐ ܗܘ ܕܫܩܠ ܚܛܝܬܗ ܕܥܠܡܐ. ܦܛܪܘܣ
ܕܝܢ ܪܫܐ ܕܫܠܝ̈ܚܐ ܟܬܒ ܗܘܐ. ܕܗܘ ܠܚܛܗ̈ܝܢ ܕܝܠܢ ܒܦܓܪܗ ܐܣܩ ܥܠ
ܩܝܣܐ. ܡܛܠ ܕܟܕ ܠܒܪ ܡܢ ܚܛܗ̈ܐ ܦܪܝܩܝܢ ܒܙܕܝܩܘܬܐ ܢܚܐ. ܘܚܟܝܡܐ ܕܝܢ
ܦܘܠܘܣ ܟܬܒ ܗܘܐ ܠܘܬ ܩܘܪ̈ܢܬܝܐ: ܡܛܠ ܐܠܗܐ ܘܐܒܐ ܗܘ ܕܨܒܐ ܥܡܗ ܕܡܛܠ
ܦܘܪܩܢܐ ܕܓܢܣܐ ܕܟܠܗܘܢ ܒܢܝ̈ܢܫܐ ܢܚܫ. ܕܠܗܘ ܕܠܐ ܝܕܥ ܚܛܝܬܐ ܚܠܦܝܢ
ܚܛܝܬܐ ܥܒܕܗ. ܕܚܢܢ ܒܗ ܢܗܘܐ ܙܕܝܩܘܬܐ ܠܐܠܗܐ܀ * ܐܦ ܓܝܪ ܦܘܐܠܐ ܐܡܪܬ E 61 rº b.

1. In K the 2nd ܘ is inserted above.

of insult and increase the mockery, for this reason they found even the very dress which, as they thought, would excite much mockery; but the mystery contained in it which was hidden was shown by each of the colours, in order that the purple colour might show the King of kings and Lord and God, who was of his own will coming to the Passion, while the scarlet and red showed the fact that he himself took the whole of our sin, so that he was clad in the crimson cloak of blood, and nailed this to the saving Cross. For he suffered who knows not sin, not on his own behalf (may we never say this!), but rather on behalf of our sins. This therefore John also the ambassador said : « Behold! the Lamb of God who beareth the sin of the world »[1]. And Peter the chief of the apostles wrote in his epistle : « He took up our own sins in his body on to the tree, in order that being separated from the sins we may live in righteousness »[2]. And the wise Paul wrote to the Corinthians about God and the Father, who wishes with him that he should suffer for for the sake of the salvation of the race of all men : « Him who knew not sin he made sin for our sake, that we in him may become righteousness unto God »[3].

1. John, I, 29. — 2. I Pet., II, 24. — 3. II Cor., V, 21.

ܘܡܬܚܙܝܢ[1]. ܕܐܡܬܝ ܙܘܓ ܕܢܬܟܠ ܠܘܬ ܕܐܡܪܐ ܠܓܪܝܓܘܪܝܘܣ ܡܡܠܠ
ܬܐܘܠܘܓܐ. ܒܡܐܡܪܐ ܕܬܪܝܢ ܡܫܝܢܐ[2]. ܡܛܠ ܠܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܗܟܢܐ.
ܬܠܝܬܝܘܬܐ[3] ܡܫܡܠܝܬܐ ܡܢ ܬܠܬ ܡܫܡܠܝܢ. ܠܚܘܕܝܘܬܐ ܡܢ[4] ܐܬܬܙܝܥܬ
ܡܛܠ ܥܘܬܪܐ. ܠܬܪܝܢܘܬܐ ܕܝܢ ܥܒܪܬ[5] ܡܛܠ ܗܘܠܐ[6] ܘܐܕܫܐ ܕܡܢܗܘܢ ܓܘܫܡܐ.
ܠܬܠܝܬܝܘܬܐ ܕܝܢ ܐܬܬܚܡܬ[7] ܡܛܠ ܡܫܡܠܝܘܬܐ. ܩܕܡܝܬܐ ܓܝܪ ܗܝ ܥܒܪܐ
ܠܪܟܒܐ ܕܬܪܝܢܘܬܐ. ܕܠܐ ܗܝ ܐܠܗܘܬܐ ܬܗܘܐ ܐܠܝܨܐ. ܘܠܐ ܥܠ
ܡܣܬܝܟܘܬܐ ܬܗܘܐ ܡܬܦܫܛܐ. ܗܝ ܡܢ ܓܝܪ ܠܐ ܢܨܝܚܐ ܐܝܬܝܗ ܗܝ. ܗܕܐ ܕܝܢ. ܠܐ
ܡܬܛܟܣܢܝܬܐ. ܘܗܝ ܡܢ ܝܗܘܕܝܬܐ ܗܝ ܡܫܡܠܝܬܐܝܬ. ܗܕܐ ܕܝܢ ܚܢܦܝܬܐ. ܘܣܓܝܐܠܗܝܬ

U 52 v° b. ܢܘܗܪܐ ܕܝܠܗ ܕܡܕܒܪܢܐ ܘܡܠܦܢܐ ܠܘܬܗܘܢ ܕܒ ܠܘܬܗܘܢ
ܕܦܬܓܡܐ ܕܡܕܡ ܐܚܪܢܐ܀

*ܗܕܐ ܫܘܐܠܐ ܡܬܚܫܒܐ ܙܘܓ ܕܠܘܩܒܠ
ܢܦܩ ܡܢ ܡܪܥܝܬܢ. ܗܘ ܕܠܐ ܢܣܒܪ
ܕܦܪܘܫܬ ܗܘ ܒܪ[8] ܒܩܢܘܡܐ ܠܚܘܕܝܐ
ܕܟܠܗ ܐܠܗܘܬܐ ܐܒܐ. ܐܝܟ ܕܡܢ ܣܘܥܪܢܐ
ܡܕܡ ܕܒܬܪܟܢ ܐܬܬܙܝܥ ܕܢܗܘܐ ܩܢܘܡܐ
ܐܚܪܢܐ ܗܘ ܕܒܪܐ. ܘܩܢܘܡܐ ܐܦܩ ܐܬܡܠܟ

ܠܬܠܬ. ܗܕܐ ܕܗܟܢܐ ܫܘܐܠܐ: ܡܬܡܠܝܐ
ܙܘܓ ܕܐܬܒܥ ܡܢ ܫܡܠܝܐ ܕܝܠܗ. ܗܘ ܕܠܐ
ܢܣܒܪ ܕܡܬܡܠܝܐ ܗܘ ܒܩܢܘܡܐ ܕܝܠܗ
E 61 v° a. ܠܚܘܕܝܐ ܐܠܗܘܬܐ ܗܘܐ ܐܒܐ.* ܘܐܝܟ ܕܡܢ
ܣܘܥܪܢܐ ܡܕܡ ܐܬܬܙܝܥ ܕܢܦܩ ܩܢܘܡܐ
ܐܚܪܢܐ. ܠܗܘ ܕܒܪܐ. ܘܩܢܘܡܐ ܗܘܐ ܐܚܪܢܐ.

1. K ܘܡܬܚܙܝܢ. — 2. Mss. ܘܟܠ ܡܫܡܠܝܐ. — 3. Here begins an extract from another version in F 78 v°, which I have given separately after this fragment. — 4. E ܡܢ. — 5. K ܥܒܪܬ. — 6. K pl. — 7. E ܐܬܬܚܡܬ. — 8. This follows the extract given on p. 391 with the addition mentioned at p. 393, n. — 9. Ms. ܕܝܢ.

For there is also another further question which you ask, as to how we should understand the statement made by Gregory the Theologian in the 2nd peace-making homily about the Holy Trinity in the following words : « A perfect Trinity of three perfect ones, Unity having been moved on account of wealthiness, while duality was passed over on account of the material and the form of which bodies consist, and a Trinity was fixed on account of perfection, for it first passes the composition of a duality, in order that the Godhead may not remain narrow, nor be diffused into infinitude; for the one is mean, and the other disorderly, and the one is utterly Jewish, and the other heathen and polytheistic »[1]. This abominable notion must therefore first be removed from our mind, that we should not[2] think that the Father first existed in his own sole hypostasis, and was moved as if by some after-

1. Or. XXIII, 8. — 2. Sic all versions.

ܕܐܦ ܠܡܦܩܘܬܐ ܠܐܚܪܬܐ ܢܦܫ ܡܢܗ ܗܘ
ܕܪܘܚܐ. ܐܝܟܢܐ ܕܒܬܠܝܬܝܘܬܐ ܢܗܘܐ.
ܡܫܬܟܚ ܓܝܪ ܒܗܕܐ. ܕܠܗ ܒܒܬܪܟܢ
ܐܬܬܘܣܦܘ ܒܪܐ ܘܪܘܚܐ[1] ܐܠܐ ܕܒܚܪܬܐ ܗܘܘ
ܠܐܒܐ. ܘܥܠܬܐ ܡܩܒܠܝܢ ܠܓܘܕܦܗ ܕܐܪܝܘܣ
ܕܐܡܪ ܕܐܝܬ ܗܘܐ ܒܙܒܢ ܐܡܬܝ ܕܠܐ
ܐܝܬܘܗܝ ܗܘܐ ܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ. ܐܠܐ ܗܕܐ
ܡܣܪܩܐ ܗܝ. ܗܘ ܡܕܡ ܓܝܪ ܕܐܬܩܢܝ
ܐܚܪܝܢ ܘܒܬܪܟܢ ܗܘܐ ܠܘ ܐܠܗܐ ܗܘ.
ܫܘܝܬ ܒܡܬܘܡܝܘܬܐ ܗܝ ܓܝܪ ܬܠܝܬܝܘܬܐ
ܩܕܝܫܬܐ ܘܡܛܠ ܗܕܐ[4] ܡܬܝܕܥܐ
ܘܡܬܘܕܝܐ ܐܠܗܐ ܚܕ ܫܪܝܪܐܝܬ ܒܬܠܬܐ
ܩܢܘܡܝܢ. ܗܟܢ ܗܟܝܠ ܗܝ ܕܐܡܝܪܐ
ܠܡܠܦܢܐ ܢܣܬܟܠ. ܐܝܟ ܗܝ
ܕܒܚܟܡܬܐ ܐܡܝܪܐ. ܕܡܢ ܪܒܘܬܐ[5] ܘܫܘܦܪܐ U 53 r° a
ܕܒܪܝܬܐ * ܢܬܚܙܐ ܒܕܘܡܝܐ[7] ܡܬܚܙܐ.
ܕܡܢ ܒܪܝܬܐ ܒܪܒܝܬܐ ܘܡܢ ܒܟܠܡܐ ܗܘܐ E 61 v° b.
ܘܡܬܚܙܐ. ܠܐ ܒܟܝܢܗ ܐܝܟ ܕܒܫܘܡܠܝܗ
ܘܚܙܝܗ ܕܗܘ ܕܒܪܐ ܐܢܘܢ ܠܡܫܬܡܥ. ܐܠܐ

ܘܕܡܦܩܘܬܐ ܠܐܚܪܬܐ ܢܦܫ ܡܢܗ ܠܗܘ
ܕܪܘܚܐ. ܡܛܠ ܕܒܬܠܝܬܝܘܬܐ ܗܘܐ
ܐܝܬܘܗܝ. ܐܦ ܓܝܪ ܠܡܫܬܟܚ ܒܗ ܒܗܕܐ.
ܕܠܗ ܒܒܬܪܟܢ ܐܬܬܘܣܦܘ ܒܪܐ ܘܪܘܚܐ
ܩܕܝܫܐ. ܐܠܐ ܕܒܚܪܬܐ ܗܘܘ ܠܐܒܐ. ܘܥܠܬܐ ܢܬܠ
ܠܓܘܕܦܐ ܕܐܪܝܘܣ ܗܘ ܕܐܡܪ. ܕܐܝܬ ܗܘܐ
ܐܡܬܝ ܕܠܐ ܐܝܬܘܗܝ ܗܘܐ ܒܪܐ ܘܪܘܚܐ
ܩܕܝܫܐ. ܐܠܐ ܗܕܐ ܡܣܪܩܐ ܗܝ. ܗܘ ܓܝܪ
ܕܒܚܪܬܐ ܗܘ: ܘܕܐܬܝܠܕ[2] ܗܘܐ. ܠܘ ܐܠܗܐ
ܗܘ. ܫܘܝܬ ܒܡܬܘܡܝܘܬܐ ܓܝܪ ܐܝܬܝܗ[3]
ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܘܡܛܠ ܗܕܐ
ܡܬܝܕܥܐ ܘܡܬܘܕܝܐ: ܚܕ ܐܠܗܐ ܫܪܝܪܐܝܬ
ܒܬܠܬܐ ܩܢܘܡܝܢ. ܗܟܢ ܗܟܝܠ ܗܠܝܢ
ܕܐܡܝܪܢ. ܠܡܠܦܢܐ ܘܐܡܝܪܐ ܠܡܣܬܟܠܘ.
ܐܝܟ ܗܝ ܕܒܚܟܡܬܐ ܐܡܝܪܐ. ܘܡܢ ܪܒܘܬܐ[6]
ܘܫܘܦܪܐ[8] ܕܒܪܝܬܐ ܡܬܚܙܝܢܘܬܗ ܗܘ ܒܕܘܡܝܐ
ܡܬܚܙܐ. ܘܠܐ ܒܟܝܢܗ ܐܝܟ ܕܡܢ ܒܪܝܬܐ
ܕܒܪܐ ܗܘ * ܕܐܬܒܪܝܬ: ܘܡܢ ܗܘܐ ܒܟܠܗ
ܘܡܬܚܙܐ: ܕܒܫܘܡܠܝܐ ܘܫܘܦܪܐ ܕܗܘ ܕܒܪܐ

1. ܡܚܝܠ is here erased. 2. Mss. ܘܕܐܬܝܠܕܬ. — 3. K ܐܝܬܘܗܝ. — 4. ܗ follows in ms. — 5. Ms. pl.; gr. μεγέθους. — 6. Mss. pl.; gr. μεγέθους. — 7. Ms. pl. — 8. K pl.; gr. καλλονῆς.

thought to put forth another hypostasis, that of the Son, and similarly further conceived the thought of putting forth a third hypostasis also from himself, that of the Spirit, in order that he might exist in a Trinity. On this theory it will result that the Son and the Holy Spirit are not ever-existing but were afterwards added to the Father, and we shall give occasion for the blasphemy of Arius who says, « There was once when the Son and the Holy Spirit were not ». But this is abominable; for one who was acquired later and came into being afterwards is not God; for the Holy Trinity is of equal everlastingness, and it is therefore understood and acknowledged to be one God truly in three hypostases. The words used by the doctor we should therefore understand in the same way as that which is stated in Wisdom, « From the greatness and beauty of created things the causer of their birth

ܘܡܢܗ ܟܠ ܡܬܦܫܩܢܘܬܐ ܘܒܒܠܡܒܪܝܡ
ܢܣܡܐ. ܘܟܠܐ ܕܗܘܝܐ ܕܟܘܠܐ ܕܒܪܝܬܐ
ܕܐܬܚܙܝܬ. ܚܙܝܢ ܓܝܪ ܠܟܘܠܗܘܢ ܦܓܪ̈ܐ
ܗܠܝܢ ܕܡܫܡܠܝܢ ܠܗ ܠܥܠܡܐ. ܕܡܢ
ܗܘܠܐ ܘܡܢ ܐܝܕܐ ܐܬܪ̈ܟܒܘ. ܘܡܢ
ܬܪܝܢܘܬܐ ܐܝܬܝܗܘܢ. ܡܢܐ ܕܝܢ ܐܝܬܝܗ[2]
ܗܘܠܐ ܘܐܝܕܐ ܐܝܟ ܕܒܬܚܘܝܬܐ ܢܐܡܪ. ܕܐܝܟ
ܐܡܪ ܕܗܘܠܐ ܕܦܚܪܐ ܕܥܠ ܐܘܡܢܘܬܐ
ܐܝܬܝܗ ܛܝܢܐ. ܗܢܐ ܕܝܢ ܕܠܗ ܗܘܠܐ
ܐܝܕܐ. ܡܘܣܦ ܠܗ ܕܠܓܒܠܘܬܐ ܕܡܐܢܐ[4]
ܗܘ ܕܡܬܥܒܕ. ܘܡܫܟܠܐ ܐܘ ܕܩܕܪܐ[5].
ܐܘ ܕܡܕܡ ܕܐܝܟ ܗܠܝܢ. ܐܠܐ ܗܪܟܐ ܥܒܘܕ
ܦܚܪܐ. ܕܐܝܕܐ ܒܠܚܘܕ ܐܝܬܘܗܝ ܒܥܒܕܐ.
ܗܘܠܐ ܕܝܢ ܡܙܕܩ܆ ܐܠܗܐ ܕܝܢ
ܥܒܘܕܐ ܕܟܠ ܘܓܡܝܪ ܒܐܘܡܢܘܬܐ.
ܘܠܗܘܠܐ ܕܟܠ ܦܓܪܐ ܡܢ ܗܘ ܡܐ ܕܠܐ
ܐܝܬܘܗܝ ܐܝܬܝ. ܘܐܝܕܐ ܣܡ ܒܓܘܗ. ܘܐܢ
ܐܝܟ ܕܡܣܬܟܠ. ܐܠܐ ܘܡܢܗ ܟܠ ܦܘܫܩܐ
ܕܐܠܗܘܬܐ ܕܝܠܗ ܕܟܘܠ ܒܪܝܬܐ. ܕܒܟܠ
ܡܕܡ ܪܚܝܩ ܘܠܐ ܕܡܐ. ܐܦ ܓܝܪ ܚܙܝܢ
ܕܟܠܗܘܢ ܦܓܪ̈ܐ ܗܠܝܢ ܕܡܫܡܠܝܢ
ܠܥܠܡܐ. ܕܡܢ ܗܘܠܐ[1] ܘܐܝܕܐ ܡܬܪܟܒܝܢ.
ܘܡܢ ܬܪܝܢܘܬܐ ܐܝܬܝܗܘܢ. ܡܢܐ ܕܝܢ ܐܝܬܝܗ
ܗܘܠܐ[1] ܘܐܝܕܐ ܐܝܟ ܕܒܬܚܘܝܬܐ ܢܐܡܪ.
ܕܐܝܟ ܐܡܬܠܐ. ܠܦܚܪܐ ܕܝܢ[3] ܡܬܠ ܕܚܙܝܐ
ܠܗ ܐܘܡܢܘܬܐ: ܐܝܬܝܗ ܗܘܠܐ.[1] ܗܘ ܛܝܢܐ.
ܗܢܐ ܕܝܢ ܟܠܗ ܗܘܠܐ[1] ܐܝܕܐ. ܡܘܣܦ ܗܘ
ܕܓܒܠܘܬܐ ܕܡܐܢܐ ܗܘ ܕܡܬܥܒܕ ܕܩܕܪܐ ܐܘ
ܕܣܦܠܐ ܐܘ ܕܡܕܡ ܐܚܪܢܐ ܕܕܐܝܟ ܗܢܐ. ܐܠܐ
ܗܪܟܐ ܥܒܘܕ ܗܘ ܦܚܪܐ ܦܣܝܩܐ ܕܕܡܘܬܐ
ܒܠܚܘܕ ܐܝܬܘܗܝ ܒܥܒܕܐ. ܟܕ ܕܝܢ ܠܗܘܠܐ[1]
ܡܙܕܩ ܡܫܐܠ[7]. ܒܪܘܚܐ ܕܝܢ ܕܟܠ ܘܓܡܝܪ
ܒܐܘܡܢܘܬܐ ܐܠܗܐ. ܘܐܦ ܠܗܘܠܐ[1] ܕܟܠ ܦܓܪ
ܡܢ ܡܕܡ ܕܠܐ ܐܝܬܘܗܝ ܗܘܐ * ܐܝܬܝ

1. K. pl. — 2. Ms. ܐܝܬܝܗ. — 3. E ܕܒܪܝ. — 4. Ms. ܕܡܐܢ. — 5. Ms. ܕܩܕܪܐ. — 6. Ms. ܡܙܕܩ. — 7. K ܡܫܐܠ.

is inferentially seen »[1]; and from formed creation and this visible world we may conceive not only of the wisdom and power of him who created them, but also of the very peerlessless of his Godhead in regard of creation, and its distance in all points and lack of similarity. We see that all the bodies which make up the world are composed of material[1] and form, and arise from a duality; but what material[1] and form are we will state in the form of an example. For instance the potter's material[1] for the craft is the clay, but he adds the form to the material[1], that is to say, that which belongs to the fashioning of the vessel that is being manufactured, a jar or a pot or anything of the kind. But in this case the potter is the maker of the form only, and he borrows the material[1]. But God, the Maker of all and perfect in craftsmanship, both brought the material[1] of every body from that which did not exist and added the form; and, if you speak of fire or of earth, or

1. Sap., XIII, 5. — 1. ὕλη.

ܢܘܪܐ ܐܡܪ ܐܘ ܐܪܥܐ.. ܐܘ ܐܐܪ ܐܘ ܡ̈ܝܐ.
ܐܘ ܫܡܝܐ ܘܫܡܫܐ ܘܣܗܪܐ ܘܗܠܝܢ
ܕܟܘܟܒ̈ܐ * ܐܚܪ̈ܢܐ. ܕܟܠܗܘܢ ܘܠܗܘܠܐ ܡܢ U 53 r° b.
ܗܠܝܢ ܕܠܐ ܐܝܬܝܗܝܢ ܥܒܕ.. ܘܐܕܫܐ
ܡܫܚܠܦܐܝܬ ܠܗܘܢ ܥܡ ܗܘ ܕܗܘܘ
ܐܬܚܫܒ ܐܟܡܐ ܒܐܘܡܢܘܬܐ ܘܗܘܠܐ ܕܠܐ
ܕܡܘܬܐ ܕܦܓܪ̈ܐ ܡܨܒܬܢܐ ܐܝܬܘܗܝ
ܘܥܒܘܕܐ. ܟܕ ܠܐܕܫ̈ܐ ܡܫܚܠܦܐ ܗܠܝܢ
ܕܦܓܪ̈ܐ ܦܠܓܗ. ܡܛܠ ܗܕܐ
ܒܐܡܪ ܘܚܟܡܬܐ ܐܡܪܐ. ܟܕ ܡܛܠ
ܦܪܥܘܢ ܘܡܨܪ̈ܝܐ ܡܡܠܠܐ: ܕܒܚܘܝ
ܢ̈ܟܬܐ ܘܪܚܫܐ ܫܦܠܐ ܐܬܢܟܝܘ.. ܠܐ ܓܝܪ
ܗܘܐ ܠܐܝܕܟ ܟܠܗ ܡܨܝܢܐ.. ܗܝ ܕܒܪܬ
ܠܥܠܡܐ ܡܢ ܗܘܠܐ ܕܠܐ ܕܡܘܬܐ.. ܠܡܫܕܪ
ܥܠܝܗܘܢ ܐܘ ܣܘܓܐܐ ܕܕܐܒ̈ܐ[2]. ܐܘ
ܐܪ̈ܘܬܐ ܡܪܝܪ̈ܬܐ܀

ܠܥܠܡܐ.. ܘܦܓܪ̈ܐ ܗܟܝܠ.. ܐܘ ܢܘܪܐ ܐܡܪ
ܐܘ ܐܪܥܐ. ܐܘ ܐܐܪ ܐܘ ܡ̈ܝܐ ܐܘ ܫܡܝܐ.
ܫܡܫܐ ܣܗܪܐ ܘܟܘܟܒ̈ܐ: ܡܫܡܫܢ̈ܐ ܐܚܪ̈ܢܐ.
ܗܘܠܐ[1] ܕܟܠܗܘܢ ܕܒܗܘܢ.. ܡܢ ܡܕܡ ܕܠܐ
ܐܝܬܘܗܝ ܗܘܐ ܥܒܕ. ܘܕܡܘܬܐ ܠܟܠܗܘܢ
ܡܫܚܠܦܐܝܬ ܥܡ ܗܘ ܕܐܬܘ ܠܗܘܐ ܗܘ ܕܗܘܘ
ܐܝܬܘܗܝ ܐܘܡܢܐ ܐܦ ܡܨܒܬܢܐ. ܕܗܘܠܐ[1]
ܕܠܐ ܕܡܘ ܕܦܓܪ̈ܐ: ܡܟܕܘܕ ܐܝܬܘܗܝ
ܘܡܨܒܬܢܐ ܚܝ. ܟܕ ܒܐܕܫ̈ܐ ܡܫܚܠܦܐ
ܕܦܓܪ̈ܐ ܦܠܓܗ. ܠܗܕܐ ܐܦ ܚܟܡܬܐ
ܐܡܪܐ. ܟܕ ܡܛܠ ܦܪܥܘܢ ܘܡܨܪ̈ܝܐ ܡܡܠܠܐ.
ܕܒܚܘܝ̈ܐ ܘܒܪܚܫܐ ܫܦܠܐ ܐܬܢܟܝܘ.
ܐܦ ܠܐ ܓܝܪ ܡܬܦܫܪܐ ܗܘܬ ܐܝܕܟ ܡܚܝܠܬܐ
ܟܠ ܚܝܠ ܗܝ ܕܒܪܬ ܠܥܠܡܐ ܡܢ ܗܘܠܐ[1]
ܕܠܐ ܕܡܘܬܐ.. ܕܬܫܕܪ ܥܠܝܗܘܢ.. ܐܘ ܣܘܓܐܐ
ܕܕܐܒ̈ܐ[3] ܐܘ ܐܪ̈ܘܬܐ ܕܚܝ̈ܠܢ. ܗܘܝܠ ܗܘܢܢ

U(2)52 v° a. ܗܘܝܠ ܗܟܝܠ ܕܝܢ: ܟܕ ܚܙܐ ܠܦܓܪ̈ܐ
ܗܠܝܢ ܕܒܥܠܡܐ ܗܢܐ ܡܬܓܫܫܢܐ: ܕܡܢ
E 62 r° b. ܗܘܠܐ ܘܡܢ ܐܕܫܐ ܐܝܟ ܕܐܡܪܢ ܡܫܡܫܝܢ:
ܘܡܢ ܐܕܫ̈ܐ ܐܠܗܝܐ.. ܘܡܢ ܒ̈ܢܝܐ ܕܒܢܝܢܐ

* ܢܘܗܪܐ ܕܡܕܝܢܐ ܗܠܝܢ ܕܐܦܪܢܣܝܐ ܡܢ
ܐܝܬܝܐ ܕܠܘܬ ܢܦܫܗ ܠܡܫܡܫܢܐ
ܡܬܩܪܝܐ܀

ܕܝܢ: ܟܕ ܚܙܐ ܠܦܓܪ̈ܐ ܗܠܝܢ ܕܒܥܠܡܐ
ܡܬܓܫܫܢܐ.. ܕܡܢ ܗܘܠܐ[1] ܘܐܕܫܐ ܐܝܟ ܕܐܡܪܢ
ܡܫܡܫܝܢ.. ܘܡܢ * ܐܕܫ̈ܐ ܐܠܗܝܐ:
ܘܡܢ ܒܪ̈ܝܬܐ ܕܗܘܝ̈ܐ ܡܬܚܙܝܢ.. ܟܠܗ ܕܝܢܐ

1. K pl. — 2. Ms. ܕܕܐܒ̈ܐ. — 3. K sing.

of air[1] or of water, or of the sky and the sun and the moon and the other stars, he both formed the material[2] of all of them out of non-existent things, and the form was devised for them in different ways at the moment that they came into being, and he is both the Maker and the adorner of the shapeless material[2] of the bodies, in that he differentiated it into the various forms of the bodies. And this Wisdom also states, when it declares concerning Pharaoh and the Egyptians, who were vexed by the serpent and the vile reptile : « For neither was thine almighty hand, which created the world out of shapeless material, at a loss to send against them either a multitude of wolves or fierce lions »[3]. Therefore our mind, seeing that the bodies in this tangible world consist as we have said of material[2] and form,

1. ἀήρ. — 2. ὕλη. — 3. Sap., xi, 17.

U 53 v° a. [illegible]

E 62 v° a. [illegible]

K 51 r°. [illegible]

1. Ms. [illegible]. The beginning of this extract seems to be an epitome of the earlier part of the citation. — 2. K [illegible] for [illegible]. — 3. Ms. [illegible]. — 4. Here is a mark of ref. with a corresponding mark in marg. This perh. denotes that [illegible] — [illegible] should follow [illegible]. — 5. Ms. [illegible]. — 6. Ms. [illegible]. — 7. Ms. pref. [illegible]. — 8. K Sic ms. — 9. Mss. [illegible]. K ο corr. to [illegible], but [illegible] perh. belongs to the preceding word. — 10. What follows is from the version in the right col.; see p. 393, n. 8. 11. Ms. om. — 12. K [illegible].

and that they arise from a duality, and being instructed by the sacred Scriptures that there is one Godhead in a Trinity, wonders and is amazed at the profoundness of the theology[1], since it sees a corresponding fact in creation, and is as it were initiated into a mystery and learns from creation the inaccessibility of the Trinity and its lack of likeness to and community with creation, and reflects in itself and says: The reason then[2] why the Godhead does not exist in one hypostasis is that it may not be inferior to the bodies, falling short in the restriction of number. And it does not again exist in a duality, because it shuns similarity to the bodies, which arise from a duality, but it only appears in a Trinity and as plural, which is admirable; for in the Trinity is completed the unique number which follows two. Therefore also, when Moses said to him, « Show me thyself, let me see thee plainly », he refused this, saying, « Thou wilt not be able to see my face, for a man shall not see my face and live »; but he added, « Thou shalt see my back parts,

1. θεολογία. — 2. ἄρα.

ܘܚܙܐ. ܡܚܘܐ ܗܘܐ ܕܝܢ܆ ܕܐܢܫ ܒܐܘܣܝܐ
ܕܝܠܗ. ܦܪܨܘܦܐ ܕܝܢ. ܠܐ ܡܬܕܪܟ ܠܟ. ܡܢ
ܚܙܘܗ܆ ܘܚܙܝܬܐ ܕܝܢ ܕܐܦܐ ܗܘܝܢ ܐܢܫܐ
ܕܦܪܨܘܦܐ ܐܝܟ ܐܢܫ ܢܐܡܪ[2]܆ ܠܐ ܐܢܫ
ܡܕܪܟ ܠܐܠܗܐ ܡܢ ܗܠܝܢ ܕܝܢ ܕܒܣܬܪܗ
ܢܕܥ ܗܠܝܢ ܕܠܘܬܗ. ܗܠܝܢ ܕܝܢ ܕܒܣܬܪܗ
ܐܬܝܗܝܢ ܒܪܝܬܐ ܗܠܝܢ ܕܠܒܬܪܟܢ
ܗܘܝ. ܕܒܐܝܕܝܗܝܢ ܡܣܬܟܠܐܝܬ ܠܡܘܠܕܢܗܝܢ U 53 v° b.
ܡܬܚܙܐ. ܗܘ[3] ܕܐܦ ܗܘ ܐܒܘܢ
ܡܡܠܠ ܬܐܘܠܘܓܝܐ ܐܡܪ ܒܡܐܡܪܐ
ܕܬܪܝܢ ܕܬܐܘܠܘܓܝܐ[4]. ܗܠܝܢ ܓܝܪ
ܒܣܬܪܐ ܕܐܠܗܐ. ܟܠܗܝܢ[5] ܐܝܠܝܢ
ܕܒܬܪܗ ܗܘ ܡܫܬܘܕܥܢ. ܐܝܟ ܕܐܝܟ
ܕܛܠܠܐ ܘܒܘܗܪܐ ܕܫܡܫܐ ܥܠ ܡܝܐ.
ܕܐܦ ܠܥܝܢܐ ܟܪܝܗܬܐ ܡܚܘܝܢ
ܫܡܫܐ. ܡܛܠ ܕܠܐ ܠܡܚܪ ܒܗ ܠܐ
ܡܨܝܢ. ܘܟܕ ܒܕܟܝܘܬܐ ܕܢܘܗܪܐ ܠܡܚܙܝܗ
ܡܬܥܠܝܐ ܗܘܬ ܗܝ ܕܡܢܗܘܢ ܗܘܐ
ܠܝܬ ܠܡܚܙܝܗ. ܡܬܕܪܟܢܘܬܐ[8]

ܦܪܨܘܦܐ ܕܝܠܗ. ܐܦ ܠܐ ܓܝܪ ܐܢܫܐ ܐܢܫ
ܦܪܨܘܦܐ ܕܝܠܗ ܘܚܙܐ[1]. ܡܚܘܐ ܗܘܐ ܕܝܢ
ܕܐܢܫ ܒܐܘܣܝܐ. ܦܪܨܘܦܐ ܕܝܢ ܕܝܠܗ. ܠܐ
ܡܬܕܪܟ ܠܟ. ܡܢ ܚܙܘܗ ܘܚܙܝܬܐ ܕܝܢ
ܕܐܦܐ ܗܘܝܢ ܐܢܫܐ ܐܝܟ ܐܢܫ ܢܐܡܪ
ܕܦܪܨܘܦܐ܆ ܠܐ ܐܢܫ ܡܕܪܟ ܠܐܠܗܐ. ܡܢ
ܕܒܣܬܪܗ ܕܝܢ ܢܕܥ ܗܠܝܢ ܕܠܘܬܗ.
ܕܒܣܬܪܗ ܕܝܢ ܐܬܝܗܝܢ܆ ܒܪܝܬܐ ܗܠܝܢ
ܕܒܬܪܟܢ ܗܘܝ. ܕܒܐܝܕܝܗܝܢ ܡܣܬܟܠܐܝܬ
ܐܝܟ ܡܘܠܕܢܗܝܢ ܡܬܚܙܐ. ܗܘ ܕܐܦ ܗܘ ܐܒܘܢ
ܡܡܠܠ ܬܐܘܠܘܓܝܐ ܐܡܪ ܒܡܐܡܪܐ ܕܬܪܝܢ
ܕܬܐܘܠܘܓܝܐ. ܗܠܝܢ ܓܝܪ ܐܬܝܗܝܢ
ܒܣܬܪܐ ܕܐܠܗܐ܆ ܟܠܗܝܢ ܗܠܝܢ ܕܡܢ
ܒܬܪܗ ܗܘ ܡܫܬܘܕܥܢܘܬܐ ܕܝܠܗ ܐܬܝܗܝܢ.
ܐܝܟ ܕܛܠܠܐ ܘܒܘܗܪܐ ܕܫܡܫܐ ܕܥܠ
ܡܝܐ. ܕܠܥܝܢܐ ܟܪܝܗܬܐ ܘܡܚܘܝܢ ܠܗ[6]
ܡܚܘܝܢ ܠܫܡܫܐ. ܡܛܠ ܕܠܐ ܡܨܝܢ
ܕܢܚܘܪܢ[7]. ܡܢ ܕܒܕܟܝܘܬܐ ܕܢܘܗܪܐ ܕܝܠܗ
ܠܗ ܠܡܚܙܝܗ. ܘܡܬܡܠܟܬܐ ܗܘܬ

1. K ܘܚܙܐ. — 2. Ms. ܢܐܡܪܘܢ. — 3. Ms. ܗܘܝ. — 4. Ms. ܕܬܐܘܠܘܓܝܐ. — 5. Ms. ins. ܓܝܪ. — 6. K ܘܡܚܘܝܢ ܠܗ. — 7. Mss. ܕܢܚܘܪܢ. — 8. Here begins an extract at 52 v° a (U, 2) which follows on that given above without heading or division; see p. 392, n. 10. U 2 ܡܛܠ ܡܬܕܪܟܢܘܬܐ.

but my face shall not be seen by thee »[1]; signifying that by the very essence[2] and by the sight, as one may say, of the face no man can comprehend God, but from his back parts a man shall know the things that pertain to him. But his back parts are created things which came into being afterwards, through which he is inferentially seen as the causer of their birth, as our father the Theologian himself also said in the 2nd theological homily : « These are God's back parts, all things which, being after him, make him known, like the shadows and reflexions of the sun upon waters, which show the sun to weak eyes, because they cannot look at it, since by the purity of the light

1. Ex., XXXIII, 18-23. — 2. οὐσία.

ܕܚܘܝܘܬܐ ܕܬܪܝܢܘܬܐ ܥܒܪܗ.
ܠܝܠܝܕܘܬܐ[1] ܡܬܡܫܡܫܢܬܐ ܕܒܪܐ
ܕܡܢ[1] ܐܒܐ[2]. ܘܥܒܘܪܐ ܕܬܪܝܢܘܬܐ
ܠܡܦܩܢܘܬܐ ܕܠܐ ܙܒܢܐ. ܡܛܠ ܕܠܐ
ܪܫܐ ܕܪܘܚܐ ܩܕܝܫܐ.[3] ܘܒܝܕ ܐܝܠܝܢ
ܕܐܡܝܪ̈ܢ. ܐܝܟ ܕܐܡܪܢ. ܠܠܐ ܡܫܘܬܦܘܬܐ
ܕܬܠܝܬܝܘܬܐ ܕܠܘܬ ܦܓܪ̈ܐ ܕܒܬܪܝܢܘܬܐ
ܐܝܬܝܗܘܢ ܦܪܫܝܐܝܬ[4] ܘܐܠܗܐܝܬ
ܦܝܠܘܣܘܦܐ ܐܡܪ܀

ܒܡܐܡܪܐ ܕܡܬܩܪܐ ܘܐܡܪܐ
ܦܐܛܪܐܘܪܐ: ܟܠ
ܐܠܨܬܐ ܕܒܬܬܒܥܪܐ (sic)
ܕܡܢܬ ܡܐܣܐܪܐ܀

ܘܦܠܓܘܬܐ ܕܝܢ ܗܘ ܕܫܡܥ ܒܡܐܡܪܐ
ܗܘ ܕܢܗܝܪ ܠܗܘܢ ܟܠ ܢܘܗܪ̈ܐ: ܗܘ
ܕܐܡܪ: ܐܝܟܐ ܕܝܢ ܕܕܟܝܐ ܡܬܢܗܪܢܘܬܐ:
ܡܬܢܗܪܢܘܬܐ ܕܝܢ ܫܘܡܠܝܐ ܕܚܘܒܐ:

E 62 v° b. ܘܡܬܩܪܝܐ ܩܕܡܝܐ * ܠܢ ܠܦܘܫܩܐ.
ܡܬܬܙܝܥܢܘܬܐ ܕܚܕܝܘܬܐ ܕܠܬܪܝܢܘܬܐ
ܥܒܕ. ܠܝܠܕܐ ܡܬܡܫܡܫܢܐ ܕܒܪܐ ܡܢ ܐܒܐ.
ܘܥܒܘܪܐ ܕܬܪܝܢܘܬܐ. ܠܡܦܩܬܐ ܕܠܐ ܙܒܢܐ.
ܡܛܠ ܠܐ ܪܫܝܬܐ ܕܪܘܚܐ. ܘܒܝܕ ܗܠܝܢ
ܕܐܡܝܪ̈ܢ ܐܝܟ ܕܐܡܪܢ ܠܐ ܡܫܘܬܦܘܬܐ
ܕܬܠܝܬܝܘܬܐ ܗܝ ܕܠܘܬ ܦܓܪ̈ܐ
ܕܒܬܪܝܢܘܬܐ ܐܝܬܝܗܘܢ ܦܪܫܝܐܝܬ
ܘܐܠܗܐܝܬ ܚܟܡ. ܘܗܘ ܕܝܢ ܦܠܓܘܬܐ
ܕܐܡܝܪ ܒܡܐܡܪܐ ܗܘ ܕܡܬܩܪܐ ܠܢܘܗܪ̈ܐ
U 110 v°. ܕܢܘܗܪ̈ܐ: ܕܐܡܪ ܕܗܘ ܕܐܝܬ ܠܗ ܕܟܝܘܬܐ
ܘܠܗ ܐܝܬܘܗܝ[5] ܡܢܗܝܪܘܬܐ. ܡܢܗܝܪܘܬܐ
ܕܝܢ ܫܘܡܠܝܐ ܗܝ ܕܚܘܒܐ. ܠܗܢܘܢ
ܕܠܪ̈ܘܪܒܬܐ ܪܓܝܓܝܢ ܕܠܪܒܐ. ܠܗܢܘܢ ܕܠܟܠ
ܡܢ ܪܒܐ ܪܓܝܓܝܢ. ܒܠܚܘܕ ܐܠܗܘܬܗ
ܘܠܘܬ ܒܗ ܡܕܡ ܕܒܗܘܐ ܕܢܬܕܪܟ.
ܐܡܪ ܓܝܪ ܕܐܝܟܐ ܕܐܝܬ ܕܟܝܘܬܐ ܕܢܗܘܐ:
ܗܘ ܕܝܢ ܕܡܬܬܪܝܐ. ܐܝܟ ܡܢܗܝܪܘܬܐ

1. U (1) ܠܝܠܝܕܘܬܐ. — 2. U (2) om. — 3. Here the extract U (2) ends. — 4. Ms. ܦܪܫܝܐܝܬ. — 5. K ܐܝܬܘܗܝ.

it overcomes the perception »[1]. And therefore in the passage now before us for interpretation he applied the expression 'movement of the Unity towards a duality' to the everlasting birth of the Son from the Father, and 'passing over of the duality' to the procession of the Holy Spirit which is timeless and thereby without beginning, and by means of the words used (as we have said) he gave a philosophical[2] explanation in mysterious and divine fashion of the lack of community in the Trinity towards bodies which exist in a duality.

The passage contained in the homily entitled 'of Lights' which says, « But where there is purification there is shining, and shining is the completion of love, to those who desire things that are great, or that which

1. Or. Theol. II, 3. — 2. The word φιλοσοφῆσαι is here included.

ܠܗܢܘܢ ܕܡܬܝܕܥܝܢ ܠܗܠܝܢ ܕܪ̈ܘܪܒܝܢ ܐܘ
ܠܗܘ ܕܪܒ. ܐܘ ܠܥܠ ܡܢ ܗܘ ܕܪܒ.
ܦܫܝܛܐ ܐܝܬܘܗܝ. ܘܠܝܬ ܒܗ ܡܕܡ
ܕܥܣܩ ܠܡܣܬܟܠܢܘܬܐ܀ ܐܡܪ ܓܝܪ. ܕܐܝܟܐ
ܕܕܘܟܝܐ ܕܢܦܫܐ ܗܘ ܕܒܝܕ ܡܝܬܪ̈ܬܐ. ܬܡܢ
ܡܠܗܝܪܢܘܬܐ ܕܝܕܥܬܐ. ܕܠܘܬ ܣܘܒܥܐ
ܕܪܚܡܬܐ ܐܠܗܝܬܐ ܡܪܝܡܐ ܘܡܥܠܝܐ.
ܣܘܒܥܐ ܕܝܢ ܕܪܚܡܬܐ ܐܝܬܘܗܝ. ܫܘܠܡܐ
ܕܪ̈ܓܝܓܬܐ ܘܡܬܪ̈ܥܝܢܬܐ[3] ܗܝ ܕܐܝܬܝܗ̇
ܐܠܗܐ. ܗܘ ܕܐܝܬܘܗܝ ܘܡܬܝܕܥ ܒܗܠܝܢ
ܕܪ̈ܘܪܒܝܢ ܘܒܗܘ ܕܪܒ. ܘܠܥܠ ܡܢ ܗܘ
ܕܪܒ. ܒܗܠܝܢ ܕܝܢ ܕܪ̈ܘܪܒܝܢ. ܒܬܠܬ
ܩܢܘ̈ܡܐ ܗܢܘܢ ܕܫܘܝܢ ܒܚܝܠܐ.
ܘܡܕܡ ܠܐ ܡܬܒܨܪ ܚܕ ܡܢܗܘܢ ܡܢ
ܗܠܝܢ ܐܚܪ̈ܢܐ ܒܚܝܠܐ. ܘܒܫܘܝܘܬܐ[4] ܕܒܟܠ
ܡܕܡ. ܣܛܪ ܗܝ ܕܦܪܝܫܝܢ ܒܠܐ ܡܬܝܠܕܢܘܬܐ
ܡܬܝܠܕܢܘܬܐ ܘܢܦܩܘܬܐ. ܒܕ̈ܝܠܝܬܐ ܠܐ
ܡܚܠܛܬܐ ܕܠܘܬ ܪܫܡܬܐ ܠܩܢܘ̈ܡܐ.
ܡܫܡܠܝܬܐ ܗܝ. ܒܗ ܡܟܠܠܐ ܘܡܫܡܠܝܐ.
ܫܘܡܠܝܐ ܕܝܢ ܕܪܚܡܬܐ ܐܝܬܘܗܝ:
ܡܫܠܡܐ ܕܪ̈ܓܝܓܬܐ ܘܕܪܚܡܝܢ ܕܪ̈ܚܡܝܢ.
ܗܘ ܕܐܝܬܘܗܝ ܐܠܗܐ. ܗܘ[1] ܕܒܬܪܥܐ.
ܘܒܪܐ: ܘܠܥܠ ܡܢ ܗܝ ܕܪܒܐ ܐܝܬܘܗܝ
ܘܡܬܝܕܥ. ܒܗܠܝܢ ܕܝܢ[2] ܕܪ̈ܘܪܒܝܢ
ܒܬܠܬܐ ܩܢ̈ܘܡܝܢ ܗܠܝܢ ܕܫܘܝܢ
ܒܚܝܠܐ: ܘܠܐ ܒܡܕܡ ܚܕ ܡܢܗܘܢ ܒܚܝܠܐ
ܡܢ ܗܠܝܢ ܐܚܪ̈ܢܐ: ܘܫܘܝܢ ܒܟܠ ܡܕܡ.
ܣܛܪ ܡܢ ܗܝ ܕܦܪܝܫܝܢ ܒܠܐ ܡܬܝܠܕܢܘܬܐ
ܘܒܡܬܝܠܕܢܘܬܐ ܘܒܢܦܩܘܬܐ. ܒܕ̈ܝܠܝܬܐ
ܗܠܝܢ ܕܠܐ ܒܚܠܛܐ ܪܫܡܢ ܠܟܠ
ܚܕ ܡܢ ܩ̈ܢܘܡܐ. ܒܪܒܐ ܕܝܢ ܡܛܠ
ܗܝ ܕܚܕ. ܫܘܝܘܬܐ ܘܠܚܕܝܘܬܐ ܕܐܠܗܘܬܐ.
ܠܥܠ ܡܢ ܪܒܐ ܕܝܢ. ܡܛܠ ܗܝ ܕܠܐ
ܢܫܬܟܚ ܒܗ ܪܒܘܬܐ ܘܒܨܝܪܘܬܐ. ܐܦ

1. Here the extract in E breaks off through the loss of a leaf. — 2. Ms. ܡܢ. — 3. Ms. sing. — 4. Ms. ܘܒܫܘܝܘܬܐ.

is great, or beyond what is great »[1], is plain and contains nothing difficult of comprehension. What he said is, « Where there is purification of the soul by means of virtues, there is the shining of knowledge, which raises and uplifts to the satisfaction of divine love ». But the satisfaction of love is the end of things delightful and pleasing, which is God, who exists and is made known in things that are great, and in that which is great, and beyond that which is great; in things that are great in the three hypostases which are equal in power and of which none is in anything inferior to the others in power and in equality in all things, except that they are distinct in the matter of non-generation and generation and procession, in the unconfused individualities which stamp each of the hypostases; in that which is great, be-

1. Or. XXXIX, 8.

ܒܬܠܝܬܝܘܬܐ ܘܩܢܘܡܝܬܐ ܕܟܠ ܚܕ ܡܢ
ܩܢܘܡܐ[1]. ܒܗܘ ܕܝܢ ܕܗܘ. ܡܛܠ ܗܘ
ܕܚܕ ܗܘܝܘ ܡܢ ܗܘ ܘܒܚܕܝܘܬܐ ܕܐܠܗܘܬܐ܀
ܠܥܠ ܡܢ ܪܒܐ ܕܝܢ. ܡܛܠ ܗܘ ܕܠܐ
ܒܪܒܘܬܐ ܘܒܟܡܝܘܬܐ ܡܬܚܡܐ. ܟܕ ܓܝܪ
ܒܡܣܟܢܘܬܐ ܕܫܡܗ̈ܐ ܕܠܘܬܢ
ܡܬܦܠܚܝܢ. ܪܒܐ ܡܫܡܗܝܢ ܠܐܠܗܐ. ܟܕ
ܠܥܠ ܡܢ ܪܒܘܬܐ ܐܝܬܘܗܝ܀ ܡܛܠ
ܗܕܐ ܘܡܙܡܪܢܐ ܐܡܪ ܗܘܐ. ܪܒ ܗܘ ܡܪܝܐ
ܘܡܫܒܚ ܛܒ. ܘܠܪܒܘܬܗ ܠܐ ܐܝܬ ܣܟܐ.
ܟܠ ܓܝܪ ܪܒܘܬܐ. ܡܣܬܝܟܐ ܐܝܬܝܗ. ܗܝ
ܕܝܢ ܐܠܗܘܬܐ (ܠܐ ܡܣܬܝܟܢܝܬܐ)[3] ܐܝܬܝܗ.
ܡܢ ܘܠܐ ܒܚܕ ܬܚܘܡܐ ܡܣܬܝܟܐ܀

ܓܝܪ ܟܕ ܡܬܦܠܚܝܢ ܒܡܣܟܢܘܬܐ
ܕܫܡܗ̈ܐ ܕܠܘܬܢ. ܪܒܐ ܐܠܗܐ ܩܪܝܢܢ
ܡܫܡܗܝܢܢ. ܟܕ ܠܥܠ ܡܢ ܪܒܐ
ܐܝܬܘܗܝ. ܒܝܕ ܗܢܐ ܘܡܙܡܪܢܐ ܐܡܪ ܗܘܐ.
ܪܒ ܗܘ ܡܪܝܐ ܘܡܫܒܚ ܛܒ. ܘܠܪܒܘܬܗ
ܣܟܐ ܠܝܬ. ܟܠ ܓܝܪ ܪܒܘܬܐ
ܡܣܬܝܟܐ ܐܝܬܝܗ[2]. ܐܠܗܘܬܐ ܕܝܢ ܠܐ
ܡܣܬܝܟܢܝܬܐ ܐܝܬܝܗ[2]. ܘܒܚܕ ܬܚܘܡܐ
ܠܝܬ ܕܡܣܬܝܟ ܠܗ܀

1. Ms. Sing. — 2. Ms. ܐܝܬܘܗܝ. — 3. Ms. om., but with mark of omission.

cause he is one and the same and because of the Unity of the Godhead; and beyond that which is great, because he is not limited by size and quantity.

For, in that we employ the poverty of names that exists among us, we name God great, when he is more than great. Therefore also the Psalmist said : « Great is the Lord and very admirable; and there is no end to his greatness »[1]. For all greatness is limited, but the Godhead cannot be limited, and is not limited by any boundary.

1. Ps. CXLIV, 3.

F 78 v°. ܕܝܠܗ ܦܣܩܘܬܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܣܪܓܝܣ. ܡܛܠ ܗܘ
ܕܐܡܝܪܐ ܠܛܪܝܛܘ ܦܘܠܝܛܐ. ܒܡܐܡܪܐ ܕܐܬܪܝܢ
ܡܫܝܚܐ. ܗܢܘ ܕܝܢ܀[1]

ܐܠܗܘܬܐ ܡܫܡܠܝܬܐ ܡܢ ܐܒܗ̈ܬܐ ܡܫܬܠܡܢܐ: ܡܢ ܐܬܐܡܪܬ ܦܝܢ ܒܚܕܝܘܬܐ.
ܡܛܠ ܗܘ ܕܒܥܐ̈ܬܐ: ܐܬܟܢܝܬ ܕܝܢ ܠܐܒܘܬܐ ܡܛܠ ܗܘܐ ܘܐܝܟ ܕܡܫܝܚܘܗܝ ܩܕܝܫܐ.
ܐܠܗܘܬܐ ܕܝܢ ܐܬܚܘܝܬ ܡܛܠ ܡܫܬܡܠܝܘܬܐ. ܦܪܨܘܦܐ ܓܝܪ ܕܟܬܒܐ ܠܒܪܘܟܐ

1. See p. 388, n. 3. — 2. Ms. ܠܪܘܟܐ

ܘܠܐܢܫܘܬܐ. ܐܡܝܢܐ ܕܠܐ ܐܠܗܝܬܐ ܐܝܬܘܗܝ ܠܐܠܗܘܬܐ. ܘܠܐ ܟܠܠ ܡܫܟܚܐ ܠܡܬܐܡܪ. ܗܕܐ ܟܝܬ ܓܒܪ ܕܠܐ ܢܣܒܬܗ ܐܡܬܐ. ܗܕܐ ܕܝܢ ܕܠܐ ܛܥܝܐ. ܘܗܕܐ ܟܝܬ ܚܘܝܬܐ ܟܠ ܒܟܠܗ. ܗܕܐ ܕܝܢ ܚܠܝܡܬܐ ܘܫܘܬܦܘܬܐ ܠܐܠܗܐ܆ ܪܘ̈ܦ ܗܘܦܟ ܠܥܘܡܩ. ܕܗܕܐ ܡܬܩܪܝܐ ܠܐܢܫ ܡܢ ܬܘܠܕܬܐ ܕܝܠܢ. ܕܠܐ ܢܬܚܫܒ ܗܟܝܠ ܕܡܬܠܘܫܐ ܗܟܝܠ ܒܫܘܬܦܘܬܐ ܠܚܘܝܐ ܩܐܡ ܗܘܐ ܐܠܐ: ܐܡܝܢܐ ܕܡܢ ܬܘܠܕܬܐ ܡܕܝܡ ܕܡܬܒܪܢܫ. ܐܬܐܡܪ ܕܢܦܩ ܐܦ ܡܬܩܪܐ ܐܚܪܢܐ ܗܘ ܕܒܪܐ: ܘܗܝܢܐ ܐܬܢܣܒ ܠܗ. ܘܡܬܩܪܐ [ܐܦ]ܦ ܡܢ ܢܦܫܗ ܗܘ ܕܢܘܪܐ: ܐܡܝܢܐ ܕܒܐܠܗܘܬܐ ܢܗܘܐ ܐܠܗܘܗܝ. ܡܒܥܠܗ ܓܝܪ ܒܗܕܐ ܕܠܗ ܒܒܠܥܘ ܗܘܐ ܐܠܗܘܗܝ ܒܪܐ ܘܢܘܪܐ ܡܕܝܡ. ܐܠܐ ܠܚܪܬܐ ܐܬܬܫܝܡ ܟܠ ܐܚܐ. ܘܢܒܠܗ ܐܬܪ̈ܐ ܠܟܘܪ̈ܬܐ ܕܐܢܘܫ ܕܐܦܪܝ: ܕܐܝܟ ܗܘܐ ܕܚܝܠܐ ܐܬܬܠܝ ܕܠܐ ܐܠܗܘܗܝ ܗܘܐ [ܒܪܐ ܐܦ] ܢܘܪܐ ܡܕܝܡ. ܐܠܐ ܡܥܒܪܐ ܕܗܕܐ ܠܬܪܬܝ. ܗܘ ܓܝܪ ܕܒܬܪ̈ܝܢ ܐܬܝܠܕ: ܘܠܚܪܬܐ ܗܘܐ ܠܗ ܠܐܒܐ [ܗܘ. ܐ]ܚܪܢܐ ܓܝܪ ܡܢ ܒܠܥܕ ܐܠܗܘܬܐ ܠܐܠܗܘܬܐ. ܠܐܠܗܘܬܐ ܡܕܝܡܬܐ. ܡܛܠ ܗܢܝܢ ܡܫܟܚܝܢ ܘܡܬܠܬܘܬܐ ܚܕ ܐܠܗܐ ܫܪܝܪܐܝܬ ܐܠܗ̈ܝܬܐ ܡܫܘܕܥܐ. ܗܟܢܐ ܗܟܘܬ ܢܬܠܘܐ ܗܘ ܕܐܡܪܐ ܠܡܬܠܡܕܐ. ܕܐܝܟ ܗܘ ܕܐܡܪܐ ܒܫܡܫܬܐ: ܡܢ ܢܒܝܘܬܐ ܡܡܠܠܐ ܕܒܢܝܢܐ ܠܢܫܡܬܗ ܗܘ ܕܒܕܡ ܡܬܝܕܥܢܘܬܗܘܢ ܕܩܘܫܬܐ ܡܬܬܚܝܠܐ. ܘܡܢ ܒܢܝܢܐ ܕܒܢܝܢܐ ܘܡܠܟܘܬܐ ܗܢܐ ܕܡܬܚܙܝܐ. ܠܗ ܒܠܚܘܕ ܠܫܡܫܬܐ ܘܠܚܝܠܐ ܗܘ ܕܒܪܐ ܐܝܟ ܠܝ ܕܢܬܚܙܐ. ܐܠܐ ܘܗܘ[1] ܕܠܐܠܗܘܬܐ ܕܒܗ̇ [ܒܪܢ]ܫܐ ܠܐ ܡܬܦܠܓ. ܘܡܬܟܢܫܝܢ ܢܦܫܬܐ ܘܠܐ ܒܣܪܐ. ܫܪܝܪܐ ܓܝܪ ܕܒܬܪܗܘܢ ܦܘܪ̈ܫܢܐ ܕܡܫܡܫܝܢ ܠܡܠܟܘ[ܬܐ ܡܢ] ܗܘܐ ܘܐܝܬܝ ܡܬܬܚܝܝܢ: ܘܡܢ ܠܐܢܫܘܬܐ ܐܠܗܘܬܗܘܢ. ܡܛܠ ܕܝܢ ܗܘܐ ܘܐܝܬܝ ܐܝܟ ܕܠܐܠܗܘܬܐ ܢܬܒܪܝ. ܐܝܟܢܐ ܕܗܘܬ[ܐ] ܠܚܘܒܐ ܠܟܠܐ ܐܡܝܢܘܬܐ ܐܠܗܘܬܗ ܛܒܐ. ܩܐܡ ܕܝܢ ܟܠ ܗܘܐ ܐܝܬܝ. ܡܕܝܡ ܕܡܬܚܕܬܐ ܕܡܠܝܠܐ. ܗܘ ܕܝܢ ܕܗܘ ܕܡܬܩܪܒ: ܕܡܫܡܫܐ ܐܘ ܕܚܙܝܐ ܐܘ ܕܡܕܡ ܕܐܝܟ ܗܟܢܐ. ܐܠܐ ܗܘܝܐ ܗܟܝܠ. ܚܝܠܐ ܐܡܝܢܐ ܐܘܡܢܐ. ܕܐܝܬܝ ܒܟܝܢܗ ܐܠܗܘܬܐ ܒܗܕܐ. ܗܘܐ ܕܝܢ ܡܛܠ[2] ܚܪܦ. ܒܗܕܐ ܕܝܢ ܕܟܠ ܡܠܬܐ ܛܦܪ ܒܐܘܡܢܘܬܐ. ܡܬܗܘܐ[3] ܕܟܠ ܫܘ̈ܦܪܝܢ ܘܡܢ ܗܘ ܕܠܐܠܗܘܬܐ ܐܝܬܝ ܐܦ ܐܝܟ ܫܡܫ. ܐܘ ܠܐܡܪ[4] ܢܘܪܐ. ܐܘ ܐܪܥܐ ܐܘ ܫܡܝܐ. ܐܘ *ܡܫܚܐ ܘܫܘܪܐ ܐܘ ܥܡܘܕܐ ܘܡܬܩܪܒܐ ܒܠܚܘܕ ܕܒܗ. ܘܗܘܐ ܡܢ ܗܠܝܢ 79 r°.
ܕܠܐܠܗܘܬܐ ܡܢܗ. ܘܐܝܬ ܠܗܘܢ ܡܫܬܟܚܢܘܬܐ ܐܚܪܢܐ ܠܡܡ ܗܘ ܕܐܠܗܘܬܗܘܢ ܐܬܝܗܒ. ܘܕܗܘܐ ܕܠܐ ܕܡܬܐ ܕܫܘܟܢܐ ܡܥܒܕܐ ܐܠܗܘܬܐ ܘܡܬܛܝܒܘܬܐ. ܘܐܝܬܝܗ ܡܫܬܟܚܐ ܕܫܘ̈ܟܢܐ ܦܠܚܘܗ. ܡܥܕܐ ܐܦ ܚܡܫܬܐ ܐܡܪܐ: ܒ ܡܫܡܠܝܐ ܡܛܠ ܦܪܝܫ ܘܡܬܩܪܝܢ: ܕܚܢܢ ܗܠܝܢ ܕܢܦܫܢ ܘܦܓܪܐ[5] ܦܓܠܝܐ ܐܬܐܝܕܝ. ܠܐ ܓܝܪ ܡܬܩܦܝܐ

1. Ms. ܘܗܘ. — 2. Ms. ܦܪܕ. — 3. Ms. ܡܬܗܘܐ. — 4. Ms. ܠܐܡܪ. — 5. Ms. ܦܓܪܐ.

ܗܘܐ ܐܝܟ ܡܫܡܫܢܐ ܠܗ܀ ܗܘ ܕܒܪܐ ܠܟܠܡܕܡ ܡܢ ܗܘܠܐ ܕܠܐ ܕܡܘܬܐ: ܕܠܫܦܝܪ ܠܟܠܗܘܢ ܐܘ ܗܘܝܐ ܕܕܐܬܐ[1]: ܐܘ ܐܪܥܬܐ ܡܬܝܚܐ.. ܗܘܐ ܗܟܢܐ ܕܡܠܟ ܟܕ ܚܕܐ ܦܘܣܩܢܐ ܒܗܘܢ ܟܠܗܘܢ ܡܬܦܪܫܢܐ: ܕܡܢ ܗܘܠܐ ܐܝܟ ܕܐܡܪܢ ܡܫܡܫܝܢ: ܘܡܢ ܠܪܘܚܢܝܐ ܐܝܠܝܢ: ܘܡܢ ܒܬܪܐ ܦܣܩܐ ܡܬܐܡܪܝܢ: ܕܒܠܚܘܕܝܬܐ ܚܕܐ ܐܠܗܘܬܐ ܐܝܬܝܗ. ܡܬܝܕܥܢ. ܘܐܡܪܘ ܒܥܘܡܩܐ ܕܐܠܗܘܬܐ: ܟܕ ܡܢ ܒܪܝܬܐ ܚܙܐ ܠܒܪܘܝܗ܀ ܘܐܝܟ ܡܐ ܕܢܠܦ ܙܪܝܙܐܝܬ ܘܡܟܝܠ ܢܠܦ ܟܠܐ ܡܬܩܕܫܢܘܬܐ ܘܠܐ ܡܬܦܪܫܢܘܬܐ ܕܐܠܗܘܬܐ. ܘܟܠܐ ܡܬܕܡܝܢܘܬܐ ܘܟܠܐ ܡܫܘܬܦܘܬܐ ܕܟܠܗ ܒܪܝܬܐ. ܘܟܠܗ ܢܦܫܗ ܡܬܝܪܐ ܘܐܦܪ. ܕܡܛܠ ܗܢܐ ܠܗ ܟܕ ܚܝܢ ܦܘܩܕܢܐ ܐܠܗܝܐ ܠܗܘܬ. ܐܝܟܢܐ ܕܠܐ ܢܗܘܐ ܡܫܡܫ ܡܢ ܦܘܫܩܐ. ܒܐܠܗܘܬܐ ܕܚܝܠܐ ܕܫܪܪܐܝܬ ܐܝܬܗ ܠܗܘ. ܘܐܝܟ ܡܐ ܕܡܕܪܕܪ. ܠܐ ܒܪܘܚܢܝܘܬܐ ܕܝܢ ܠܗܘܢ ܐܠܗܘܬ. ܡܛܠ ܕܒܪܐ ܡܢ ܕܡܘܬܐ ܕܟܠܗ ܦܘܣܩܢܐ ܗܠܝܢ ܕܡܢ ܪܘܚܢܝܘܬܐ ܐܝܠܝܢ. ܡܬܝܚܕܐ ܕܝܢ ܒܐܠܗܘܬܐ ܠܒܪܝܬܐ ܘܫܘܝܐ. ܗܘ ܕܡܫܝܚܐ. ܒܐܠܗܘܬܐ ܓܝܪ ܡܫܬܘܬܦܐ ܡܫܝܚܐ ܗܘ ܡܫܝܚܐ ܗܘ ܕܒܠܬܪ ܗܘ ܕܐܬܐ. ܡܛܠ ܗܢܐ ܡܢ[2] ܡܫܡܫ ܐܦܪ ܗܘܐ ܠܟܠܗ ܕܢܘܚ ܢܦܫ ܕܡܬܕܡܐ ܐܢܫܝܢ: ܗܕܐ ܦܝܫ ܦܫܩ ܟܕ ܐܡܪ ܕܠܐ ܡܫܡܫ ܐܝܬ ܕܡܬܝܚܕܐ ܦܪܘܫܘ. ܠܐ ܓܝܪ ܕܢܬܚܕܐ ܒܪܝܬܐ ܦܪܘܫܘ ܘܫܝܢܐ. ܘܐܘܟܦ ܗܕܐ ܕܡܬܚܕܐ ܗܠܝܢ ܕܒܫܠܡܘܬ. ܦܪܘܫܘ ܕܝܢ. ܠܐ ܢܬܚܕܐ ܠܗܘܢ. ܟܕ ܡܬܝܕܥ ܦܢ ܕܡܢܗ ܕܐܘܣܝܐ: ܘܡܢ ܚܕܐܐ ܐܝܟ ܕܠܡܬܐܡܪ ܗܘ ܕܦܪܘܫܘ. ܠܐ ܡܬܚܙܝܐ ܐܝܟ ܠܐܠܗܘܬ. ܡܢ ܗܠܝܢ ܕܝܢ ܕܒܫܠܡܘܬ ܢܬܝܒ ܗܠܝܢ ܕܟܠܗܘ. ܗܠܝܢ ܕܝܢ ܕܒܫܠܡܘܬ ܐܝܠܝܢ. ܒܬܪܝܬܐ ܗܠܝܢ ܕܠܚܕܐ ܐܢܘܢ. ܕܒܠܥܕܝܗܘܢ ܠܫܡܠܝܗ܀ ܐܝܟ ܕܟܝܢ ܡܠܝܕܘܬܗܘܢ ܡܬܚܙܝܐ. ܗܘ ܕܐܦ ܗܘ ܐܚܐ ܡܫܡܫ ܠܐܢܫܝܐ ܐܡܪ ܒܡܠܘܬܐ ܕܐܢܫ ܕܗܠܝܢ ܕܐܠܗܘܬܐ[3] ܗܘܝܐ. ܗܠܝܢ ܓܝܪ ܕܒܫܠܡ ܠܐܠܗܘܬ. ܒܠܚܘܕ ܗܠܝܢ ܕܒܠܡ ܗܘ ܡܫܡܫܕܢܢܘܬܐ ܕܝܠܗ. ܐܝܟܢܐ ܕܦܠܚܢܘܬܐ ܕܫܡܫܐ ܕܩܕܡܐ: ܘܬܘܠܡܕܐ ܕܠܒܢܝܐ ܢܬܝܕܥܘܬܐ ܡܢܗܘܢ ܫܡܫܐ: ܡܛܠ ܕܒܗ ܢܣܬܪ ܠܐ ܡܫܡܫܢܐ: ܕܒܫܪܪܬܐ ܢܫܡܥܘܬܐ ܕܢܗܘܪܐ ܙܟܝܐ ܠܒܪܝܬܐ܀ ܗܘܐ ܗܟܢܐ ܕܦܪܝܫ ܫܦܝܪ ܠܝ ܠܥܘܡܩܐ ܒܗܕܐ ܡܠܬܐ: ܪܡܐ ܕܠܚܘܕܝܘܬܐ ܕܠܪܘܚܢܘܬܐ ܦܢܝܢ. ܠܡܠܝܕܘܬܐ ܕܡܢ ܒܬܪ ܕܡܢ ܐܝܟ ܕܟܪܐ. ܡܬܢܘܪܐ ܕܪܘܚܢܘܬܐ[4]. ܠܫܘܡܠܝܐ ܠܐ ܪܚܝܩܬܐ ܕܢܘܪܐ ܦܪܝܫܐ ܡܢܗܘܪܐ ܕܠܐ ܢܗܝܪ. ܡܢܗ ܗܢܝܢ ܕܬܠܬܐ ܐܝܟ ܕܐܡܪܢ. ܠܐ ܡܬܦܠܓܘܬܐ ܕܐܠܗܘܬܐ. ܕܟܠܗ ܦܘܣܩܢܐ ܐܝܠܝܢ ܕܪܘܚܢܝܘܬܐ ܡܫܡܫܢܝܢ. ܙܪܝܙܐܝܬ ܘܡܬܚܙܝܐ ܦܠܚܘܬܗܘܢ ܒܟܠ܀ ܘܡܫܠܡܐ ܦܢ ܗܘ ܕܦܫܝܛܐ ܒܡܐܡܪܐ ܗܘ ܕܢܦܫܩ ܠܗ ܢܗܘܪܐ: ܗܘ ܕܐܡܪܐ: ܐܝܟ[5] ܕܝܢ ܕܪܘܚܢܝܘܬܐ ܡܫܬܪܪܘܬܐ:

1 Ms. [illegible] 2 Ms. [illegible] 3 Ms. [illegible] 4 Ms. [illegible] 5 Ms. [illegible]

ܕܝܢ ܡܘܠܟܐ ܕܣܘܟܐ: ܠܐܠܗܝܢ ܕܠܘܬܗܘܢ ܕܪ̈ܘܪܒܝܢ: ܐܘ ܕܪܟ: ܐܘ ܕܠܥܠ ܡܢ ܗܘ ܕܪܟ ܐܬܓܠܝ: ܓܒܪܐ ܗܘܐ. ܘܠ[ܡ]ܬ ܒܗ ܡܕܡ ܕܒܣܡ ܠܡܦܪܫܘܬܐ. ܐܡܪ ܓܝܪ ܘܐܡܪܐ ܕܪܘܡܐ ܕܢܦܠ ܗܘ ܕܚܙܐ ܡܚܙܘ̈ܬܐ. ܐܝܟ ܡܫܘܕܥܢܘܬܐ ܕܝܠܗ ܠܘܬ ܡܘܠܟܐ ܕܣܘܟܐ ܠܐܠܗܐ ܡܫܩܠܐ ܘܡܟܠܟܠܐ. ܡܘܠܟܐ ܕܝܢ ܕܣܘܟܐ ܐܠܗܘܗܝ. ܗܘ ܐܡܪ[ܬ] ܕܗܘܝ ܙ̈ܢܝܝܢ ܘܕܝܠܗ ܗܘ ܕܐܠܗܘܗܝ ܠܐܠܗܐ. ܗܘ ܕܒܡܘܠܟܝܢ ܕܪ̈ܘܪܒܝܢ: ܘܒܪܟ: ܘܕܠܥܠ ܡܢ ܕܪܟ ܐܠܗܘܗܝ. ܘܡܬܠܗܝ ܠܝ ܒܡܘܠܟܝܢ ܕܪ̈ܘܪܒܝܢ: ܒܬܠܬܐ ܦܥ̈ܡܝܢ ܘܕܒܩܢ ܒܝܫܐ. ܕܠܝܬ ܡܕܡ ܘܠܐ ܒܡܕܡ ܡܬܬܟܪ ܡܢ ܗܠܝܢ ܐܬܪ̈ܐ ܒܝܫܐ ܡܥܩܘܬܐ ܕܒܠܥܕܝܡ. ܒܗ ܗܝ ܕܩܪܝܢ ܠܐ ܡܠܝܘܬܐ ܘܡܠܝܘܬܐ ܘܥܩܘܬܐ: ܒܡܠܝ̈ܬܐ ܠܐ ܡܬܬܟܠܟܠܬܐ: ܘܦ̈ܪܣܝܢ ܠܚܠܝܢ ܡܢ ܦܥ̈ܡܐ. ܗܘ ܕܪܟ ܕܝܢ ܡܛܠ ܚܕ ܘܗܘ ܒܗ ܗܘ ܘܠܚܘܕܝܘܬܐ ܕܐܠܗܘܬܐ. ܠܥܠ ܡܢ ܟܠ ܕܝܢ: ܡܛܠ ܕܠܗ ܒܪܝܘܬܐ ܡܫܡܫ ܘܡܫܡܫܢܘܬܐ. ܒܡܫܡܫܢܘܬܐ ܓܝܪ ܕܦ̈ܪܘܫܐ ܗܠܝܢ ܕܠܘܬܗ ܡܬܢܥܡܝܢ. ܘܟܠ ܡܫܡܫܢܘܬܐ ܠܗ ܠܐܠܗܐ: ܕܠܥܠ ܡܢ ܗܝ ܕܪܟ ܐܠܗܘܗܝ. ܡܛܠ ܗܕܐ ܡܪܡܪܢܐ ܐܦܪ ܗܘܐ. ܕܪܟ ܡܪܢܐ ܘܡܫܡܫ ܫܡܝܢ. ܘܠܝܬ ܫܡܐ ܠܪܒܘܬܗ. ܟܠ ܪܒܘܬܐ ܓܝܪ ܕܐܝܬ ܫܡܐ ܐܝܬ ܠܗ. ܐܠܗܐ ܕܝܢ ܒܠܚܘܕ ܕܠܐ ܫܡܐ ܐܠܗܘܗܝ: ܘܠܐ ܒܚܕ ܐܣܘܦܐ ܕܡܫܡܫ ܡܫܬܠܡ܀

C / E 4 r° a.

ܕܝܠܗ ܕܗ ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܬܠܬ ܕܟܬܒܐ ܕܫܬܬܐ ܕܗܠܝܢ ܕܡܢ ܒܬܪ ܕܥܘܪܩܐ ܕܐܬܟܬܒܬ ܠܘܬ ܡܫܒܚܬܐ ܩܣܪܝܐ܀

ܐܡܪܬܝ[1] ܗܟܝܠ ܕܐܫܬܟܚ ܡܢ ܐܢܫܝܢ: ܡܛܠ ܒܠܥܡ ܩܨܘܡܐ ܘܚܙܝܐ ܘܡܪܥܝܢܐ ܕܐܠܗ̈ܐ ܕܓܠܝܒܝ ܫܡܐ: ܕܡܣܗܕܐ ܡܢ ܡ̈ܠܐ ܐܠܗ̈ܝܐ. ܕܒܦܘܡܗ ܚܝܠܐ ܕܐܝܟ ܗܢܐ ܐܝܬ ܗܘܐ ܠܗ. ܕܡܒܪ̈ܟܐ ܦܝܢ ܗܘܘ ܐܝܠܝܢ ܗܢܘܢ ܕܡܒܪܟ ܗܘܐ. ܒܬܪܬܝܢ

1. Ms. ܐܡܪܬ.

C. — Of the same from the 3[rd] letter of the 6[th] book of those after exile, which was addressed to the glorious Caesaria.

You say therefore that it has been discovered by certain persons concerning Balaam the soothsayer and seer and propitiator of falsely-named gods that it is testified by the divine words that he had such power in his mouth 519 38.

ܕܡܢ ܕܒܠܥܘܕܝ ܗܢܘܢ ܕܠܐܝܟ ܗܘܐ. ܡܬܠܛ ܗܘܐ ܘܡܒܪܟ. ܘܠܐ ܡܬܦܢܝܢ ܠܒܪܟܬܐ
ܡܟܝܠ: ܘܠܗܢܐ ܕܡܬܬܠܝܢ ܗܘܐ ܠܥܡܐ ܕܐܝܣܪܝܠ: ܕܥܡܐ ܗܘ ܩܕܝܫܐ ܗܘܐ ܥܡܐ ܐܠܗܘܗܝ
ܗܘܐ. ܗܝܕܝܢ ܡܬܥܠܐ ܗܘܐ. ܐܡܪܝܢ ܓܝܪ ܕܐܢܫܝܢ ܗܢܘܢ ܗܠܝܢ ܡ̈ܠܐ ܡܦܩܝܢ.
ܗܢܘܢ ܗܠܝܢ ܕܗܕܐ ܓܠܝܐܝܬ ܐܫܟܚܘ. ܘܥܠ ܗܕܐ ܠܐ ܐܬܕܡܪܬ: ܕܕܝܠܗ ܓܝܪ ܕܗܢܘܢ ܕܒܥܘܪܐܝܬ ܘܐܝܟ
4 r° b. ܕܡܢ * ܫܡܥܬܐ ܠܟܬܒܐ ܕܥܠ ܐܠܗܐ ܐܡܪܝܢ. ܘܠܐ ܡܢ ܝܘܠܦܢܐ ܘܝܕܥܬܐ
ܚܬܝܬܐ ܐܬܝܢ ܕܡܣܬܟܠܢ. ܗܝ ܕܠܘܬ ܡܣܬܒܪܢܘܬܐ ܕܓܠܝܬܐ ܘܛܥܝܬܐ ܢܦܩܘܢ.
ܐܝܟܐ ܓܝܪ ܟܬܒܐ ܐܠܗܝܐ ܐܣܗܕ ܥܠ ܒܠܥܡ ܡܣܠܝܐ. ܐܝܟ ܕܐܢܘܢ ܐܡܪܘ.
ܕܚܝܠܐ ܕܐܝܟ ܗܢܐ ܐܝܬ ܠܗ. ܡܘܫܐ ܓܝܪ ܗܘ ܕܗܠܝܢ ܐܟܬܒ: ܟܕ ܡܢ ܪܘܚܐ ܕܝܬܝܪ
ܡܫܒܚܬܐ [1](ܢܫܝܒ ܗܘܐ) ܘܡܫܡܫܢܐ[1] ܐܠܗܘܢ ܗܘܐ ܕܫܪܪܐ: ܘܠܐ ܗܘ ܐܡܪ ܐܝܟ ܕܡܢ
ܦܪܨܘܦܗ ܠܗܕܐ ܣܗܕܘܬܐ. ܘܠܐ ܕܝܢ ܡܛܠ ܐܠܗܐ ܐܡܪ. ܕܐܣܗܕ ܡܕܡ ܕܐܝܟ ܗܢܐ
ܡܛܠ ܒܠܥܡ. ܐܠܐ ܟܬܒ ܕܒܠܩ ܡܠܟܐ ܕܡܘܐܒܝܐ: ܟܕ ܦܠܚ ܠܫܐܕܐ ܐܝܬܘܗܝ
ܗܘܐ: ܘܥܒܕܐ ܕܪ̈ܘܚܐ ܛܢ̈ܦܬܐ. ܡܣܒܪ ܗܘܐ ܥܠ ܒܠܥܡ ܩܨܘܡܐ. ܕܡܫܟܚܐ ܗܘܬ
ܫܘܠܛܢܐܝܬ ܡܫܡܫ ܗܘܐ ܕܢܠܘܛ ܘܢܒܪܟ. ܘܦܫܝܛܐ ܗܝ ܕܢܫܡܥ ܠܟܬܒ̈ܐ ܐܠܗ̈ܝܐ:
ܕܗܕܐ ܡܟܪܙܝܢ ܓܠܝܐܝܬ. ܘܒܠܩ ܒܪ ܨܦܘܪ ܡܠܟܐ ܕܡܘܐܒ. ܐܝܬܘܗܝ ܗܘܐ ܒܗܘ

1. Ms. ܘܡܫܪܪܐ.

that those whom he blessed were blessed, and those on the contrary whom he cursed were cursed. For this reason therefore the man who bore such a character was then lifted up to bless Israel also the holy people, the people which was named God's people; for you say that the same men who discovered this plainly produce these words. And at this I am not surprised; for it is the peculiarity of those who repeat the contents of divine Scripture cursorily and as it were from hearing, and not from learning and accurate knowledge, to arrive at false and erring notions. Where did the divine Scripture testify of the reprobate Balaam, as they said, that he had such a power? Moses who wrote these things, ⌜being inspired⌝[1] by the very excellent Spirit and being a minister of the truth, neither gave this testimony as in his own person, nor said of God that he gave any such testimony concerning Balaam, but recorded that Balak, King of the Moabites, being a demon-worshipper and a slave of foul fiends, thought of Balaam the soothsayer that he could curse and bless authoritatively and not in a worthless manner. And it is a simple thing to listen to the divine Scriptures manifestly proclaiming this: « And Balak son of Zippor, King of Moab, was at that time, and he sent

1. Ms. om.

ܪ̈ܚܝܠ. ܘܫܕܪ ܐܝܙܓܕ̈ܐ ܠܘܬ * ܒܠܥܡ ܒܪ ܒܥܘܪ ܦܫܘܪܐ. ܗܘ ܕܐܝܬܘܗܝ ܥܠ ܐܪܥܐ 4 v° a.
ܕܢܗܪܐ ܕܒܢ̈ܝ ܥܡܗ. ܕܢܩܪܘܢܝܗܝ ܟܕ ܐܡܪ. ܕܗܐ ܥܡܐ ܢܦܩ ܡܢ ܡܨܪܝܢ. ܘܗܐ
ܚܦܝ ܠܐܦ̈ܘܗܝ ܕܐܪܥܐ. ܘܗܢܐ ܥܡܐ ܫܪܐ ܠܘܩܒܠܝ. ܘܗܫܐ ܬܐ ܠܘܛܝܗܝ ܠܝ ܠܥܡܐ ܗܢܐ.
ܡܛܠ ܕܚܣܝܢ ܗܘ ܗܢܐ ܡܢܢ. ܐܢ ܢܫܟܚ ܕܢܡܚܐ ܡܢܗܘܢ. ܘܢܦܩ ܐܢܘܢ
ܡܢ ܐܪܥܐ. ܡܛܠ ܕܝܕܥ ܐܢܐ ܕܐܝܠܝܢ[1] ܕܡܒܪܟ ܐܢܬ ܒܪ̈ܝܟܝܢ ܐܢܘܢ. ܘܐܝܠܝܢ
ܕܠܐܛ ܐܢܬ ܠܝܛܝܢ ܐܢܘܢ. ܟܕ ܗܟܝܠ ܒܠܩ ܘܡܘܐܒܝ̈ܐ ܐܝܠܝܢ ܕܗܘܘ ܠܗ ܡܫܥܒܕܝܢ
ܘܡܕܝܢ̈ܝܐ ܗܠܝܢ ܕܫܒ̈ܒܝܗܘܢ: ܘܒܪ̈ܒܪܝܐ ܐܝܬܝܗܘܢ ܗܘܘ: ܕܐܝܬܝܗܘܢ ܗܘܘ
ܒܪ̈ܒܪܝܐ: ܠܗܕܐ ܗܘ ܕܪܥܝܢܐ ܕܒܗܘܢ ܐܝܬ ܗܘܐ: ܐܠܗܐ ܕܨܒܐ ܕܟܠܗܘܢ ܒܢ̈ܝ ܐܢܫ
ܢܚܘܢ ܘܠܝܕܥܬܐ ܕܫܪܪܐ ܢܐܬܘܢ: ܐܝܟ ܡܠܬܗ ܕܫܠܝܚܐ: ܟܕ ܡܪܕܐ ܠܓܢܣܢ ܥܛܝܠܐ ܠܦܘܢܝܐ
ܒܙ̈ܢܐ ܣܓܝ̈ܐܐ ܘܡܫܚܠܦ̈ܐ. ܡܩܕܡ ܚܘܝ ܠܚܝܠܗ ܗܘ ܕܠܝܬ ܠܡܬܚܪܝܘ ܥܡܗ ܐܢܫ. ܘܠܡܠ̈ܟܐ
ܗܠܝܢ ܕܚܕܪ̈ܝܗܘܢ: ܠܣܝܚܘܢ ܡܠܟܐ ܕܐܡܘܪ̈ܝܐ ܘܠܥܘܓ ܡܠܟܐ ܕܡܬܢܝܢ:
ܕܓܢܒ̈ܪܐ ܐܝܬܝܗܘܢ ܗܘܘ: ܘܬܟܝܠܝܢ ܗܘܘ ܥܠ ܚܝܠܗܘܢ ܗܘܘ: ܘܪܗܛܝܢ ܠܡܬܟܬܫܘ:
* ܘܠܐܘܪܥܐ ܕܐܝܣܪ[ܝ]ܠ ܢܦܩܘ ܒܐܣܟܝܡܐ. ܩܛܝ̈[ܠܝ] ܣܝܦܐ ܘܡܝ̈ܬܐ ܥܡ 4 v° b.
ܗܠܝܢ ܕܢܩܝܦܝܢ ܗܘ[ܘ] ܠܗܘܢ ܚܘܝ ܐܢܘܢ. ܒܬܪ[ܟ]ܢ ܕܝܢ ܗܘ ܗܢܐ ܒܠܩ

1. Ms. ܕܠܗܘܢ.

ambassadors to Balaam son of Beor the interpreter of dreams, who was on the river-land of the sons of his people, to call him, saying, ‘Lo! a people hath come out of Egypt, and lo! they have covered the face of the land, and this people hath encamped round me. And now come, curse me this people, because this people is stronger than we, in case we may be able to overthrow some of them, and cast them out of the land; because I know that they whom thou blessest are blessed, and they whom thou cursest are cursed’ »[1]. Since therefore Balak and the Moabites who were under subjection to him, and the Midianites their neighbours, who were barbarians, held this belief, God ‘who wisheth that all men should live and come to the knowledge of the truth’[2] according to the apostle's saying, instructing our race, hard as it is to turn, by many various methods, first showed his power with which none can contend, and displayed the kings round about them, Sihon, King of the Amorites, and Og, King of Bashan, who were giants, and trusted to their strength, and were eager to engage in battle, and met Israel in warlike guise, slain with the sword and dead together with their followers; and

1. Num., XXII, 4-6. — 2. I Tim., II, 4.

ܒܬܪ ܕܪܫܐ ܕܡܘܐ̈ܒܝܐ ܐܝܟ ܕܐܡܪܢ[1]: ܟܕ ܐܪܓܫ ܠܡܚܝܠܘܬܐ ܕܚܝܠܐ ܕܝܠܗ: ܘܕܚܠ
ܕܠܡܐ ܐܦ ܗܘ ܓܒܪܐ ܕܚܪܒܐ ܐܝܣܪܝܠܝܬܐ ܢܗܘܐ: ܘܥܪܩ ܠܘܬ ܚܝܠܐ ܕܐܠܗ̈ܐ
ܕܓ̈ܠܝܢ ܫܡܐ: ܘܐܣܒܪ ܕܒܝܕ ܠܘܛܬܗ ܕܩܨܘܡܐ ܡܢ ܒܝ̈ܫܬܗ ܡܬܦܨܐ ܗܘܐ:
ܚܟܡܬܐ ܗܝ ܕܡܥܠܝܐ ܡܢ ܟܠ ܗܘܢ. ܠܒܪܒܪܐ ܕܝܠܗ ܕܩܨܘܡܐ ܗܘ ܕܐܦ ܐܬܬܟܠ
ܥܠܘܗܝ. ܪܕܝܗ[2] ܠܒܪܒܪܐ. ܕܠܝܬ ܐܠܗܐ ܐܚܪܝܢ ܠܒܪ ܡܢܗ. ܘܡܢܗܘܢ ܕܫܐ̈ܕܐ
ܘܩ̈ܨܘܡܐ ܗܠܝܢ ܕܡܫܡܫܝܢ ܠܗܘܢ. ܕܒܠܚܘܕܘܗܝ ܐܠܗܘܗܝ ܐܠܗܐ ܫܪܝܪܐ
ܡܣܗܕܝܢ. ܥܝܕܐ ܓܝܪ ܐܝܬ ܠܗ ܕܠܗܠܝܢ ܕܛܥܝܢ. ܒܗܝܢ ܕܐܘܪ̈ܚܬܐ ܕܛܥܝܘܬܐ
ܢܗܦܘܟ ܠܘܬ ܫܪܪܐ. ܘܗܕܐ ܠܐ ܡܢ ܪܥܝܢܢ ܐܡܪܝܢܢ. ܐܠܐ ܟܕ ܡܢܗ ܕܟܬܒܐ
5 r° a. ܝܠܦܝܢ. ܟܬܝܒ ܓܝܪ ܒܟܬܒܐ * ܩܕܡܝܐ ܕܡܠܟܘ̈ܬܐ: ܕܦܠܫ̈ܬܝܐ ܗܠܝܢ ܕܒܐܫܩܠܘܢ
ܘܒܥܙܐ ܘܒܡܕܝ̈ܢܬܐ ܕܒܩܪܝܒܘܬܗܘܢ ܥܡܪܝܢ: ܟܕ ܠܘܩܒܠ ܐܝܣܪܝܠ ܐܙܕܝܢܘ ܘܙܟܘ ܙܟܘܬܐ
ܒܩܪܒܐ ܙܟܘ ܐܢܘܢ: ܐܝܟܢܐ ܕܥܡ ܫܪܟܐ ܕܒܙܬܐ ܢܣܒܘ ܐܦ ܠܩܒܘܬܗ ܕܐܠܗܐ:
ܘܣܡܘܗ ܒܝܬ ܡܩ̈ܕܫܐ ܘܗܝܟ̈ܠܐ ܕܦܬܟܪ̈ܐ: ܟܕ ܟܠ ܡܕܝܢܬܐ ܕܠܘܬܗ ܡܩܪܒܝܢ ܗܘܘ
ܠܗ ܠܗ ܡܚܘܬܐ ܗܘܬ ܡܬܡܚܝܐ ܕܛܚ̈ܘܪܐ: ܕܠܝܬ ܠܗܘܢ ܐܣܝܘܬܐ: ܘܟܕ ܐܪܥܐ

1. Ms. ܘܐܡܪܝܢ. — 2. Ms. ܪܕܝܗ.

afterwards, when the same Balak, prince of the Moabites, as we have said, perceived the feebleness of his own power, and feared lest he also should become the prey of the Israelite sword, and had recourse to the power of the falsely-named gods, and thought that by means of the soothsayer's curse he was escaping from his troubles, the wisdom that is higher than all understanding instructed the barbarian by the instrumentality of the very soothsayer himself in whom he trusted that there is no other god beside him, and that by the very demons and the very soothsayers who serve them witness is borne that he alone is true God. For it is his habit to convert those who are in error to the truth by the very paths of the error. And this we do not say out of our imagination, but because we learn it from Scripture itself. It is recorded in the first book of Kingdoms that the Philistines who dwelt in Ascalon and Gaza and the neighbouring cities took arms against Israel and won a great victory over them in combat, insomuch that together with the rest of the spoil they took the ark of God also and placed it in the sanctuaries and shrines of the idols, and every city to which they carried it was smitten with the disease of emerods for which there was no cure, and the land produced a multitude of mice, and they [deliberated [1] and took counsel

1. This is the sense required.

ܥܒܕܐ ܗܘܐ ܡܦܠܛܘܬܐ ܕܥܩ̈ܬܐ: .. ܦܟ . ܡ ܗܘܘ ܘܡܬܚܫܒܝܢ ܗܘ[ܘ]. ܕܡܢܐ
ܟܕ ܩܪܘ [ܠܗܘܢ] ܠܡܩܣܡ̈ܢܐ ܕܐܝܟ ܗܠܝܢ ܕܥܝܕܝܢ. ܟܕ ܡܢܗ ܠܛܥܝܘܬܐ ܗܠܝܢ
ܕܡܥܝܕܝܢ ܗܘܘ ܡܫܠܡܝܢ[1] ܠܗܘܢ: ܟܕ ܒܛܥܝܘܬܐ [ܕ]ܫܐܕ̈ܐ ܡܫܬܡܫܝܢ. ܡܦܝܣܝܢ
ܗܘܘ ܠܗܘܢ: ܕܢܫܟܚܘܢ ܢܥܒܕܘܢ ܦܘܪܩܢܐ ܕܗܠܝܢ ܒܝ̈ܫܬܐ. ܘܗܢܘܢ ܠܬܪܥܝܬܐ ܕܐܝܟ ܗܕܐ ܣܡܘ
ܠܗܘܢ. ܕܢܝܬܘܢ ܠܬܘܪ̈ܬܐ ܕܒܟܝܪ̈ܢ ܦܘܪܬܐ. ܘܕܠܐ ܡܫܬܥܒܕܢ ܒܢܝܪܐ. ܘܢܨܡܕܘܢ ܐܢܝܢ
ܠܗܠܝܢ * ܒܥܓܠܬܐ ܚܕܬܐ ܕܛܥܝܢܐ ܠܩܒܘܬܐ. ܘܨܠܡ̈ܐ ܕܕܗܒܐ ܕܛܚܘܪ̈ܐ ܘܕܥܩܒܪ̈ܐ. 5 r° b.
ܒܡܢܝܢܐ ܕܡܕܝܢ̈ܬܐ ܕܡܚܝ̈ܢ. ܕܒܗܝܢ ܒܡܚܘܬܐ ܕܐܝܟ ܗܕܐ. ܘܕܢܚܒܫܘܢ ܗܘܟܝܠ
ܠܥܓ̈ܠܐ ܗܠܝܢ ܕܝܠܕ ܒܒܝܬܐ ܚܕ. ܕܐܢ ܗܘ ܕܢܐܙܠܢ ܐܡܗ̈ܬܗܝܢ[2] ܟܕ ܓܪ̈ܝܢ
ܠܥܓܠܬܐ ܠܘܬ ܐܪܥܐ ܕܝܗܘܕܐ: ܐܝܟܐ ܕܣܝܡܐ ܗܘܬ ܩܒܘܬܐ ܡܢ ܩܕܝܡ: ܢܕܥܘܢ
ܕܐܠܗܐ ܕܐܝܣܪܝܠ. ܐܝܟ ܡܦܪܥܢܐ ܣܡ ܠܗܘܢ ܡܚ̈ܘܬܐ. ܐܢ ܕܝܢ ܢܬܦܢܝܢ
ܠܘܬ ܓܥܬܐ ܕܥܓ̈ܠܐ: ܘܢܬܚܫܢ ܒܟܝܢܐ ܕܝܠܗܝܢ. ܢܕܥܘܢ ܕܠܘ ܡܛܠ
ܐܝܣܪܝܠ ܐܬܬ ܥܠܝܗܘܢ ܡܚܘܬܐ ܕܦܘܪܥܢܐ. ܕܐܬܝܢ ܕܝܢ ܗܠܝܢ. ܐܝܟ ܕܒܢܝ̈ܢܫܐ
ܠܡܚܫ ܐܢܝܢ. ܟܕ ܗܠܝܢ ܗܟܢܐ ܐܬܐܡܪ: ܗܢܝܢ ܬܘܪ̈ܬܐ ܐܝܟ ܡܐ ܕܡܢ ܩܛܝܪܐ
ܕܐܠܗܐ ܠܗ ܦܘܩܕܢܗ ܡܬܕܒܪ̈ܢ ܗܘ̈ܝ: ܠܘܬ ܐܪܥܐ ܕܝܗܘܕܐ ܐܙܠ̈ܝ ܡܢ ܢܦܫܗܝܢ

1. Ms. ܡܫܠܡܢ. — 2. See Smith, col. 222, l. 6, and cf. Land, *Anecd. Syr.*, III, 52, l. 14, 18 (Zach. Rh., ed Brooks, I, 63, l, 11, 16).

what they could do to escape from such distresses, and, having called upon the soothsayers, who were accustomed to instigate their actions by making use of the deceit of demons, they begged them to find a means of release from these calamities, and those men proposed to them the following plan; to bring cows that were first-born[1] and were unaccustomed to the yoke, and to yoke these to a new cart bearing the ark and golden figures of the emerods and of the mice, equal in number to the cities that had been smitten with a plague of this kind, and upon this to shut up the calves that had been born in one house, that, if their mothers went on drawing the cart to the land of Judah, where the ark was previously placed, they might know that the God of Israel had laid the plagues upon them as a punishment, but, if they turned towards the cry of the calves and were affected in accordance with their own natural instincts, they might learn that it was not on account of Israel that the punishment came upon them, but they happened as men to suffer these things. And, when these things had been thus stated, those cows as if very forcibly driven by the command of God, went of their own

1. I Reg., VI. 7 πρωτοτοκούσας.

5 v° a. ܐܪܥܐ ܕܝܗܘܕ ܘܠܩܒܘܬܐ ܥܡ ܩܘܪ̈ܒܢܐ ܕܚܘܣܝܐ ܐܝܬܝܘ. ܟܕ * ܠܘ ܗ̈ܢܝܢ ܡ̈ܠܐ
ܕܩ̈ܣܘܡܐ. ܗܠܝܢ ܐܫܟܚ ܕܢܥܒܕ.· ܐܠܐ ܗܘ ܐܠܗܐ ܐܝܟ ܡ̈ܠܐ ܕܗܠܝܢ ܥܒܕ.
ܘܒܩܣܡܬܐ ܗܝ ܕܝܠܝܦܝܢ ܗܘܘ ܥܡܗ̇ ܘܪܚܡܝܢ ܗܘܘ ܠܗ̇: ܕܒܪ ܠܦܠܫ̈ܬܝܐ
ܠܗܘܢ.· ܡܥܠ ܗܘܐ ܠܘܬ ܝܕܥܬܐ ܕܫܪܪܐ. ܗܟܢܐ ܐܦ ܢܒܘܟܕܢܨܪ.· ܟܕ ܚܙܘܐ
ܡܫܝܐ ܕܒܚ̈ܠܡܐ ܠܥܬ̈ܝܕܬܐ ܕܗܘܝܢ ܡܩܕܡ ܗܘܐ ܡܬܓܠܝܢ.· ܠܘܬܗ ܗܘ ܕܒܝܕ
ܒܒ̈ܠܝܐ ܒܦܘܫܩܐ[1] ܚܟܝܡܐ ܕܕܢܝܐܝܠ.· ܕܥܠ ܗܠܝܢ ܕܒܚܠܡܐ ܐܬܚܙܝ.· ܕܡܢܘ
ܗܘ ܐܠܗܐ ܕܥܒܪ̈ܝܐ. ܘܠܐ ܡܛܠ ܗܕܐ ܗܘ ܢܒܘܟܕܢܨܪ ܒܝܢܬ ܕܚ̈ܠܝ ܐܠܗܐ
[ܕ]ܐܬܚܫܒ[2]. ܐܝܟܢܐ ܕܐܦ ܠܐ ܩܣ̈ܘܡܐ ܗܢܘܢ ܕܠܦܠܫ̈ܬܝܐ ܡܠܟܘ ܠܡܥܒܕܐ ܗܘ
ܕܐܡܝܪ. ܡܫܟܚܝܢ ܗܘܘ ܓܝܪ ܐܢ ܗܘ ܕܨܒܝܢ ܗܘܘ ܐܦ ܗܢܘܢ: ܕܡܢ ܐܬ̈ܘܬܐ ܕܐܝܟ
ܗܠܝܢ: ܢܫܬܘܕܥܘܢ ܠܐܠܗܐ.· ܘܠܐ ܢܩܘܘܢ ܒܛܥܝܘܬܐ. ܘܠܐ ܓܝܪ ܡܛܠ ܡܕܡ
ܐܚܪܢ ܦܪܢܣ ܕܐܝܟ ܗܠܝܢ ܐܠܗܐ: ܟܕ ܡܬܪܟܢ ܒܙܒ̈ܢܐ ܠܘܬ ܗܠܝܢ ܕܠܐ
5 v° b. ܡܫܡܠܝܢ.· ܐܠܐ * ܐܝܟ ܕܟܠ ܐܢܫ ܢܚܐ. ܡܛܠ ܕܐܦ ܒܪܘܝܐ ܕܟܠ ܐܝܬܘܗܝ.
ܠܘ ܓܝܪ ܡܢ ܟܠ ܦܪܘܣ[3] ܗ̈ܠܝܢ ܢܒܝ̈ܘܬܐ ܘܡܥܒܕܢܘܬܐ ܕܐܬ̈ܘܬܐ.· ܒܝܕ ܗܠܝܢ
ܕܫܘܝܢ ܡܫܬܡܠܝ̈ܢ. ܐܠܐ ܐܟܒܪ ܕܐܦ ܒܝܕ ܗܢܘܢ ܕܠܐ ܫܘܝܢ ܠܗܘܢ ܠܡܘܬܪܐ ܕܝܠܗܘܢ.

1. Ms. ܠܦܘܫܩܐ. — 2. ܕ erased. — 3. Ms. with stop following.

accord to the land of Judah and brought the ark with the propitiatory offerings, though it was not those words of the soothsayers that were able to do these things, but God himself acted according to their words, and by means of the soothsaying to which they were accustomed and which they loved led the Philistines who were in error to the knowledge of the truth. So too Nebuchadnezzar also had future things revealed to him beforehand by an ordinary vision seen in dreams, in order that by Daniel's wise interpretation concerning the things seen in the dream the Babylonians might know what the God of the Hebrews was; and Nebuchadnezzar must not on this account be placed among religious men, as neither must the soothsayers who advised the Philistines to adopt the above-mentioned plan; for even they themselves also could if they wished on the strength of such signs have recognised God and not remained in error. For neither did God bring such things about for any other purpose, condescending as he did at times to men who were not in the perfect state, except that every man might be saved, because he is indeed the Creator of all. The prophesyings and workings of miracles are not under all circumstances performed by men who are worthy, but perhaps by men who are unworthy also for their own profit, because they are bar-

ܡܛܠ ܕܒܪ̈ܒܪܝܐ ܐܝܬܝܗܘܢ܂ ܘܠܐ ܡܫܟܚܝܢ ܕܢܬܬܠܡܕܘܢ ܠܘܬ ܕܚܠܬ ܐܠܗܐ. ܡܢ
ܡܠܦܢܘܬܐ ܐܘ ܡܢ ܐܘܪܚܐ ܐܚܪܬܐ ܕܕܡܝܐ ܠܗ̇ܕܐ. ܗܘ̇ ܗܕܐ ܘܡܪܢ ܘܐܠܗܢ ܝܫܘܥ
ܡܫܝܚܐ ܒܐܘܢܓܠܝܘܢ ܐܡܪ. ܕܣܓܝܐܐ ܢܐܡܪܘܢ ܒܗܘ ܝܘܡܐ. [ܡܪܢ] ܡܪܢ ܠܐ ܗܘܐ
ܒܫܡ[ܟ] ܐܬܢܒܝܢ. ܘܒܫܡ[ܟ] ܫܐܕܐ ܐܦܩܢ: ܘܒܫܡܟ ܚܝܠܐ ܣܓܝܐܐ ܥܒܕܢ.
ܘܗܝܕܝܢ ܐܘܕܐ ܠܗܘܢ ܕܠܐ ܡܫܬܘܕܥ ܗܘܝܬ ܠܟܘܢ. ܙܠܘ ܠܟܘܢ ܡܢܝ ܦܠܚܝ
ܥܘܠܐ. ܘܩܝܦܐ ܕܝܢ ܟܕ ܪܫ ܟܢܘܫܬܐ ܘܡܕܒܪܢܐ ܐܝܬܘܗܝ ܗܘܐ: ܕܝܗܘܕܝܐ ܕܐܟܬܫ ܥܡ
ܐܠܗܐ ܕܙܩܦܘܗܝ: ܠܡܪܢ ܒܢܒܝܘܬܐ ܐܡ[ܪ] ܗܘܐ܂ ܕܚܠܦ ܥܡܐ ܢܙܕܩܦ.
ܘܗܕܐ ܝܘܚܢܢ * ܡܟܪܙܐ ܗܘ ܕܐܦ ܡܡܠܠܐ[1] ܕܐܠܗܘܬܐ ܐܘܢܓܠܝܣܛܐ ܐܟܢܐ 6 r° a.
ܟܬܒ. ܚܕ ܕܝܢ ܡܢܗܘܢ ܩܝܦܐ ܗܘ̇ ܕܐܝܬܘܗܝ ܗܘܐ ܪܒ ܟܘܡܪܐ ܕܫܢܬܐ ܗ̇ܝ. ܐܡܪ
ܠܗܘܢ. ܐܢܬܘܢ ܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܡܕܡ. ܘܠܐ ܡܬܚܫܒܝܢ ܐܢܬܘܢ ܕܦܩܚ ܗܘ
ܠܢ ܕܚܕ ܓܒܪܐ ܢܡܘܬ ܚܠܦ ܥܡܐ܂ ܘܠܐ ܟܠܗ ܥܡܐ ܢܐܒܕ. ܗܕܐ ܕܝܢ ܡܢ ܢܦܫܗ
ܠܐ ܐܡܪ. ܐܠܐ ܡܛܠ ܕܐܝܬܘܗܝ ܗܘܐ ܪܒ ܟܘܡܪܐ ܕܫܢܬܐ ܗ̇ܝ. ܐܬܢܒܝ ܕܥܬܝܕ
ܗܘܐ ܝܫܘܥ ܕܢܡܘܬ ܚܠܦ ܥܡܐ. ܘܠܐ ܚܠܦ ܥܡܐ ܒܠܚܘܕ܂ ܐܠܐ ܕܐܦ ܠܒ̈ܢܝܐ[2] ܕܐܠܗܐ
ܗܠܝܢ ܕܡܒܕܪܝܢ ܗܘܘ ܢܟܢܫ ܠܚܕܐ. ܡܕܝܢ ܗܟܝܠ ܘܠܐ ܡܢܐ ܘܠܐ ܒܠܚܘܕ ܕܒ̈ܢܝ

1. Ms. ܡܡܠܠ. — 2. ܠܒ̈ܢܝܐ in smaller letters, app. in erasure.

barians, and cannot be brought to religion by teaching or by any other similar method. This same thing our Lord and God Jesus Christ also said in the gospel : « Many shall say in that day, '[Our Lord,] our Lord, did we not in [thy] name prophesy, and in [thy] name cast out demons, and in thy name do many mighty works?' and then will I profess unto them, 'I never knew you, depart ye from me, workers of iniquity' »[1]. And Caiphas, being president and ruler of the assembly of the Jews that contended with God, those who crucified our Lord, said prophetically that he should be crucified for the people; and this John the Evangelist who was indeed the Theologian described as follows : « But one of them, Caiaphas, who was the high-priest of that year, said to them, 'Ye know nothing, and do not consider that it is expedient for us that one man die for the people, and the whole people perish not'. But this he said not of himself, but, because he was the high-priest of that year, he prophesied that Jesus should die for the people, and not for the people only, but also that he might gather into one the sons of God who were scattered »[2]. Accordingly therefore neither

1. Matth., VII, 22, 23. — 2. John, XI, 49-52.

ܠܐܠܗܐ ܐܠܝܗܘܢ. ܐܠܐ ܘܡܓܕܦܢܐ ܘܟܬܘܫ ܥܡ ܐܠܗܐ. ܘܒܢܦܚܐ ܕܪܘܫܥܐ ܩܘܝܘ.
ܐܦܢ ܐܠܗܐ ܟܕ ܠܚܘܝܐ ܕܫܪܪܐ. ܘܡܛܠ ܡܬܦܢܝܢܘܬܐ ܕܗܠܝܢ ܕܛܥܝܢ. ܒܡܠܐ
ܗܠܝܢ ܕܝܠܗܘܢ ܐܬܚܫܚ܀

ܘܒܬܪ ܐܚܪܢܝܬܐ܀

6 r° b. ܕܣܓܝ ܗܢܝܢ[1] ܐܠܝܢ ܗܘܠܝܢ ܕܐܬܬܣܝܡ ܡܢܢ ܡܢ ܣܗܕ̈ܘܬܐ ܕܟ̈ܬܒܐ
ܐܠܗ̈ܝܐ. ܡܣܦܩܐ ܐܢܐ ܕܝܢ ܟܕ ܒܙܥܘܪܝܬܐ ܕܐܦ ܡܠܦ̈ܢܐ ܫܪ̈ܝܪܐ ܕܥܕܬܐ. ܕܗܠܝܢ
ܠܡܪܢܐ ܘܠܡܐܡܪ ܐܠܦܘ ܠܢ. ܡܚܟܡܐ ܓܝܪ ܗܘ ܝܘܚܢܢ ܗܘ ܕܗܘܐ ܐܦܝܣܩܘܦܐ
ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ: ܒܡܐܡܪܐ ܕܫܬܐ ܕܦܘܫܩܐ ܕܐܘܢܓܠܝܘܢ ܕܡܬܝ: ܟܕ ܡܡܠܠ
ܡܓܘ̈ܫܐ ܡܡܠܠ ܗܘܐ. ܗܢܘܢ ܕܟܕ ܚܙܘܗ ܠܟܘܟܒܐ ܐܬܕܒܪܘ ܠܡܕܥܗ ܗܘ ܕܝܠܗܘܢ
ܠܡܪܢ ܘܐܠܗܢ ܝܫܘܥ: ܕܐܝܬܘܗܝ ܗܘܐ ܒܥܙܪ̈ܘܪܐ ܘܡܬܪܒܐ ܗܘܐ ܒܚܠܒܐ ܕܡܢ ܬܕ̈ܝܐ
ܕܐܡܗ ܒܒܣܪ. ܗܟܢ ܡܠܦ. ܘܡܛܠ ܡܢܐ ܒܚܙܬܐ ܐܝܟ ܗܕܐ ܐܓܪܫ
ܐܢܘܢ. ܐܠܐ ܐܝܟܢܐ ܗܘܐ. ܢܒ̈ܝܐ ܢܫܕܪ. ܐܠܐ ܠܐ ܡܬܛܦܝܣܝܢ ܗܘܘ ܡܓܘ̈ܫܐ ܠܢܒ̈ܝܐ.
ܐܠܐ ܕܩܠܐ ܡܢ ܠܥܠ ܢܫܡܥ. ܐܠܐ ܠܐ ܚܝܪܝܢ ܗܘܘ ܒܗܕܐ. ܐܠܐ ܕܡܠܐܟܐ ܢܫܕܪ.

1. Ms. ܡܢ.

Caiaphas nor Balaam are[1] religious men, but actually blasphemers and contenders against God, and remained in the snares of impiety, although God, In order to show the truth, and in order to convert those who were in error, made use of their words.

(*And after other things.*) The citations which we have made from the testimonies of the divine Scriptures are in themselves sufficient; but I will show by means of a few instances that the genuine doctors of the church also have taught us to think and say these things. The very wise John who became bishop of Constantinople in the 6th homily of the commentary on the Gospel of Matthew, when he was speaking about the Magi who by seeing the star were led to know our Lord and God Jesus, who was in swaddling-clothes and was being nurtured on milk from his mother's breast in the flesh, teaches as follows : « And wherefore did he attract them by such a sight? But how should he have done so? Should he have sent prophets? but the Magi would not have submitted to the prophets. But should he have emitted a voice from on high? but they would not have regarded this. But should he have sent an angel? but him also they would accordingly have

1. Sic Syr.

ܐܠܐ ܡܛܠ ܗܢܐ ܗܟܝܠ ܒܣܝܢ ܗܘܘ. ܡܛܠ ܗܕܐ ܓܝܪ ܟܕ ܟܠܗܝܢ ܗܠܝܢ ܫܒܩ
ܐܠܗܐ. ܒܗܝܢ ܕܡܥܝܕܝܢ ܒܗܝܢ ܩܪܐ ܠܗܘܢ. ܟܕ ܢܘܚܬܐ * ܡܬܢܚܬ. 6 v° a.
ܘܡܚܘܐ ܠܗܘܢ ܟܘܟܒܐ ܪܒܐ ܘܡܫܬܚܠܦܐ. ܐܝܟܢܐ ܕܒܗ ܒܪܒܘܬܐ ܘܫܘܦܪܐ ܕܚܙܬܐ ܢܬܡܗ
ܐܢܘܢ. ܘܒܙܢܐ ܕܡܙܕܥܙܥܢܘܬܐ. ܠܗܠܝܢ ܟܕ ܡܬܕܡܐ ܦܘܠܘܣ ܡܢ ܥܠܬܐ ܠܚܢܦܐ
ܡܡܠܠ ܗܘܐ. ܘܣܗܕܘܬܐ ܕܦܘܐܛܐ ܡܝܬܐ ܠܡܕܒܚܐ. ܘܥܡ ܝܗܘܕܝܐ ܡܢ ܥܠܬܐ
ܡܡܠܠ ܗܘܐ. ܘܥܡ ܗܠܝܢ ܕܒܢܡܘܣܐ ܚܝܝܢ ܗܘܘ. ܠܫܘܪܝܐ
ܘܕܡܠܦܢܘܬܐ ܡܢ ܕܒܚܐ ܗܘܐ. ܡܛܠ ܓܝܪ ܕܟܠ ܐܢܫ ܗܘ ܕܡܥܝܕ[1] ܠܗ ܪܚܡܐ
ܠܗ: ܘܐܠܗܐ ܐܦ ܐܢܫܐ ܗܠܝܢ ܕܡܢܗ ܐܫܬܕܪܘ: ܠܦܘܪܩܢܐ ܕܥܠܡܐ. ܗܟܢܐ
ܡܫܬܡܫܝܢ ܗܘܘ ܒܨܒܘܬܐ. ܠܐ ܗܟܝܠ ܬܐܡܪ ܕܠܐ ܫܘܐ ܗܘ ܕܟܕ ܒܟܘܟܒܐ ܩܪܐ
ܐܢܘܢ. ܡܛܠ ܕܐܢ ܗܟܢܐ ܗܘ. ܠܟܠܗܝܢ ܗܠܝܢ ܕܝܗܘܕܝܐ ܥܕܠ ܐܢܬ. ܘܠܕܒܚܝܗܘܢ
ܘܠܕܘܟܝܝܗܘܢ. ܘܠܪܝܫ ܝܪܚܐ ܘܠܩܒܘܬܐ ܘܠܗܘ ܕܝܢ ܠܗܝܟܠܐ. ܐܦ ܓܝܪ ܗܠܝܢ ܡܢ
ܥܒܝܘܬܐ ܚܢܦܝܬܐ ܢܣܒ ܫܘܪܝܐ. ܐܠܐ ܒܪܡ ܐܠܗܐ ܡܛܠ ܦܘܪܩܢܐ ܕܗܠܝܢ * ܕܛܥܘ 6 v° b.
ܐܬܪܥܝ: ܕܒܗܝܢ ܢܬܣܓܕ. ܒܗܝܢ ܗܠܝܢ ܕܫܐܕܐ ܕܡܢ ܠܒܪ ܡܬܣܓܕܝܢ
ܗܘܘ. ܟܕ ܡܫܚܠܦ ܩܠܝܠ ܗܘ. ܐܝܟܢܐ [ܕܟܕ][2] ܠܗܘܢ ܒܡܫܚܠܦ ܡܫܚܠܦ ܡܢ ܩܠܝܠ

1. l fin. erased. — 2. A word erased, app. longer than ܕܟܕ.

neglected. But on this account God, having set all these methods aside, calls them by means of things to which they are accustomed, condescending greatly, and showing them a great and peculiar star, in order by means of the size and the beauty of the appearance to make them astonished, and by the method of movement. Imitating these things, Paul spoke to the heathen from the starting-point of an altar, and cites testimonies from the poets, and he spoke with the Jews from the starting-point of circumcision, and with those who lived according to the law he took the beginning of teaching from sacrifices. For, since each man loves that to which he is accustomed, both God and also the men who were sent by him for the salvation of the world used facts in this way. Do not therefore think it an unworthy thing that he called them by means of a star; since, if it is so, you will find fault with all the practices of the Jews also, their sacrifices and their cleansings, and the beginnings of the months and the ark and the temple itself. For these things also received their origin from heathen denseness. But nevertheless God for the sake of the salvation of those who had gone astray consented to be worshipped by means of the very things by which the demons outside were worshipped, changing them himself a little, in order ⌊that⌋ he might

ܡܕܪܝܓ. ܠܘܬ ܦܝܠܣܘܦܘܬܐ ܡܥܠܝܬܐ ܡܥܠܐ. ܗܘ ܕܐܦ ܠܘܬ ܡܓܘܫܐ ܥܒܕ.
ܕܒܝܕ ܚܙܝܐ ܕܟܘܟܒܐ ܕܢܩܪܐ ܐܢܘܢ ܐܬܪܨܝ. ܐܝܟܢܐ ܕܡܟܝܠ ܡܥܠܝܬܐ ܢܥܒܕ ܐܢܘܢ.
ܡܛܠ ܗܟܝܠ ܕܐܝܬܝ ܘܕܒܪ ܐܢܘܢ: ܘܥܠܘܬ ܐܘܪܝܐ ܐܩܝܡ ܐܢܘܢ. ܠܐ ܬܘܒ ܒܝܕ
ܟܘܟܒܐ. ܐܠܐ ܒܝܕ ܡܠܐܟܐ ܡܟܝܠ ܡܡܠܠ ܗܘܐ ܥܡܗܘܢ. ܘܗܟܢܐ ܒܩܠܝܠ ܩܠܝܠ
ܡܬܝܬܪܝܢ ܗܘܘ. ܗܕܐ ܠܥܙܬܝܐ ܘܠܐܫܩܠܘܢܝܐ ܥܒܕ ܗܘܐ. ܐܦ ܓܝܪ ܗܠܝܢ
ܚܡܫ ܡܕܝܢ̈ܬܐ: ܡܛܠ ܕܡܢ ܐܬܬ ܩܒܘܬܐ ܡܚܘܬܐ ܡܫܡܫܢܝܬܐ ܠܩܘ. ܘܦܘܪܩܢܐ
ܘܠܐ ܟܕ ܐܫܟܚܘ ܡܢ ܡܚܘܬܐ ܗܠܝܢ ܕܣܝܡܢ ܗܘܝ ܥܠܝܗܘܢ: ܟܕ ܠܩܨ̈ܘܡܐ ܩܪܘ:
7 r° a. ܘܟܢܘܫܝܐ ܥܒܕܘ. ܨܒܝܢ ܗܘܘ ܕܢܫܟܚܘܢ ܫܘܒܩܢܐ ܕܡܚܘܬܐ ܗܝ * ܕܡܢ ܐܠܗܐ: ܩܨ̈ܘܡܐ
ܕܝܢ ܐܡܪܘ ܕܬܘܪ̈ܬܐ ܠܐ ܡܫܥܒܕ̈ܬܐ ܘܒܘܟܪ̈ܝܬܐ ܙܘܓ ܢܙܕܘܓܢ ܒܥܓܠܬܐ. ܘܟܕ ܐܢܫ ܠܐ
ܢܕܒܪ ܠܗܝܢ ܢܫܒܩܘܢ ܐܢܝܢ ܕܢܐܙܠܢ. ܗܟܢܐ ܓܝܪ ܡܬܝܕܥܐ ܠܗܘܐ ܐܠܗܝܬܐ. ܐܘ
ܗܘ ܕܡܢ ܐܠܗܐ ܗܝ ܡܚܘܬܐ. ܐܘ ܡܢ ܫܘܦܠܐ ܡܕܡ ܐܘ ܟܘܪܗܢܐ. ܐܢ ܗܘ[1]
ܓܝܪ ܐܡܪܝܢ: ܕܐܘ ܡܢ ܠܐ ܡܕܪܫܘܬܐ ܠܢܝܪܐ ܢܬܒܪܢ: ܐܘ ܠܘܬ ܥܓܠ̈ܬܐ ܟܕ
ܓܥܝܢ ܢܗܦܟܢ. ܓܕܫܐ ܐܘ ܒܟܠ ܦܓܥܐ ܐܝܬܘܗܝ ܗܢܐ ܕܗܘܐ. ܐܢ ܕܝܢ ܠܬܪܝܨܘܬ
ܢܗܠܟܢ: ܘܠܐ ܚܫܢ ܡܕܡ ܡܢ ܓܥܬܐ ܕܒ̈ܢܝܗܝܢ. ܘܠܐ ܡܢ ܠܐ ܝܕܥܬܐ ܕܛܥܝܘܬܗܝܢ

1. Ms. ܗܘ.

remove them gradually from the custom [and] bring them to the high philosophy; a thing which he also does to the Magi, in that he consented to call them by means of the appearance of the star, in order to make them thereafter higher. Since therefore he brought and led them, and set them by the manger, he did not again thereafter speak with them through a star, but through an angel, and so they gradually became better. The same thing he did also to the men of Ascalon and Gaza. For these five cities also, since after the coming of the ark they had been smitten with a regular plague, and found no escape from the plagues laid upon them, having called the soothsayers and held an assembly, wished to find a release from the plague which came from God. But the soothsayers said that they should yoke unbroken and firstborn[1] cows to the ark and let them go, no man leading them; 'for so it will be plain whether the plague is from God, or from some chance or disease. For, if' (they say) 'they either from inexperience break the yoke, or return to the calves when they low, it is a chance or an accident that has happened. But, if they walk straight, and are in no way affected by the lowing of their young, or by the ignorance of their error[2]

1. Jo. Chrys. πρωτοτοκούσας. — 2. The translator seems to have read πλάνης for πλανηθῶσι

ܕܒܐܘܪܚܐ: ܛܒ ܡܦܪܫܐ. ܕܐܝܕܗ ܕܐܠܗܐ ܐܝܬܝܗ̇ ܕܢܩܫܬ ܒܡܕܝܢ̈ܬܐ ܗܠܝܢ. ܡܛܠ
ܗܟܝܠ ܕܟܕ ܗܠܝܢ ܚܪ̈ܫܐ ܐܡܪܘ: ܐܬܛܦܝܣܘ ܗܠܝܢ ܕܒܡܕܝܢ̈ܬܐ ܗܠܝܢ ܥܡܪܝܢ
ܗܘܘ: ܘܥܒܕܘ ܐܝܟ ܕܦܩܕܘ. ܘܐܦ ܐܠܗܐ ܠܡܠܟܐ ܕܚܪ̈ܫܐ ܢܩܦ. ܟܕ ܡܬܪܟܢ ܬܘܒ.
ܘܠܐ ܐܣܬܒܪܐ ܠܗ ܕܠܐ ܫܘܐ ܐܠܗܐ ܠܗ. ܕܠܗܘ ܕܩܕܡ ܐܬܐܡܪ * ܡܢ ܚܪ̈ܫܐ 7 r b.
ܠܫܘܡܠܝܐ ܢܝܬܐ. ܘܢܚܘܐ ܕܢܫܬܪܪܘܢ ܕܓܒܪ̈ܐ[1] ܐܢܘܢ. ܒܗܠܝܢ ܕܒܗܘ ܙܒܢܐ
ܡܠܠܘ. ܐܦ ܓܝܪ ܪܒܐ ܐܝܬܘܗ̇ ܗܘܬ ܗܝ̇ ܕܡܬܬܙܟܝܐ. ܗܝ̇ ܕܗܢܘܢ ܗܠܝܢ ܕܠܩܘܒܠܐ
ܢܣܗܕܘܢ ܥܠ ܚܝܠܗ ܕܐܠܗܐ. ܘܡܠܦܢ̈ܐ ܕܡܛܠܬܗ ܗܢܘܢ ܦ̈ܣܩܢܐ ܕܝܠܗܘܢ
ܢܦܩܘܢ. ܘܐܚܪ̈ܢܝܬܐ ܕܝܢ ܣܓܝ̈ܐܬܐ ܕܐܝܟ ܗܠܝܢ ܚܙܐ ܐܢܫ ܕܥܒܕ ܐܠܗܐ. ܒܡܕܒܪܢܘܬܐ
ܕܝܢ ܕܥܣ̈ܪܝܢ ܘܐܪ̈ܒܥ ܕܡܠܬܗ ܕܡܬܠܡܕܢܘܬܐ. ܟܕ ܡܦܫܩ ܠܡܠܬܐ ܗܝ̇ ܕܐܡܪܢ ܡܢ
ܠܥܠ ܚܢܢ. ܕܡܘܕܥܐ: ܗܘ ܕܐܡܪ ܕܣܓܝ̈ܐܐ[1] ܢܐܡܪܘܢ ܠܝ ܒܗܘ ܝܘܡܐ: ܡܪܢ
ܡܪܢ ܠܐ ܒܫܡܟ ܐܬܢܒܝܢ: ܘܒܫܡܟ ܫ̈ܐܕܐ ܐܦܩܢ: ܘܒܫܡܟ ܚܝ̈ܠܐ ܣܓܝ̈ܐܐ ܥܒܕܢ.
ܘܗܝܕܝܢ ܢܘܕܐ ܠܗܘܢ. ܕܠܐ ܡܡܬܘܡ ܝܕܥܬܟܘܢ. ܐܙܠܘ ܠܟܘܢ ܡܢܝ ܗܠܝܢ
ܕܥܒܕܝܢ ܥܘܠܐ. ܠܗܕܐ ܠܗܠܝܢ ܒܗܕܐ ܙܢܐ ܐܠܦ. ܘܐܡܪ ܗܟܝܠ ܐܝܠܝܢ ܐܢܘܢ
ܗܠܝܢ ܐܡܪ. ܣܓܝ̈ܐܐ ܡܢ ܗܠܝܢ ܕܗܝܡܢܘ ܥܡܗ ܡܗܝ̈ܡܢܐ. ܐܢܫܐ ܕܐܝܠܝܢ

1. Ms. sing.

in the way, it is very plain that it is God's hand that has touched these cities'. Since therefore, after the soothsayers had said these things, those who dwelt in these cities obeyed, and did as they commanded, God also followed the counsel of the soothsayers, again condescending, and it did not seem to him to be a thing unworthy of him to carry into effect the thing stated beforehand by the soothsayers, and make them appear to be truthful men in what they spoke at that time. For indeed the success obtained was a great thing, that the adversaries themselves should bear witness to the power of God, and their own teachers themselves should pronounce a decision concerning him. And many other such things one may see that God performs by dispensation »[1]. And in the 24th homily of the same work, where he is expounding the passage which we ourselves mentioned above, which says, « Many shall say to me on that day, 'Our Lord, our Lord, did we not in thy name prophesy, and in thy name cast out demons, and in thy name do many mighty works?' And then he will profess unto them, 'I never knew you. Depart ye from me, ye who work iniquity' », he gave the same teaching in the following form : « Who therefore are these? » (he says).

1. In Matth. Hom. VI, 3 (ed. Par. 2a, VII, 105).

7 v° a. ܗܘܐ ܗܘ ° ܕܫܐ̈ܕܐ ܡܦܩ ܗܘܐ· ܘܠܐ ܐܝܬܘܗܝ ܗܘܐ ܥܡܗ. ܐܝܟܢܐ ܕܐܝܬܘܗܝ ܗܘܐ
ܝܗܘܕܐ. ܘܐܦ ܓܝܪ ܗܘܐ ܗܘ ܟܕ ܒܝܫܐ ܐܝܬܘܗܝ ܗܘܐ· ܡܘܗ̈ܒܬܐ ܐܝܬ ܗܘܐ ܠܗ.
ܘܒܥܬܝܩܬܐ ܕܝܢ ܡܫܟܚ ܐܢܫ ܗܟܢܐ: ܕܒܐܢܫܝܢ ܕܠܐ ܫܘܝܢ ܗܘܬ ܛܝܒܘܬܐ ܙܒ̈ܢܝܢ
ܣܓܝ̈ܐܢ ܐܬܥܒܕܬ. ܐܝܟܢܐ ܕܠܐܚܪ̈ܢܐ[1] ܬܘܬܪ. ܡܛܠ ܓܝܪ ܕܠܘ ܟܠܗܘܢ ܠܘܬ ܟܠܗܝܢ ܐܝܬ
ܗܘܐ ܠܗܘܢ ܡܛܝܒܘܬܐ· ܐܠܐ ܡܢܗܘܢ ܡܢ ܐܝܬܝܗܘܢ ܗܘܘ ܕܟܝ̈ܢ ܕܘܒܪ̈ܐ: ܗܝܡܢܘܬܐ
ܕܝܢ ܠܗ̇ ܕܐܝܟ ܗܕܐ ܐܝܬ ܗܘܐ ܠܗܘܢ: ܡܢܗܘܢ ܕܝܢ ܒܚܘܠܦܐ: ܘܠܗܠܝܢ ܒܗܢ
ܗܠܝܢ ܡܦܝܣ· ܐܝܟܢܐ ܕܗܝܡܢܘܬܐ ܪܒܬܐ ܢܚܘܘܢ. ܘܠܗܠܝܢ ܒܗ̇ܝ ܛܝܒܘܬܐ
ܗܕܐ ܠܐ ܡܬܕܪܟܢܝܬܐ· ܡܛܠ ܗܘ ܕܢܗܘܘܢ ܡܝܬܪ̈ܐ ܩܪܐ ܠܗܘܢ. ܡܛܠ ܗܢܐ ܘܡܡܫܬܪܚܘܬܐ
ܛܝܒܘܬܐ ܠܡܫܡܠܝܘܬܐ ܝܗܒ ܗܘܐ. ܚܝ̈ܠܐ ܓܝܪ ܣܓܝ̈ܐܐ ܥܒܕܢ. ܐܠܐ ܗܝܕܝܢ
ܐܘܕܐ ܠܗܘܢ ܕܠܐ ܝܕܥ ܐܢܐ ܠܟܘܢ. ܗܫܐ ܓܝܪ ܡܣܬܒܪܝܢ ܕܪ̈ܚܡܐ ܕܝܠܝ ܐܢܘܢ.
7 v° b. ܗܝܕܝܢ ܕܝܢ ܝܕܥܝܢ ܕܠܘ ܐܝܟ ° ܕܠܪ̈ܚܡܐ ܝܗܒܬ. ܘܡܢܐ ܡܬܕܡܪ ܐܢܬ· ܐܢ
ܝܗܒ ܕܠܐܢܫܐ ܕܗܝܡܢܘ ܒܗ ܘܕܘܒܪܐ ܕܝܢ ܕܫܠܡ ܠܗܝܡܢܘܬܐ ܠܝܬ ܠܗܘܢ·
ܝܗܒ ܛܝܒܘ̈ܬܗ· ܐܡܬܝ ܕܡܫܬܟܚ ܕܐܦ ܒܐܢܫܝܢ ܕܡܢ ܬܪ̈ܬܝܗܝܢ ܢܦܠܘ ܡܥܒܕܐ
ܕܥܒܕ. ܒܠܥܡ ܓܝܪ· ܠܗܝܡܢܘܬܐ ܘܠܕܘܒܪܐ ܢܘܟܪܝܐ ܐܝܬܘܗܝ ܗܘܐ. ܐܠܐ ܒܗ

1. Ms. sing.; Jo. Chr. pl.

"'Many of those who believed received gifts, as was ' the man who was casting out demons and was not with him; as was ' Judas, for even he also, being an evil man, had gifts. And in the Old Testament one will accordingly find that the grace often worked in men who were unworthy, in order to benefit others. For, since all had not readiness for all things, but some were pure in life, but had not an equal amount of faith, while others were in the converse position, he both entices the former by means of the latter in order that they may show great faith, and calls the latter by means of this incomprehensible grace to become virtuous. Wherefore also he used to gave the grace with great abundance, for ' « We did many mighty works ». But then will I profess unto them « I know you not ». For now they think they are my friends, but then they will know that I did not give as to friends[1]. And why are you surprised if he gave his graces to men who had believed in him but had not a life consonant to the faith, when he is in fact found to work even in men who have fallen from both? For Balaam was an alien both to faith and to life; but nevertheless the grace was effected in him for

1. Sic Syr. and Jo. Chrys.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] 8 r° a.
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

1. Ms. [illegible]: Jo. Chr. νικῶντι. — 2. Ms. sing.: Jo. Chr. pl.

the sake of influencing others. And Pharaoh likewise; but nevertheless to him also as well he showed the future. And Nebuchadnezzar was a great transgressor of the law; and to him again he revealed things that should happen later after many generations. And to his son again who surpassed his father in transgression of the law he showed the future, in that he brought wonderful and great things to pass. Since therefore at that time also the proclamation was at its beginning, and it very was desirable that a display of its power should be made, many even among the unworthy also received gifts. But nevertheless those men gained nothing from these signs, but are even judged all the more. Wherefore also he said to them those terrible words, '1 never knew you'. For many he already hates even here, and before the judgment turns away from them »[1]. By means of all these things therefore he clearly establishes the fact that Balaam also and Nebuchadnezzar, and Belteshazzar the latter's son, and all such men, did not profit by the grace of God, in that they remained in the snares of demon-worship, but even endure the decrees of the sentences of tortures all the more.

1. *Op. cit.*, XXIV, 1, 2 (ed. Par. 2ª, VII, 340).

ܘܒܬܪ ܐܚܪ̈ܢܝܬܐ܀

ܡܛܠ ܕܝܢ ܟܘܬܝܢܐ ܕܝܫܘܥ ܐܠܗܐ ܦܪܘܩܢ: ܕܥܠܘܗܝ ܗܠܝܢ ܕܙܩܦܘ ܐܪܡܝܘ
ܦܣܐ: ܢܕܥ ܕܝܢ ܚܘܒܐ ܕܠܘܬ ܐܠܗܐ ܕܐܘܚܕܢܟ. ܕܐܦ ܐܟܘܬ ܕܟܬܝܒܐ ܙܕܩ
ܕܢܣܬܟܠܘܢܗ ܠܦܬܓܡܐ.
ܒܦܠܣܛܝܢܐ ܓܝܪ ܥܝܕܐ ܗܠܝܢ
ܟܘܬܝ̈ܢܐ ܐܝܬ ܠܗܘܢ ܠܒܢܝ̈ܢܫܐ ܕܢܥܒܕܘܢ:
ܕܡܬܦܠܓܢ ܦܠܓܘܬܗܝܢ ܘܠܐ ܙܩܝܪܢ
ܐܟܚܕܐ ܡܫܡܠܝܐܝܬ. ܡܟܝܠܐ ܕܝܢ
ܐܝܬ ܠܗܝܢ ܦܣܩܐ ܕܙܩܘܪܐ. ܐܝܟܢܐ ܕܐܦ
ܗܫܐ ܐܝܬ ܠܢ ܕܢܚܙܐ. ܟܘܬܝ̈ܢܐ ܣܓܝ̈ܐܐ
ܕܐܝܟ ܗܠܝܢ. ܕܡܢ ܥܡܪܐ ܘܟܬܢܐ ܗܘܝܢ
ܒܡܕܝܢܬܐ ܥܙܐ. (ܡܛܠ)[2] ܗܘ ܕܦܣܩܐ
ܗܘ ܡܨܥܬܐ: ܟܕ ܥܬܝܕܐ ܕܬܬܠܒܫ.
ܘܡܬܟܢܫܐ ܐܘܡܢܐܝܬ ܘܦܐܝܐܝܬ: ܟܕ
ܗܘܝܐ ܕܡܬܛܫܝܐ. ܡܚܝܛܐ. ܐܢܫܝܢ ܕܝܢ
ܡܢ ܗܠܝܢ ܕܒܕܪܓܐ ܐܠܝܨܘܬܗܘܢ. ܡܢ ܪܝܫܐ
ܥܕܡܐ ܠܫܘܠܡܐ ܕܙܩܝܪܐ ܟܠܗ ܐܟܚܕܐ
ܐܝܬ ܠܗܘܢ. ܘܠܗܠܝܢ ܐܝܟ ܟܬܒܐ ܩܪܝܢ
ܠܗܘܢ. ܕܡܢ ܠܥܠ ܥܕܡܐ ܠܬܚܬ

ܕܡܪܝ ܣܘܝܪܘܣ܀

ܗܢܘܢ ܓܝܪ ܕܒܦܠܣܛܝܢ[1]

ܠܗܘܢ ܐܡܪܝܢ ܕܐܝܬܝܗܘܢ ܡܢ[3]
ܗܢܘܢ ܕܠܐ ܡܫܟܚܝܢ. ܡܢ ܪܝܫܗ ܥܕܡܐ
ܠܫܘܠܡܗ ܕܐܟܚܕܐ ܙܩܝܪ ܐܠܘ ܗܘܐ ܠܗܘܢ
ܗܘ ܠܟܘܬܝܢܐ. ܘܠܗܕܐ ܐܝܟ ܕܡܢ

V 369 v° (L 229 r° b.) E 8 r° b.

1. Ms. ܕܒܦܠܣܛܝܢ (?). — 2. Ms. om. — 3. Ms. ܡܢ.

(*And after other things.*) But, as to the tunic of God our Saviour Jesus, on which those who performed the crucifixion cast lots, your mightiness' love of God should know that we should understand the statement exactly according to the letter. In Palestine it is the custom for men to make such tunics as are divided in the middle and not woven together throughout, but contain the sections of the texture separately; so that even now we may see many such tunics, made of wool and linen, in the city of Gaza; since afterwards, when it is about to be put on, and is skilfully and becomingly folded, that division is concealed by the tailors. But some[1] of those who are of low station have it all woven together from beginning to end, and these they

1. A. v. (V) 'all'.

ܟܡܝܕܐ[1] ܢܩܝܪ ܪܡܙܐ ܡܢ ܠܥܠ. ܟܕ ܐܦ ܠܐ
ܚܕ ܦܘܠܓܐ ܐܝܬ ܠܗܘܢ ܒܗܘܢ. ܗܢܐ ܕܝܢ
ܐܦ ܐܪܙܐ ܪܡܝܙܐ ܕܡܚܘܐ. ܕܡܠܬܐ ܝܚܝܕܝܐ
ܗܘ ܕܐܬܝܠܕ ܡܢ[2] ܠܬܚܬ ܒܒܣܪ ܡܢ
ܠܥܠ ܐܝܬܘܗܝ ܡܢ ܐܠܗܐ ܐܒܐ. ܡܛܠ
ܕܝܢ ܕܐܦ ܦܓܪܐ ܕܟܠ ܢܦܫܐ ܐܢܫܝܬܐ:
ܒܕܡܘܬܐ ܢܚܬܐ ܕܡܢܝܐ ܐܝܬܘܗܝ:

ܗܟܢܐ ܐܦ ܦܓܪܗ ܕܦܪܘܩܢ: ܟܕ ܟܘܬܝܢܐ
ܡܕܡ ܟܝܢܝܐ ܡܬܚܫܒ. ܒܗܘ
ܕܡܬܚܝܕ ܗܘܐ ܠܡܠܬܐ ܟܝܢܐܝܬ. ܡܢ
ܠܥܠ ܐܝܬܘܗܝ ܗܘܐ ܪܡܝܙܐ: ܗܘܐ ܕܝܢ
ܡܢ ܡܐܬܝܬܐ ܕܪܘܚܐ ܩܕܝܫܐ. ܘܠܐ ܡܢ
ܙܪܥܐ ܐܢܫܝܐ܀

ܐܝܬܝܗܝܢ ܪܡܝܙܬܐ. ܟܕ ܠܝܬ ܒܗܘܢ ܚܕ
ܦܘܠܓܐ. ܗܢܐ ܕܝܢ ܘܐܦ ܐܪܙܐ ܡܚܘܐ
ܕܡܬܚܙܐ ܒܗ. ܕܗܘ ܡܠܬܐ ܝܚܝܕܝܐ
ܕܒܒܣܪ ܠܬܚܬ ܐܬܝܠܕ. ܡܢ ܠܥܠ
ܐܝܬܘܗܝ ܡܢ ܐܠܗܐ ܘܐܒܐ. ܡܛܠ ܕܝܢ
ܕܟܠ ܢܦܫܐ ܐܢܫܝܬܐ ܦܓܪܐ ܐܝܟ ܡܐܢܐ
ܡܕܡ ܐܝܬ ܠܗ ܕܡܬܝܠܕ ܥܡܗ: ܐܝܟ ܗܘ
ܕܐܡܝܪ ܠܐܝܘܒ ܡܣܝܒܪܢܐ ܕܓܢܒܪܐ
ܠܘܬ ܐܠܗܐ: ܡܫܟܐ * ܕܝܢ ܘܒܣܪ E 8 v° a.
ܐܠܒܫܬܢܝ: ܘܓܪܡܐ ܕܝܢ ܘܓܝܕܐ
ܚܝܠܬܢܝ. ܗܟܢܐ ܘܦܓܪܗ ܕܦܪܘܩܢ ܟܕ ܟܘܬܝܢܐ
ܡܕܡ ܡܬܚܫܒ ܐܝܟ ܕܥܕܡܐ ܐܬܝܠܕ:
ܡܛܠ ܕܠܐ ܡܫܬܠܚܢܐܝܬ ܐܬܚܝܕ
ܠܡܠܬܐ ܒܚܝܕܝܘܬܐ ܟܝܢܝܬܐ: (ܡܢ ܠܥܠ
ܐܝܬܘܗܝ ܗܘܐ ܪܡܝܙ:)[3] ܗܘܐ ܕܝܢ ܡܢ
ܡܐܬܝܬܐ ܕܪܘܚܐ ܩܕܝܫܐ. ܘܠܐ ܡܢ ܙܪܥܐ
ܐܢܫܐ. ܕܗܠܝܢ ܕܝܢ ܗܟܢܐ ܐܝܬܝܗܝܢ.

ܘܡܠܦܢܐ ܒܫܪܝܪܐ ܕܥܕܬܐ ܩܕܝܫܬܐ ܡܚܘܝܢ. ܫܦܝܪ ܗܘ ܓܝܪ ܕܟܬܒܢ ܡ̈ܠܐ ܕܗܠܝܢ.

1. Ms. ܐܡܝܐ (?). — 2. Ms. ܡܢܝ (?). — 3. Ms. om.

describe according to custom as being woven from the top to the bottom, since there is no division in them. But this ⌜indicates also a mystery which shows[1] that the Only Word who was born below in flesh is above from God and the Father. Since every human soul has a body like some garment which springs up with it, as is said by Job the man of mighty endurance to God: « With skin and flesh hast thou clothed me, and with bones and sinews hast thou strengthened me »[2], so also our Saviour's body, if one conceives of it as a kind of tunic that sprang up at the same time, because it was united to the Word invariably by a natural union, was woven from the top, that is by the coming of the Holy Spirit, and not by human seed. That these things are so the genuine doctors of the holy church also show; for it is good that

1. A. v. E) 'is further also shown by the mystery which appears in it'. — 2. Job, x, 11.

ܠܟܠ ܡܠܬܐ ܘܣܘܟܠܐ ܢܫܪܪ. ܝܘܚܢܢ ܗܘ ܕܗܘܐ ܐܦܣܩܘܦܐ
ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ: ܒܡܐܡܪܐ ܕܬܡܢܝܢ ܘܚܡܫܐ ܕܦܘܫܩܐ ܕܐܘܢܓܠܝܘܢ ܕܝܘܚܢܢ
ܟܬܒ ܗܟܢܐ. ܐܢܬ ܕܝܢ ܐܬܒܩܐ ܠܝ ܒܚܬܝܬܘܬܗ ܕܢܒܝܐ. ܠܐ ܓܝܪ ܕܦܠܓܘ ܒܠܚܘܕ.
ܐܠܐ ܕܠܐ ܦܠܓܘ ܐܡܪ ܢܒܝܐ. ܠܡܠܝܢ ܓܝܪ ܦܠܓܘ ܠܟܘܬܝܢܐ ܕܝܢ ܠܐ ܦܠܓܘ.
ܐܠܐ ܘܠܦܣܐ ܠܫܘܕܥܐ ܗܦܟܘܗܝ. ܗܝ ܕܝܢ ܕܡܢ ܠܥܠ ܙܩܝܪܐ ܠܘ ܫܚܝܡܐܝܬ
ܣܝܡܐ. ܐܠܐ ܡܢܗܘܢ ܓܝܪ ܐܡܪܝܢ. ܕܡܚܘܐ ܚܕܐ ܡܚܘܐ ܚܠܦ ܗܕܐ ܡܠܬܐ.
8 v° b. ܡܛܠ ܕܠܘ ܒܪܢܫܐ * ܦܫܝܛܐ ܐܝܬܘܗܝ ܗܘܐ ܗܘ ܕܐܨܛܠܒ. ܐܠܐ ܘܐܦ ܠܥܠ
ܠܐܠܗܘܬܐ ܐܝܬ ܗܘܐ ܠܗ. ܡܢܗܘܢ ܕܝܢ ܕܠܗ ܠܕܡܘܬܐ ܕܟܘܬܝܢܐ ܨܐܪ ܐܘܢܓܠܣܛܐ.
ܡܛܠ ܓܝܪ ܕܒܦܠܣܛܝܢܐ ܟܕ[1] ܬܪܝܢ ܦܬܐܐ ܡܪܟܒܝܢ ܗܟܢܐ ܙܩܪܝܢ ܠܗܘܢ
ܠܡܐܢܐ: ܡܫܘܕܥ ܝܘܚܢܢ. ܕܠܘ ܕܐܝܟ ܗܕܐ ܐܝܬܘܗܝ ܗܘܐ ܟܘܬܝܢܐ. ܟܕ ܐܡܪ. ܕܡܢ
ܠܥܠ ܙܩܝܪܐ ܐܝܬܘܗܝ ܗܘܐ. ܘܗܕܐ ܡܣܬܒܪܐ ܠܝ ܕܐܡܪ ܟܕ ܡܫܘܕܥ ܠܡܣܟܢܘܬܐ
ܕܡܐܢܐ. ܘܐܝܟܢܐ ܕܒܟܠܗܝܢ ܗܠܝܢ ܐܚܪܢܝܬܐ. ܗܟܢܐ ܘܒܠܒܘܫܐ ܠܐܣܟܡܐ ܦܫܝܛܐ
ܪܕܦ ܗܘܐ. ܐܬܢܣܝܘܣ ܕܝܢ ܪܒܐ ܒܡܐܡܪܐ ܗܘ ܕܥܠ ܨܠܝܒܐ. ܗܠܝܢ ܐܡܪ.

1. In smaller letters in erasure.

we confirm every statement and opinion by the expressions used by these. John who became bishop of Constantinople in the 85[th] homily of the commentary on the Gospel of John wrote as follows : « But do you, I pray, observe the prophet's accuracy; for the prophet did not say only that they divided, but also that they did not divide. Some things they divided, but the tunic they did not divide, but also committed the matter to lot. But the expression 'woven from the top' is not added casually; but some say that by means of this expression one thing is indicated in place of another, because he who was crucified was not mere man, but had also the Godhead from above; while others say that the evangelist is depicting the actual pattern of the tunic, for, since in Palestine they join two pieces of material together and so weave garments, John signifies that the tunic was not[1] of this kind, in that he says that it was woven from the top. And this it seems to me that he says by way of signifying the meanness of the garments, and, as in all other things, so also in raiment he followed a simple form »[2]. And Athanasius the great in the homily on the Cross says these things : « Together with these things

1. The negative, required by the sense, is not in the Greek. — 2. In Jo. Hom. LXXXV, 1, 2 ed. Par. 2ª, VIII, 575).

ܠܥܠ ܥܕܡܐ ܗܠܝܢ. ܘܟܘܬܝܢܐ ܕܠܐ ܚܝܛܐ. ܕܡܙܩܪܐ ܐܠܒܫ ܗܘܐ ܡܢ ܠܥܠ
ܒܟܠܝܬܗ. ܕܐܦ ܡܢ ܗܕܐ ܢܫܟܚܘܢ ܕܢܗܝܡܢܘܢ ܝܗܘܕܝܐ. ܕܡܢܘ ܐܝܬܘܗܝ ܘܡܢ
ܐܝܟܐ ܗܘ[1] ܕܠܒܫ ܠܗܠܝܢ. ܕܠܐ ܡܢ ܐܪܥܐ ܗܘ. ܐܠܐ ܕܡܢ ܠܥܠ ܐܬܐ ܡܠܬܐ.
ܘܠܐ ܕܡܬܦܠܓܐ ܗܘ. ܐܠܐ ܕܠܐ ܦܘܠܓܐ * ܐܝܬܘܗܝ ܡܢ ܐܒܐ. ܡܛܠ ܕܟܕ ܗܘܐ 9 r° a.
ܒܪܢܫܐ. ܠܐ ܕܚܝܛ ܐܝܬ ܗܘܐ ܠܗ ܦܓܪܐ. ܡܢ ܓܒܪܐ ܘܡܢ ܐܢܬܬܐ. ܐܠܐ ܕܡܢ
ܒܬܘܠܬܐ ܒܠܚܘܕ ܙܩܝܪ ܒܐܘܡܢܘܬܐ ܕܪܘܚܐ܀

ܘܒܬܪ ܐܚܪܢܝܬܐ܀

ܗܘ ܕܝܢ[2] ܕܡܛܠ ܕܥܬܐ ܘܢܛܦܐ ܕܕܡܐ: ܗܘܝܬ ܝܕܥܐ. ܕܒܟܬܒ̈ܐ
ܐܠܗܝܐ ܘܐܘܢܓܠܝܐ: ܗܠܝܢ ܕܒܐܠܟܣܢܕܪܝܐ. ܠܐ ܟܬܝܒܐ. ܡܛܠ ܗܕܐ ܘܩܕܝܫܐ
ܩܘܪܝܠܘܣ ܒܬܪܬܥܣܪ ܕܟܬܒ̈ܐ ܕܟܬܝܒܝܢ[3] ܕܡܛܠ ܕܚܠܬܐ ܕܟܪ̈ܣܛܝܢܐ ܠܘܩܒܠ
ܠܗ: ܠܪܫܝܥܐ ܘܦܠܚ ܠܫܐ̈ܕܐ ܝܘܠܝܢܘܣ. ܗܟܢܐ ܓܠܝܐܝܬ ܐܡܪ.
ܡܛܠ ܕܝܢ ܕܐܡܪ ܕܠܘܩܐ ܐܠܗܝܐ ܒܡ̈ܠܐ ܕܝܠܗ ܣܡ: ܕܩܐܡ ܗܘܐ ܡܢ ܡܠܐܟܐ
ܘܡܚܝܠ ܗܘܐ ܠܝܫܘܥ: ܘܕܥܬܗ ܢܛܦܐ ܗܘܐ ܐܝܟ ܢܛܦ̈ܐ ܐܘ ܐܝܟ ܕܡܐ:
ܢܠܦ ܡܢܢ. ܕܠܐ ܡܕܡ ܕܐܝܟ ܗܢܐ ܒܡܟܬܒܢܘܬܐ ܕܠܘܩܐ ܐܫܟܚܢ ܕܣܝܡ. ܐܠ

1. Ms. ܗܘܘ. — 2. Ms. ܗܘ̈ܝܢ. — 3. Ms. om. ܕ. This and the next 2 words are in an erasure.

he put on also an unsewn tunic that was woven from the top throughout, that from this also the Jews might be able to believe who and whence he is who put on these things; that the Word is not from the earth, but that he came from above, and he is not one divided, but is without division from the Father; because, when he became man, he had not a body that was sewn together from a man and a woman, but one that was woven from a virgin alone by the Spirit's workmanship »[1].

(*And after other things.*) But, as to the passage about the sweat and the drops of blood, know that in the divine and evangelical Scriptures that are at Alexandria it is not written. Wherefore also the holy Cyril in the 12th of the books written by him on behalf of the religion of the Christians against the impious demon-worshipper Julian plainly stated as follows : « But, since he said that the divine Luke inserted among his own words the statement that an angel stood and strengthened Jesus, and his sweat dripped like blood-drops or blood, let him learn from us that we have found nothing of this kind inserted in Luke's work, unless perhaps[2] an interpolation has been made

1. *De Pass. et Cruc.*, 21 (*P. G.*, XXVIII, 221). — 2. ἄρα.

ܗܘ[1] ܐܪܐ ܕܡܬܘܪܐ ܠܟܬܒܐ ܡܕܡ ܡܢ ܠܒܪ ܠܐ ܗܘܐ܇ ܗܘ ܕܠܐ ܫܪܝܪܐ. ܒܟܬܒܐ
9 r° b. ܗܟܝܠ ܗܠܝܢ ܕܠܘܬܢ * ܠܝܬ ܡܕܡ ܕܐܝܟ ܗܢܐ ܟܠܗ ܒܗܘܢ. ܘܫܛܝܘܬܐ
ܗܟܝܠ ܡܣܬܒܪ ܐܢܐ ܕܐܝܬܝܗ̇܇ ܕܡܛܠ ܗܠܝܢ ܢܐܡܪ ܠܗ ܡܕܡ. ܘܗܝ ܕܢܩܘܡ
ܠܘܩܒܠܗ ܝܬܝܪܬܐ ܗܝ. ܡܛܠ ܗܠܝܢ ܕܠܐ ܡܬܐܡܪ ܐܡܬܝ. ܘܓܘܚܟܐ ܚܝܒܝܢ
ܘܐܦ ܙܕܩܐܝܬ. ܒܟܬܒܐ ܕܝܢ[2] ܗܟܝܠ ܗܠܝܢ ܕܒܐܢܛܝܘܟܝܐ: ܘܒܐܬܪܘܬܐ ܐܚܪܢܝܬܐ
ܟܬܝܒܐ ܗܝ. ܘܐܢܫܝܢ ܡܢ ܐܒܗܬܐ ܡܥܗܕܝܢ ܠܗ̇. ܕܒܗܘܢ ܓܪܝܓܘܪܝܘܣ
ܡܡܠܠ[3] ܠܐܠܗܘܬܐ ܒܡܐܡܪܐ ܕܬܪܝܢ ܕܥܠ ܒܪܐ. ܕܘܟܪܢܐ ܕܡܠܬܗ̇ ܗܘܐ ܥܒܕ.
ܘܝܘܚܢܢ ܕܝܢ[2] ܐܦܝܣܩܦܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܒܬܘܪܓܡܐ ܕܐܬܥܒܕ ܡܢܗ
ܡܛܠ ܗܝ ܕܐܒܝ ܐܢ ܡܫܟܚܐ ܢܥܒܪ ܡܢܝ ܟܣܐ ܗܢܐ. ܐܦ ܐܢܐ ܗܟܝܠ ܒܡܐܡܪܐ
ܕܫܬܝܢ ܘܐܪܒܥܐ. ܠܬܐܘܪܝܐ ܕܕܚܠܬ ܐܠܗܐ ܕܗܠܝܢ ܕܗܟܢܐ ܐܬܕܒܪ ܚܘܝܬ. ܐܝܟ
ܚܝܠܐ ܗܘ ܕܡܢ ܠܥܠ ܡܬܡܫܚܢܐܝܬ ܐܬܝܗܒ ܠܝ܀

CI K 51 v°. ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܩܣܪܝܐ ܗܘܦܛܝܣܐ܀

ܗܘ ܕܝܢ ܡܪܢ ܟܕ ܡܢ ܒܬܪ ܩܝܡܬܐ ܢܦܚ ܒܬܠܡܝܕܐ: ܘܐܡܪ ܣܒܘ ܪܘܚܐ

1. Ms. ܗܘܐ. — 2. Ms. ܓܝܪ. — 3. Ms. ܡܠܠ.

from outside which is not genuine. The books therefore that are among us contain nothing whatever of this kind; and I therefore think it madness for us to say anything to him about these things; and it is a superfluous thing to oppose him on things that are not stated at all, and we shall be condemned to be laughed at and that very justly »[1]. In the books therefore that are at Antioch and in other countries it is written[2], and some of the fathers mention it; among whom Gregory the Theologian made mention of this same passage in the 2nd homily on the Son[3]; and John bishop of Constantinople in the exposition composed by him about the passage, « My Father if possible let this cup pass from me »[4]. And I myself therefore in the 64th homily showed the religious meaning of the things thus brought about[5], according to the limited power that has been given to me from above.

519-38. CI. — Of the same from the letter to Caesaria the hypatissa.

But the Lord, when after the Resurrection he breathed upon the disciples

1. Not elsewhere extant, and not among the fragments published by Neumann. — 2. Luke, XXII, 43-44. — 3. Or. Theol. IV, 16. — 4. In Matth. Hom. LXXXIII, 1 (ed. Par. 2ª, VII, 893). — 5. P. O. VIII, 317 ff.

ܩܒܠܘ܆ ܡܛܠ ܕܐܦ ܗܕܐ[1] ܫܐܠܬܝ܂ ܪܫܝܬܐ ܒܠܚܘܕ ܝܗܒ ܠܗܘܢ ܕܡܘܗܒܬܐ
ܕܪܘܚܐ܂ ܘܐܝܟ ܡܐ ܕܢܐܡܪ ܐܢܫ ܚܕ ܐܕܫܐ ܡܢ ܡܘܗܒܬܐ ܣܓܝܐܬܐ ܕܪܘܚܐ܂ ܗܠܝܢ
ܕܡܢܐ ܦܘܠܘܣ ܟܕ ܟܬܒ ܠܘܬ ܩܘܪܢܬܝܐ܂ ܐܡܪ ܐܢܐ ܕܝܢ ܠܗܝ ܕܠܡܐܣܪ ܘܠܡܫܪܐ
ܠܚܛܗܐ ܕܐܢܫܐ܂ ܠܗܕܐ ܓܝܪ ܫܘܕܥܬ ܬܘܣܦܬܐ܂ ܟܕ ܐܡܪ ܗܘ ܝܗܘܒܐ ܕܡܘܗܒܬܐ
ܕܪܘܚܐ܂ ܕܐܢ ܗܘ ܕܬܫܒܩܘܢ ܐܢܫ ܚܛܗܐ ܕܐܢܫܝܢ ܢܫܬܒܩܘܢ ܠܗܘܢ܂ ܘܐܢ ܗܘ[2]
ܕܬܐܣܪܘܢ ܐܢܫ ܕܐܢܫܝܢ ܢܗܘܘܢ ܐܣܝܪܝܢ܂ ܘܡܠܦ ܕܝܢ ܕܐܝܬܘܗܝ[3] ܒܝܕ ܡܦܘܚܬܐ
ܛܒ ܐܝܟ ܕܒܐܪܙܐ ܐܝܬܘܗܝ ܒܪܘܝܐ ܕܐܕܡ܂ ܕܓܒܠܗ ܡܢ ܥܦܪܐ ܘܢܦܚ ܒܐܦܘܗܝ
ܪܘܚܐ ܕܚܝܐ܂ ܘܥܒܕܗ ܠܒܪܢܫܐ ܠܢܦܫܐ ܚܝܬܐ ܐܝܟ ܕܟܬܝܒ܂ ܟܕ ܒܨܠܡܐ ܪܘܚܢܝܐ
ܘܒܫܘܦܪܐ ܕܡܢ ܠܘܬܗ ܡܒܪܩ܂ ܘܒܕܡܘܬܐ ܐܠܗܝܬܐ ܡܫܬܘܬܦ܂ ܘܒܢܦܚܬܐ ܕܝܢ ܕܥܠ
ܒܡܝ ܗܘ ܕܢܦܚ ܒܬܠܡܝܕܘܗܝ܂ ܕܐܝܬܘܗܝ ܡܢ ܐܘܣܝܐ ܕܝܠܗ܂ ܘܠܐ ܢܘܟܪܝܐ ܗܘ ܗܘ
ܪܘܚܐ ܩܕܝܫܐ܂ ܘܥܠ ܕܝܢ ܐܚܪܬܐ ܫܐܠܬ ܗܕܐ ܫܐܠܬܝ܂ ܕܐܝܟܢܐ ܗܟܝܠ ܡܫܟܚܝܢ
ܕܢܦܫܩ ܡܛܠ܂ ܡܛܠ ܗܝ ܕܠܐ ܡܕܓܠ ܡܪܢ ܡܫܝܚܐ ܕܐܡܪ܂ ܕܐܝܟܢܐ ܕܐܝܬܘܗܝ
ܗܘܐ ܝܘܢܢ ܒܟܪܣܗ ܕܢܘܢܐ ܬܠܬܐ ܐܝܡܡܝܢ ܘܬܠܬܐ ܠܠܝܘܢ܆ ܗܟܢܐ ܢܗܘܐ ܒܪܗ

1. ܘ added above. — 2. Ms. [illegible]. — 3. Ms. [illegible].

and said, « Receive the Holy Spirit »[1], (since you ask this question also besides), gave them a beginning only of the gifts of the Spirit, and, as one may say, one kind among the many gifts of the Spirit which Paul enumerated in writing to the Corinthians[2], I mean that of binding and loosing men's sins. This was signified by the addition, in that that Giver of the gifts of the Spirit said, « If ye forgive any men's sins they shall be forgiven to them; and if ye bind any men's sins they shall be bound »[3]. And by means of the breathing he taught them in very mysterious fashion that he is himself the Creator of Adam, whom he formed out of earth and into whose face he breathed the Spirit of life, and that he made man 'a living soul' as it is written[4], shining in the spiritual image and the beauty that flashes from it, and sharing in the divine likeness. And by breathing into the disciples he majestically shows that the Holy Spirit himself is of his essence[5] and not alien.

And in addition to that you ask this other question, how then we are able to explain how it is that our Lord Christ does not speak falsely who says, « As Jonah was three days and three nights in the fish's belly, ⌜so shall the Son of man be three days and three nights in the heart of the

1. John. xx, 22. — 2. I Cor., xii, 7-10. — 3. John. xx, 23. — 4. Gen., ii, 7. — 5. οὐσία.

ܕܐܝܟܢܐ ܒܠܒܗ ܕܐܪܥܐ ܠܬܠܬܐ ܐܝܡܡܝܢ ܘܬܠܬܐ ܠܠܝܘܬܐ)[1] ܘܐܢܫܝܢ ܐܡܪܝܢ܂
ܕܡܢܗ ܕܪܡܫܐ ܕܚܡܫܐ ܒܫܒܐ ܡܢ ܟܕ ܐܚܫܡ ܦܪܘܩܢ ܥܡ ܬܠܡܝܕܐ܂ ܘܦܨܚܐ
ܚܕܬܐ ܐܫܠܡ܂ ܟܕ ܡܒܛܠ ܠܗܘ ܥܬܝܩܐ ܕܡܢ ܗܘ ܙܒܢܐ܂ ܐܝܟ ܡܐ ܕܒܗ
ܡܪܢ ܡܢܗ ܕܝܠܗ[2] ܙܒܝܚ: ܒܚܝܠܐ ܕܒܛܝܠܘܬܐ ܐܬܕܒܚ ܗܘܐ ܚܠܦܝܢ܂ ܘܠܬܚܬܝܬܐ[3]
ܕܐܪܥܐ ܢܚܬ܂ ܘܗܘ ܦܝ[4] ܚܕ ܠܠܝܐ ܘܫܬ ܫܥ̈ܝܢ ܕܥܪܘܒܬܐ: ܐܡܪܝܢ ܕܚܕ
ܐܝܡܡܐ ܘܠܠܝܐ ܢܬܚܫܒܘܢ܂ ܚܫܘܟܐ ܕܝܢ ܗܘ ܕܡܢ ܫܬ ܫܥ̈ܝܢ ܥܕܡܐ
ܠܬܫܥ: ܘܢܘܗܪܐ ܗܘ ܕܡܢ ܬܫܥ ܫܥ̈ܝܢ ܥܕܡܐ ܕܥܪܒ ܫܡܫܐ܂ ܐܝܟ ܐܝܡܡܐ
ܘܠܠܝܐ ܕܬܪܝܢ܂ ܐܝܟܢܐ ܕܡܫܬܟܚ ܠܠܝܐ ܗܘ ܕܒܬܪܗ ܘܐܝܡܡܐ ܕܫܒܬܐ܂ ܠܟܠܗ
ܐܝܡܡܐ ܘܠܠܝܐ ܕܬܠܬܐ ܢܫܠܡܘܢ܂ ܘܗܟܢܐ ܡܢ ܒܬܪ ܬܠܬܐ ܐܝܡܡ̈ܝܢ[4] ܘܠܠܝ̈ܘܬܐ
ܕܩܡ ܡܪܢ ܠܡܗܝܡܢܘ܂ ܐܚܪ̈ܢܐ ܕܝܢ ܡܬܚܙܝܢ ܠܐܚܪܢܐ ܗܘܐ ܕܡܚܘܝܢ ܚܙܝܢܐ܂ ܢܘܗܪܐ
ܥܒܕܘ ܐܚܪܢܐ ܥܠ ܥܠܬܐ ܕܩܕܡܝܢ ܗܝ ܕܩܛܝܢܐ ܘܚܬܝܬܐ ܛܒ܂ ܐܡܪܘ ܓܝܪ ܕܡܢ ܥܝܕܐ
ܘܡܫܠܡܢܘܬܐ ܕܐܝܬ ܒܟܬܒܐ: ܕܟܠ ܝܘܡܐ ܥܡ ܠܠܝܐ ܗܘ ܕܩܕܡ ܠܗ܂ ܠܚܕ
ܝܘܩܢܐ ܡܬܚܫܒܝܢ܂ ܗܟܢܐ ܓܝܪ ܒܡܦܩܢܐ܂ ܟܕ ܡܦܩܕ ܥܠ ܦܨܚܐ ܘܥܠ ܥܐܕܐ ܕܦܛܝܪ̈ܐ܂
ܟܕ ܡܦܩܕ ܗܘܐ ܡܘܫܐ ܐܡܪ܂ ܟܕ ܡܫܪܐ ܐܪܒܥܣܪ ܒܝܪܚܐ ܩܕܡܝܐ܂ ܡܢ ܪܡܫܐ

1. Ms. om. — 2. Ms. ܘܗܘ. — 3. Ms. sing.. — 4. Ms. ܦܡ.

earth[1] »[2]. Some say that we are to reckon the time from the very evening of the 5th day of the week when our Saviour supped with the disciples, and instituted the new Passover, causing the old to cease, since it was from that time that our Lord was virtually sacrificed of his own accord on our behalf, and went down into the lower parts of the earth, and they say that the one night and the six hours of the preparation should be reckoned as one day and night, and the darkness from the 6th hour to the 9th and the light from the 9th hour till sunset as the 2nd day and night, so that consequentially the following night and the sabbath-day make up the whole of the 3rd day and night, and in this way it is to be believed that our Lord rose after three days and nights. But others[3] have appeared to give another elucidation upon the question[4] before us, which is subtle and very accurate. They said that according to the custom and tradition contained in Scripture every day with the night preceding it are[5] combined into one entity. Thus in Exodus, when Moses was giving orders about the Passover and about the feast of unleavened bread, he said, « When the 14th day of the 1st month beginneth, ye

1. Ms. om. — 2. Matth., XII, 40. — 3. Dionysius of Alexandria, see Conybeare in *Journ. Theol. Stud.*, XV, 440. — 4. θεωρία. — 5. Sic Syr.

ܬܐܟܠܘܢ ܦܛܝܪܐ. ܘܫܘܪܝܐ ܕܝܘܡܐ ܕܒܬܪܗ: ܡܢ ܪܡܫܐ ܗܘ ܕܩܕܡܘܗܝ ܚܫܒܗ.
ܘܠܒܛܠܢܐ ܕܝܢ ܕܫܒܬܐ ܗܟܢܐ ܐܣܟܡ. ܐܝܟܢܐ ܕܒܠܠܝܐ ܗܘ ܕܩܕܡ: ܘܒܝܘܡܐ 52 r°.
ܗܘ[1] ܕܒܬܪܗ ܢܗܘܘܢ ܒܛܝܠܝܢ. ܘܡܫܬܘܕܥܝܢ ܝܗܘܕܝܐ ܕܥܕܡܐ ܠܝܘܡܢܐ ܠܗܢܐ
ܢܛܪܝܢ. ܘܠܘ ܠܗܘ ܕܒܬܪ ܫܒܬܐ. ܐܠܐ ܠܠܠܝܐ ܗܘ ܕܩܕܡ ܫܒܬܐ ܒܒܛܠܢܐ
ܘܒܫܬܩܘܬܐ ܡܝܩܪܝܢ. ܘܚܢܢ ܕܝܢ ܒܝܘܡܐ ܕܚܕ ܒܫܒܐ. ܠܠܠܝܐ ܗܘ ܕܩܕܡ
ܡܝܩܪܝܢܢ. ܐܝܟ ܗܝ ܕܥܡ ܝܘܡܐ ܡܝܩܪܐ ܡܚܝܕ. ܘܠܘ ܠܠܠܝܐ ܕܒܬܪܗ.
ܡܛܠ ܗܕܐ ܗܟܝܠ ܐܡܪܝܢ. ܕܟܠ ܠܠܝܐ ܘܐܝܡܡ. ܚܕ ܩܢܘܡܐ ܐܝܟ ܐܢܫ ܕܢܐܡܪ
ܐܝܬܘܗܝ. ܘܗܘ ܡܕܡ ܕܥܒܕ ܐܢܫ ܒܚܕܐ ܡܢ ܗܠܝܢ ܠܥܣܪܝܢ ܘܐܪܒܥ
ܫܥܝܢ. ܒܟܠܗ ܗܘ ܝܘܡܐ ܡܬܐܡܪ ܕܐܬܥܒܕ ܗܘ ܫܘܥܒܕܐ. ܕܐܝܟ ܐܬܚܙܝ. ܐܝܟ
ܡܐ ܕܐܝܬ ܟܕ ܡܫܬܕܪ ܒܐܘܪܚܐ ܪܚܝܩܬܐ. ܘܐܬܐ ܠܐܬܪܗ ܐܘ ܠܡܕܝܢܬܐ ܢܦܩ. ܐܘ
ܒܝܘܡܐ ܬܪܝܢ. ܐܘ ܒܬܠܬܐ ܒܫܒܐ. ܗܢܐ ܒܚܕܐ ܗܝ[2] ܫܥܬܐ ܐܘ ܒܡܢܝܬܐ
ܙܥܘܪܬܐ ܕܫܥܬܐ ܥܠ ܠܡܕܝܢܬܐ. ܟܠ ܐܢܫ ܕܝܢ ܐܡܪ. ܕܦܠܢ ܒܬܪܝܢ ܒܫܒܐ ܐܬܐ
ܐܘ ܒܬܠܬܐ. ܘܠܡܐܬܝܬܗ ܝܘܡܐ ܗܘ ܕܚܕ ܐܝܬܘܗܝ ܥܡ ܠܠܝܐ ܗܘ ܕܩܕܡ.

1. Ms. ܗܘܘ. — 2. Ms. ܗܘܐ ܚܕܐ ܗܝ.

shall eat unleavened bread from the evening »[1], and he counted the beginning of the following day from the preceding evening : and the cessation of the sabbath he instituted the same way, so that they were to cease from work on the preceding night and the following day; and the Jews are known to observe this down to this day, and to honour not the night after the sabbath but the night before the sabbath by cessation and abstention from work; and we ourselves on the 1st day of the week honour the preceding night as united with the honoured day, and not the night following. Accordingly therefore they say that every night-and-day is as one may say one entity, and, what therefore anyone does during one of these 24 hours, that act is said to have been performed on the whole of that day. As for instance, when a man is sent on a long journey and returns to his own country or city either on the 2nd or on the 3rd day of the week, this man entered the city during one hour or a small portion of an hour, but everyone says, « So-and-so arrived on the 2nd day of the week » or « on the 3rd », and they reckon the whole day which is one with the preceding night to his arrival.

1. Ex., xii, 18.

ܠܡܬܠܬܝܘ ܝܘܡܝܢ. ܘܪܘܚ ܗܟܢܐ ܐܡܪܝܢ. ܕܡܢ ܗܘܐ ܒܪܫܐ ܕܩܒܘܪܬܐ ܕܬܠܬܐ
ܝܘܡܝܢ ܢܚܫܘܒ. ܘܡܚܬܬܐ ܕܠܫܝܘܠ ܕܐܠܗܢ ܘܦܪܘܩܢ ܗܘ ܕܐܬܒܣܪ. ܡܢ ܟܕ
ܫܪܝܬ ܗܘܐ ܒܠܒܗ ܕܐܪܥܐ. ܗܘܐ ܕܝܢ ܡܢ ܒܬܪ ܕܫܒܩ ܪܘܚܗ. ܟܕ ܐܡܪ ܐܒܝ
ܒܐܝܕܝܟ ܣܐܡ ܐܢܐ ܠܗ ܠܪܘܚܝ[1] ܪܘܚܗ. ܘܗܝܕܝܢ ܢܦܩܬ ܪܘܚܗ. ܘܗܟܢܐ ܟܕ ܚܝܕܘܬܐ
ܫܠܡܬܐ[2] ܡܚܝܕ ܗܘܐ: ܘܐܬܦܪܫܘ ܡܢ ܚܕܕܐ ܢܦܫܐ ܘܦܓܪܐ: ܘܟܕ ܦܢܐ ܒܩܒܘܪܬܐ
ܕܦܓܪܐ. ܡܒܛܠ ܠܚܒܠܐ ܕܒܩܒܪܐ. ܟܕ ܕܝܢ ܒܢܦܫܐ ܒܬܚܬܝܬܐ ܕܐܪܥܐ ܡܬܚܙܐ.
ܘܫܪܐ ܠܗܢܘܢ ܕܒܩܒܪܐ ܐܣܝܪܝܢ ܗܘܘ. ܗܝܕܝܢ ܗܟܝܠ ܥܠ ܗܘܐ ܒܠܒܗ ܕܐܪܥܐ. ܟܕ
ܢܚܬ ܐܝܟ ܕܐܡܪ ܦܘܠܘܣ. ܠܬܚܬܝܬܐ ܕܐܪܥܐ. ܗܢܘ ܕܝܢ ܠܬܚܬܝܬܐ
ܕܬܚܘܡܐ. ܘܠܟܠܝ̈ܠܐ ܠܐ ܢܗܝܪܐ ܕܒܐܪܥܐ. ܡܢ ܡܦܩܬܐ ܗܟܝܠ ܕܪܘܚܐ ܢܬܡܢܘܢ
ܬܠܬܐ ܠܠܝ̈ܠܘܢ[3] ܐܝܡܡ. ܗܘܬ ܕܝܢ ܡܦܩܬܐ ܒܫܥܐ ܬܫܥ ܕܥܪܘܒܬܐ. ܟܕ
ܫܪ̈ܟܢ ܬܠܬ ܫ̈ܥܝܢ ܡܢ ܐܝܡܡܐ. ܡܛܠ ܗܟܝܠ ܕܗܝ ܥܪܘܒܬܐ ܐܝܟ ܥܝܕܐ
ܗܘ ܕܡܫܠܡ ܡܟܬܒܢܐ: ܐܝܟ ܚܕܐ ܗܘ ܕܒܠܠܝܐ ܡܩܕܡ. ܠܟܠܗ ܝܘܡܐ
ܕܥܪܘܒܬܐ ܘܠܠܠܝܐ. ܚܫܒܝܢܢ ܕܥܒܕ ܡܪܢ ܒܠܒܗ[4] ܕܐܪܥܐ. ܘܡܟܝܠ ܒܬܪ ܕܥܪܒ
ܫܡܫܐ. ܫܪܝܐ ܫܒܬܐ ܘܠܠܝܐ ܕܝܠܗ. ܗܝ ܕܡܩܕܡܐ ܒܥܪܘܒܬܐ ܡܫܡܫܝܢ.

1. Ms. ܢܦܫܗ. 2. Ms. ܫܠܡܐ. — 3. Ms. sing. — 4. Ms. ܒܠܒܗ.

And therefore, they say, we should on this principle regard the period of the three days' burial, and the descent of our God and Saviour who became incarnate into Sheol, as beginning from the time when he truly entered the heart of the earth; and that he did after he gave up his spirit, saying, « My Father, into thy hands I commit my spirit »[1], and then his spirit departed, and thus, though he was united in a perfect union, the soul and the body were separated from one another, and through the burial of the body he does away corruption in graves, and through the soul he is seen in the lower parts of the earth, and he released those who were bound in graves. Then it was therefore that he entered the heart of the earth, when 'he went down', as Paul says, 'to the lower parts of the earth'[2], that is to the lowest limits and to the gloomy crowns (?)[3] in the earth. From the departure of the spirit therefore the three day-and-nights are to be counted; and the departure took place at the 9th hour of the preparation, when three hours of the day remained. Since therefore the preparation is according to the custom handed down in Scripture united with the preceding night, we reckon that our Lord spent the whole of the day and the night of the preparation in the heart of the earth, and then after sunset the sabbath begins and its

1. Luke, XXIII, 46. 2. Eph., IV, 9. — 3. This word is probably corrupt.

ܠܗ. ܘܟܠܗ̇ ܗܕܐ ܕܝܢ ܥܡ ܝܘܡܐ ܗܘ ܕܒܬܪܗ ܕܢܩܦ ܠܗ. ܒܬܚܬܝܬܐ
ܕܐܪܥܐ ܥܒܪ. ܟܕ ܕܝܢ ܥܒܪܬ ܗܘܬ: ܘܒܡܥܪܒܗ ܕܫܡܫܐ ܐܫܬܠܡܬ. ܗܝܕܝܢ ܡܫܪܝܐ
ܠܠܝܐ ܕܚܕܒܫܒܐ. ܠܠܝܐ ܕܝܢ ܬܘܒ ܘܝܘܡܐ ܗܘ ܕܒܬܪܗ. ܐܬܡܢܝܘ ܕܢܬܡܢܘܢ ܒܛܟܣܐ
ܒܗ̇ ܒܥܝܕܘܬܐ ܕܟܬܒܐ. ܘܢܫܬܟܚ ܡܪܢ ܕܒܬܠܝܬܝܐ ܐܝܡܡ ܕܩܡ
ܘܣܘܥܪܢܐ. ܕܩܡ ܡܢ ܒܝܬ ܩܒܘܪܬܐ. ܐܦ ܓܝܪ ܗܘ ܕܥܒܪܗ ܕܫܘܪܝܗ ܕܐܝܡܡ ܒܠܒܗ
ܕܐܪܥܐ. ܕܟܠܗ ܗܘ ܠܟܠܗ ܐܝܡܡ ܕܒܗ ܢܬܚܫܒ. ܡܛܠ ܗܕܐ
ܕܝܢ ܐܡܪܝܢ. ܕܥܪܘܒܬܐ ܥܒܪ ܡܫܝܚܐ ܗܘ[1] ܐܚܪܝܬܐ[2] ܕܟܠܗ ܐܝܡܡ ܕܒܗ
ܒܬܚܬܝܬܐ ܕܐܪܥܐ ܡܫܡܠܝܐ. ܘܚܕܒܫܒܐ ܕܝܢ ܡܢ ܡܢܬܐ ܩܕܡܝܬܐ. ܠܫܒܬܐ ܕܝܢ
ܟܠܗ̇ ܒܟܠܗܝܢ ܥܣܪܝܢ ܘܐܪܒܥ ܫܥ̈ܝܢ. ܟܕ ܢܛܪ ܠܝܘܡܐ ܕܥܐܕܐ
ܕܝܗܘܕܝܐ. ܕܐܦ ܒܗܕܐ ܢܫܠܡ ܠܢܒܝܘܬܐ. ܗܝ ܕܐܡܝܪܐ ܒܝܕ ܥܡܘܣ ܢܒܝܐ.
ܘܡܫܬܘܕܝܐ ܠܝܗܘܕܝܐ ܘܐܡܪܐ. ܕܐܗܦܘܟ ܥܐ̈ܕܝܟܘܢ ܠܐܒܠܐ. ܘܟܠܗܘܢ ܙܡܝ̈ܪܬܟܘܢ
ܠܡܪܩܕܬܐ. ܐܡܪܝܢ ܕܝܢ ܗܠܝܢ ܕܐܦ ܚܫܘܟܐ ܕܬܠܬ ܫܥ̈ܝܢ ܗܘ ܕܗܘܐ. ܕܠܠܝܐ
ܡܬܚܫܒ. ܘܗܕܐ ܒܩܛܝܪܐ ܕܗܘܝܐ. ܗܢܐ ܓܝܪ ܠܗ ܠܚܫܘܟܐ. ܠܐ ܗܘܐ ܠܠܝܐ

1. Ms. ܗܘܝ — 2. Ms. with point ∴ following.

night, the day which the Jews honour by a cessation; and the whole of this together with the following day which is joined to it our Lord spent in the lower parts of the earth. But, when the sabbath had gone by, and had been completed by the setting of the sun, then began the night of the 1st day of the week; and the night again and the day following it are to be reckoned in order according to that same custom of Scripture, and our Lord will be found to have risen from the place of the dead on the 3rd day-and-night, that of the 1st day of the week; for in fact one who passed the beginning of a day-and-night in the heart of the earth is to be reckoned as having spent the whole of that day-and-night there. For this reason they say that Christ spent the preparation in the lower parts of the earth as regards the last portion of the day-and-night, and the 1st day of the week as regards the first portion, and the sabbath entirely through all the 24 hours, keeping the day of the Jews' feast in mourning, that thereby also he might fulfil the prophecy spoken through the prophet Amos, which threatens the Jews and says, « I will turn your feasts into mourning, and all your songs into wailing »[1]. But those men say also that the three hours' darkness which took place is reckoned to be a night, and this is forced; for this darkness is not a night,

1. Amos, VIII, 10.

ܐܠܗܘܢ. ܘܒܠܬܪܟܘܢ ܡܕܡ ܕܐܝܟ ܗܢܐ. ܘܡܢ ܢܒܝܘܬܐ ܕܙܟܪܝܐ ܐܡܪܝܢ ܕܡܬܟܠܝܢ.
ܕܡܬܢܒܐ ܡܛܠ ܝܘܡܐ ܗܘ[1] ܗܟܢܐ. ܕܒܗܘ ܝܘܡܐ ܠܐ ܢܗܘܐ ܢܘܗܪܐ. ܘܩܘܪܫܐ ܘܓܠܝܕܐ
ܢܗܘܐ ܚܕ ܝܘܡܐ. ܘܝܘܡܐ ܗܘ ܢܗܘܐ ܝܕܝܥ[2] ܠܡܪܝܐ. ܘܠܐ ܝܘܡܐ ܘܠܐ ܠܠܝܐ. ܘܠܥܕܢ
ܪܡܫܐ ܢܗܘܐ ܢܘܗܪܐ. ܗܐ ܓܝܪ ܢܒܝܐ ܓܠܝܐܝܬ ܕܒܗܘ[3] ܝܘܡܐ ܐܡܪ ܠܐ ܢܗܘܐ ܢܘܗܪܐ.
ܡܢ ܡܩܕܡ ܟܕ ܫܡܗ ܠܚܫܘܟܐ ܓܠܝܐܝܬ ܟܠܐ ܗܘܐ ܠܚܫܐ ܕܐܝܟ ܗܢܐ. ܘܠܢܘܗܪܐ ܗܘ
ܕܒܬܪܟܢ ܕܕܢܚ. ܕܠܠܝܐ ܘܐܝܡܡܐ ܢܬܚܫܒ. ܟܕ ܐܡܪ ܕܠܐ ܐܝܡܡܐ ܘܠܐ ܠܠܝܐ.
ܘܗܕܐ ܐܡܪ ܓܠܝܐܝܬ. ܕܠܐ ܐܢܫ ܠܗܕܐ ܐܝܡܡܐ ܘܠܠܝܐ ܢܚܫܘܒ. ܗܘ ܕܝܢ ܕܐܡܝܪ
ܕܩܘܪܫܐ ܘܓܠܝܕܐ ܢܗܘܐ ܚܕ ܝܘܡܐ. ܕܢܣܬܟܠܝܘܗ[4] ܦܐܐ ܠܗ ܠܒܪ ܡܢ ܥܠܬܐ[5]
ܐܠܝܦܐ. ܕܐܦ ܩܘܪܫܐ ܡܬܪܓܫܢܐ· ܘܓܠܝܕܐ ܒܗܘ ܝܘܡܐ ܗܘܐ. ܘܠܥܠܡܢܪܓܫܐܝܬ ܕܝܢ·
ܘܡܛܠ ܕܡܢ ܡܩܘܪܫܐ ܦܢܐ ܒܥܕܢܐ ܡܕܡ ܙܠܝܩܐ ܢܘܪܢܝܬܐ (ܒܛܠܬ ܡܢܗܘܢ)[6]
ܛܝܒܘܬܐ ܕܪܘܚܐ ܩܕܝܫܐ. ܘܐܦ ܗܕܐ ܕܝܢ ܙܕܩ ܕܢܕܥ ܕܡܪܢ ܒܐܘܢܓܠܝܘܢ: ܒܙܒܢ ܡܢ (ܐܡܪ)[6]
ܕܒܝܘܡܐ ܕܬܠܬܐ ܙܕܩ ܠܗ ܕܢܩܘܡ. ܒܙܒܢ ܕܝܢ ܕܡܢ ܒܬܪ ܬܠܬܐ ܝܘܡܝܢ ܩܐܡ.
ܟܕ ܡܫܘܕܥܐ ܗܝ ܡܠܬܐ. ܕܐܦ ܫܘܪܝܐ ܕܝܘܡܐ ܕܬܠܬܐ ܟܠܗ ܝܘܡܐ ܡܬܚܫܒ܀

1. Ms. ܗܘ, previously written before ܝܘܡܐ. Another erasure after ܗܟܢܐ. — 2. Ms. ܐܝܕܥ (sic). — 3. Ms. ܒܗܘ (ܘ above line). — 4. Ms. ܕܢܣܬܟܠܘܗ. — 5. Ms. ܘܥܠܬܐ. — 6. Ms. om.

but an affliction of day; and they say that they are prevented from holding anything of the kind by the prophecy of Zechariah also, who prophesies about that day as follows: « On that day there shall be no light, and cold and frost shall be one day, and that day shall be known to the Lord, neither day nor night, and towards evening there shall be light »[1]. See! the prophet plainly says, « On that day there shall be no light », and, having first plainly named the darkness, he prevented such an affliction and the light which rose afterwards from being reckoned a night and a day by saying « neither day nor night »; and this he says plainly, in order that no one may reckon this a day and a night. As to the statement, « Cold and frost shall be one day », it is not unreasonable for us to understand it to mean that there was actually sensible cold and frost on that day; and supra-sensually that, because at a certain time fiery fervour had grown cold among the Jews, the grace of the Holy Spirit ⌜ceased to work among them[2]. This also besides we should know, that our Lord in the gospels sometimes said[2] that he was destined to rise on the 3rd day, and sometimes that he would rise after three days, the expression signifying that even the beginning of the 3rd day is reckoned a whole day.

1. Zech., XIV, 6, 7. — 2. Ms. om.

ܕܩܕܝܫܐ ܡܪܝ ܣܘܝܪܐ: ܡܢ ܡܠܐ ܕܟܬܝܒܢ ܠܘܬ ܩܣܪܝܐ CII V 255 v° (I 131 r° b).
ܦܛܪܝܩܝܐ܀

ܗܕܐ ܗܟܝܠ ܐܡܠܬܗ ܗܝ ܕܐܡܪ: ܕܒܡܘܫܚܬܐ ܦܢܝ ܗܘ ܕܥܠܡܝܐ: ܡܟܝܠ ܕܝܢ ܕܒܣܘܪܚܢܐ ܕܒܥܠܡܐ ܗܢܐ. ܠܐ ܟܠܐ ܐܢܐ ܗܘ ܕܬܬܚܠܛܘܢ ܥܡ ܕܚܠܝ ܦܬܟܪܐ ܐܢ ܬܓܝܕ. ܘܥܡ ܗܢܘܢ ܕܐܚܪܢܐܝܬ ܐܝܬ ܠܗܘܢ ܘܡܬܬܪܥܝܢ. ܘܐܠܐ ܫܪܟܐ ܠܢ ܕܠܒܪ ܡܢ ܥܠܡܐ ܢܗܘܐ. ܐܢܕܝܢ ܠܡܢ ܕܝܢ ܐܚܐ ܐܝܟ ܡܬܩܪܐ: ܗܢܘ ܕܝܢ. ܕܚܕ ܕܝܢ ܗܘ ܪܘܚܐ ܕܣܝܡܘܬܐ ܒܢܝܐ ܥܡܢ ܐܝܬ ܠܗ: ܘܒܒܢܝ ܗܝܡܢܘܬܐ ܡܬܕܝܢ: ܠܘܬ ܕܚܠܬ ܦܬܟܪܐ ܐܘ ܠܘܬ ܡܕܡ ܡܢ ܗܠܝܢ ܕܡܣܠܝܢܘܬܐ ܢܬܦܢܐ. ܥܡ ܗܘ ܕܐܝܟ ܗܢܐ. ܫܦܝܪ ܗܘ ܕܐܦܠܐ ܢܠܥܣ. ܘܐܢܕܝܢ ܠܐ. ܡܢ ܡܬܒܣܪܢܘܬܐ ܒܡܣܪܘܬܐ ܗܝ ܕܣܢܝܐ ܗܝ. ܐܝܟܢܐ ܕܗܢܐ ܠܕܝܢܐ ܕܐܠܗܐ ܢܦܠܝܢ܀

ܕܩܕܝܫܐ ܡܪܝ ܣܘܝܪܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܩܣܪܝܐ܀ CIII V 317 r° (I 191 r° a).

ܡܛܠ ܓܝܪ ܕܬܪܥܝܬܐ ܕܢܩܦܐ ܒܐܪܥܢܝܬܐ ܐܝܬ ܗܘܐ ܠܗܘܢ ܐܡܪܝܢ ܗܘܘ.

CII. — Of the holy Mar Severus, from the words written to Caesaria the patrician.

What he says therefore is this. In the way of worldly intercourse, that is to say in the business of this world, I do not forbid you to associate with idolaters, it may be, and with those who are differently situated and hold different opinions. Otherwise we are reduced to withdrawing outside the world. But, if, when a man is named a brother, that is one who has the same spirit of adoption with us and is judged among the sons of faith, he fall away to idolatry or any such abominable thing, with such a one it is good for us not even to eat[1]. Otherwise, by disregarding foul behaviour of such a kind we fall under God's judgment. 519-38.

CIII. — Of the holy Mar Severus from the letter to Caesaria.

For[2], since they had a mind in contact with earthly things, they said, 519-38.

1. I Cor., v, 10-12. — 2. This extract is published in Greek in Mai, *Class. Auct.*, X, 433, under the heading Σ. εἰς τὸ κατὰ Λουκᾶν, where it is shortened and the following precedes : ἵνα δὲ περιελόντες τὸ μῆκος τοῦ λόγου διὰ βραχέων τὸ πᾶν εἴπωμεν, ὁ των Ἰουδαίων παράνομος δῆμος κατὰ τὸ εἰρημένον ἐν ταῖς

ܘܠܐ ܗܢܘ ܒܪܗ ܕܢܓܪܐ: ܠܐ ܐܡܗ ܡܬܐܡܪܐ ܡܪܝܡ܀ ܘܬܘܒ ܕܫܡܪܝܐ ܐܢܬ ܘܕܝܘܐ
ܐܝܬ ܠܟ. ܘܡܛܠ ܕܥܒܕܐ ܫܦܝܪܐ ܠܐ ܪܓܡܝܢܢ ܠܟ. ܐܠܐ ܡܛܠ ܓܘܕܦܐ. ܕܟܕ
ܒܪܢܫܐ ܐܢܬ ܥܒܕ ܐܢܬ ܢܦܫܟ ܐܠܗܐ܀ ܡܢ ܕܒܗܠܝܢ ܗܟܝܠ ܟܠܗܘܢ ܐܠܝܢ
ܕܒܒܪܗ ܕܐܢܫܐ ܡܓܕܦܝܢ ܐܡܪܝܢ ܗܘܘ: ܟܕ ܒܡܬܒܪܢܘܬܐ ܕܒܒܣܪ ܡܬܬܩܠܝܢ
ܗܘܘ. ܐܡܪ ܦܪܘܩܢ ܕܢܫܬܒܩܢ ܠܗܘܢ. ܐܝܬ ܠܗܘܢ ܓܝܪ ܡܦܩ ܒܪܘܚܐ ܠܐ ܝܕܥܬܗ
ܕܐܪܙܐ. ܘܡܬܡܟܟܢܘܬܐ ܕܐܝܟ ܒܪܢܫܐ. ܡܛܠ ܗܢܐ ܢܫܬܒܩ ܠܒܢܝܢܫܐ. ܘܠܐ
ܠܟܘܢ. ܐܝܟ ܗܘ ܕܐܡܪ ܗܘܐ܆ ܕܐܝܟ ܕܠܒܢܝܢܫܐ ܕܠܐ ܝܕܥܘ ܠܥܘܡܩܐ ܕܡܬܒܪܢܘܬܐ
ܝܗܒ ܐܢܐ ܫܘܒܩܢܐ܀ ܗܠܝܢ ܕܝܢ ܕܠܐܬܘܬܐ ܐܠܗܝܬܐ ܘܚܝܠܐ ܕܥܒܕ ܘܡܫܡܠܐ ܗܘܐ܆
ܒܪܘܚܐ ܗܘ ܕܐܝܬܘܗܝ ܗܘܐ ܒܗ ܘܡܢ ܟܝܢܗ: ܐܝܟ ܡܐ ܕܐܡܪ ܕܐܢܐ ܒܪܘܚܐ ܕܐܠܗܐ
ܡܦܩ ܐܢܐ ܕܝܘܐ. ܗܢܘܢ ܕܝܢ ܡܓܕܦܝܢ ܐܡܪܝܢ ܗܘܘ. ܕܒܒܥܠܙܒܘܒ ܐܝܟ ܕܐܡܪܝܢ
ܡܦܩ ܕܝܘܐ. ܗܠܝܢ ܐܡܪ ܐܝܟ ܗܠܝܢ ܕܐܝܬܝܗܝܢ ܒܓܘܕܦܐ ܕܠܘܬ ܪܘܚܐ ܩܕܝܫܬܐ:
ܘܡܩܒܠܝܢ ܕܫܘܕܥܬܐ ܐܝܬ ܠܗܘܢ[1] ܗܝ ܕܦܠܛܐ ܠܐܠܗܐ: ܘܐܬܐ ܠܡܦܩ ܒܪܘܚܐ ܘܠܐ ܡܢ

1. Ms. ܠܗܘܢ

« Is not this the carpenter's son? Is not his mother called Mary? »[1]; and again, « Thou art a Samaritan and hast a demon »[2]; and, « For good deeds we stone thee not, but for blasphemy, that, being a man, thou makest thyself God »[3]. Since therefore it was because they stumbled at the dispensation in the flesh[4] that they said these things, all the blasphemies that they uttered against the Son of man, our Saviour said that they should be forgiven to them; for they have as a defence ⌈ignorance of the mystery and the condescension as man[5]. « Therefore it shall be forgiven to men and not to you », as if he were saying, « I give forgiveness as to men who have not known the depth of the dispensation ». But the things which they said in blasphemy against the divine signs and mighty works which he did and performed by the Spirit that was in him and of his nature (as he said, « I by the Spirit of God cast out the demons »[6]), « In Beelzebub[7] » (as they say) « he casts out the demons »[8], these things (he says) as things which are concerned with blasphemy against the Holy ⌈Spirit and have from the acts

Πράξεσι Στεφ. τῳ πρωτομ. τῷ πν. τῷ ἁγ. διηνεκῶς ἀντιπίπτοντες κ. τὴν ἐναντίαν ἀεὶ τοῖς τοῦ Θ. νομοις φερόμενοι πρὸς τὸ εὐτελές τε κ. το δι' ἡμᾶς ταπεινον τῆς τοῦ Θ. Λ. κ. Σωτ. ἐπανθρωπήσεως τυφλωττοντες· κ. ὡς ἐν σκοτω περιπατοῦντες προσεπταιον, κ. γεγονεν αὐτοῖς ὁ λίθος ο ἀκρογωνιαῖος κ. ἐκλεκτος κ. ἔντιμος πετρα σκανδάλου κ. λιθος προσκόμματος, κ. οὐδαμως ἐπενόουν αὐτου τὴν προαιωνιον ὕπαρξιν, κ. τον ἐκ Πν. ἀσωματον γέννησιν, κ. το προς τον γεγεννηκοτα ἴσον, κ. κατὰ πάν ὁτιουν ἀπαραλλακτον.

1. Matth., XIII, 55. — 2. John, VIII 48. — 3. Id., X, 33. — 4. Gr. ins. καθαπερ εἶπον. — 5. Gr. τῆς ἀγνοιας του μυστ. τὸ κατὰ ἄνθρωπον του 'Εμμ. χθαμαλὸν κ. ὑποβεβηκος. — 6. Matth., XII, 28. — 7. Gr. ins. ἄρχ. τῶν δαιμονίων. — 8. Ibid., 24.

ܐܝܟ ܠܗܘܢ. ܐܡܪ ܡܫܝܚܐ ܕܠܐ ܢܫܬܒܩܘܢ. ܗܕܐ ܕܝܢ ܓܘܕܦܐ ܕܒܪܗ ܕܐܢܫܐ
ܡܫܬܒܩ: ܘܒܨܝܪ ܓܘܕܦܐ ܗܘ ܕܥܠ ܪܘܚܐ ܩܕܝܫܐ ܕܥܕܡܐ ܠܙܩܝܦܐ ܐܠܨܐ. ܕܥܕܡܐ ܠܙܒܢܐ
ܕܙܩܝܦܐ ܢܣܬܟܠ. ܡܛܠ ܕܥܕܡܐ ܠܗܘ ܙܒܢܐ. ܡܟܣܐ ܗܘܐ ܡܫܝܚܐ. ܒܝܕ
ܡ̈ܠܐ ܘܣܘܥܪ̈ܢܐ ܡܕܒܪ̈ܢܝܐ ܪܒܘܬܐ ܕܐܠܗܘܬܗ. ܡܢ ܒܬܪ ܕܝܢ ܙܩܝܦܐ ܘܩܝܡܬܐ ܠܐ
ܡܟܣܐ. ܡܛܠ ܕܡܕܒܪܢܘܬܐ ܚܕܐ ܙܒܢ ܫܩܠܬ ܫܘܠܡܐ܀

ܕܩܕܝܫܐ ܡܪܝ ܣܘܝܪܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܩܣܪܝܐ܀

CIV V 358 v°. (I 224 v° a).

ܠܘܩܐ ܕܝܢ ܐܫܬܥܝ ܕܐܦ ܒܦܓܪܐ ܩܕܝܫܐ ܘܒܟܣܐ ܗܘ ܡܪܢܝܐ ܐܫܬܘܬܦ.[1] ܡܢ
ܐܝܟܐ ܕܐܦ ܡܫܡܠܝܐܝܬ ܐܬܚܝܠ ܐܟܠܩܪܨܐ ܒܗ. ܐܝܟ ܗܘ ܕܟܕ ܠܐ ܫܘܐ ܗܘܐ ܘܩܢܐ
ܠܒܐ ܕܐܝܟ ܗܢܐ ܗܘܐ. ܕܢܫܬܘܬܦ ܒܬܘܪܣܝܐ ܗܘ ܐܪ̈ܙܢܝܐ ܪܘܚܢܝܐ. ܗܕܐ

1. Ms. ins. ܗܘܐ.

themselves the quality of God-befittingness[1] and have no room for defence Christ said should not be forgiven[2]. But this blasphemy against the Son of man shall be forgiven, and it is smaller than the blasphemy against the Holy Spirit, down to the time of the Cross, we must understand, because down to that time Christ obscured the greatness of his Godhead by means of the words and actions of the dispensation; but after the Cross and the Resurrection[3] he did so no longer; since the dispensation had once for all received an end[4].

CIV. — Of the holy Mar Severus from the letter to Caesaria. 519-38.

But Luke related that he even communicated in the holy body and in our Lord's cup[5], whence also the devil gained complete mastery over him, inasmuch as he had presumed to communicate in the mysterious spiritual food when he was unworthy and had a heart such as his. This we say, not

1. This is clearly wrong; but the Greek is the same. The words should perh. follow the 1st parenthesis. — 2. Gr. ins. μήτε ἐν τῷ νῦν αἰῶνι μήτε ἐν τῷ μέλλοντι. — 3. Gr. ins. ἐκ νεκρῶν. — 4. Gr. adds καθὰ φησὶν ὁ ἀποστ., εἰ δὲ κ. ἐγνώκαμεν κατὰ σάρκα Χ., ἀλλὰ νῦν οὐκέτι γινώσκομεν· κ. ὁ εἰς αὐτὸν βλασφημῶν ὥσπερ εἰς τὸ Πν. παροινῶν ὡς ἀσύγγνωστα ἁμαρτάνων ἄφεσιν οὐδεμίαν ἔχει τοῦ ἁμαρτήματος. ταῦτα δὲ φαμὲν εἴ γέ τις τῇ βλασφημίᾳ μέχρι τοῦ τέλους τῆς οἰκείας ζωῆς ἐναπέμεινε κ. οὕτως μετέστη τοῦ βίου. εἰ γὰρ ἔφθασε μεταμεληθῆναι τῶν τῆς ζωῆς ταύτης ἡμερῶν ἐνδαψιλευομένων αὐτῷ, πρόδηλον ὡς ἡ μετάνοια κρείττων ἐστὶν πάντος ἁμαρτήματος ἄφεσιν δηλαδὴ τοῖς μετανοοῦσι παρέχουσα. — 5. Luke, XXII, 14-21.

ܕܝܢ ܐܡܪܢܢ܆ ܠܘ ܐܝܟ ܗܝ ܕܛܠܝܐ ܗܘ ܚܪܡܐ ܒܗܠܝܢ ܕܕܐܝܟ ܗܠܝܢ ܡܫܘܛ ܠܗ
ܚܝܠܗ ܕܐܪܙܐ. ܐܠܐ ܕܗܘ ܕܟܕ ܠܐ ܫܘܐ ܡܫܬܘܬܦ. ܡܫܬܠܡ ܠܐܝ̈ܕܘܗܝ ܕܝܠܗ܆ ܐܡܬܝ
ܕܟܕ ܒܛܘܫܝܐ ܐܝܬܘܗܝ ܒܪ̈ܘܫܥܐ܆ ܘܡܬܡܪܚܐܝܬ ܒܗܠܝܢ ܕܠܘܬ ܐܠܗܐ ܚܣܝܢ܆ ܠܐ
ܡܙܕܗܪܢܐܝܬ ܐܢܫ ܐܝܟ. ܡܩܪܒ ܠܗ ܠܫܘܬܦܘܬܐ ܩܕܝܫܬܐ܀

CV
F 68 v°.

ܕܡܪܝ ܣܘܝܪܐ ܠܘܬ ܩܣܪܝܐ ܗܘܦܛܝܣܐ܀

ܙܕܩ ܠܡܕܥ ܕܟܗܢܐ ܗܘ ܕܡܩܪܒ. ܛܘܦܣܐ ܐܝܟ ܕܐܠܗܐ ܪܒܐ ܘܦܪܘܩܢ ܝܫܘܥ
ܡܫܝܚܐ܆ ܐܦ ܓܝܪ ܠܥܘܗܕܢܐ ܡܥܒܕ ܕܕܒܚܬܐ ܗܝ ܕܗܘ ܣܡܗ. ܘܕܗܝ ܕܗܘ ܫܪܝ
ܒܐܚܫܡܝܬܐ ܗܝ ܐܪܙܢܝܬܐ .. ܦܪܣܐ ܗܟܝܠ ܗܘ ܕܩܕܡ ܡܢ ܕܠܟܗܢܐ ܥܘܠܐ:
ܡܟܣܐ ܠܣܝ̈ܡܢ ܘܡܬܪܝܡ ܡܢ ܒܬܪ ܥܘܠܗ: ܩܥܐ ܓܠܝܐܝܬ ܒܦܘܡܐ ܕܨܒ̈ܘܬܐ ܗܠܝܢ.
ܡܛܠ ܕܡܫܬܠܡ ܒܝܕ ܦܘܪ̈ܫܢܐ ܕܢܡܘ̈ܣܐ. ܕܐܪܙܐ[1] ܗܘ ܕܡܢ ܩܕܝܡ ܡܟܣܐ ܗܘܐ
ܒܝܕ ܕܒ̈ܚܐ ܢܡܘܣܝ̈ܐ ܘܬܫܡܫܬܐ ܛܠܠܢܝܬܐ. ܘܐܝܟ ܗܘ ܕܒܪܡܙܐ ܒܠܚܘܕ ܡܬܝܕܥ
ܗܘܐ ܥܡܛܢܐܝܬ. ܒܝܕ ܗܕܐ ܟܗܢܘܬܐ ܪܘܚܢܝܬܐ ܘܡܠܝܠܝܬܐ. ܠܗܘܢ

1. Ms. pl.

because that savage fiend in the case of men of this character treats the power of the mystery with contempt, but because he who communicates when unworthy is delivered into his hands, when anyone presumes to receive the holy communion when secretly involved in impieties that are great, and especially in such as relate to God.

CV. — Of Mar Severus to Caesaria the hypatissa.

519-38. You should know that the priest who offers represents the great God and our Saviour Jesus Christ; for he in fact celebrates the memory of the sacrifice which he himself instituted, and of that which he himself began in the mysterious supper.

The veil therefore which before the priest approaches hides what is set forth and is removed after his entry manifestly cries by the mouth of the facts themselves that the mystery, which was previously concealed by means of the sacrifices of the law and the shadowy service, and was obscurely made known as it were by an indication only, by means of this spiritual and rational priestly ministration reveals Christ who is God to those who have believed on him.

[illegible]

1. Ms. [illegible]. — 2. Ms. [illegible]. — 3. Ms. [illegible]. — 4. Ms. [illegible].

To this refer also the words which Paul uses in the epistle to the Corinthians, « The veil remaineth upon the readers of the Old Testament, and it is not revealed because[1] it is done away in Christ »[2]; since Christ has indeed done away or has removed the veil by means of the service and ministration in the Spirit, as is further stated by Paul himself, « We all with open face see the glory of the Lord as in a mirror »[3]. For what is done with the veil shows according to a simple explanation that things that are hidden from and not [seen] by those who initiate, these are manifest and visible to those who believe and are initiated. In Palestine and in Jerusalem, while the priest makes the said[4] prayer, the deacons frequently and ceaselessly lift [the cover][5] up and let it down again, until the end of the prayer, and so after that the priest begins the petition over the offering of the sacrifice. Further what is done in this fashion reminds us of that veil or linen sheet which came down from heaven upon Peter, which contained all the quadrupeds and reptiles, and birds clean and unclean, and signified to him that

1. By misunderstanding ὅτι the translator has made nonsense of the sentence. — 2. II Cor., III, 14. — 3. *Ibid.*, 19. — 4. Perh. mentioned in the earlier part of the letter. — 5. This is the sense required.

ܘܡܘܗܒܬܐ[1] ܕܪܘܚܐ ܩܕܝܫܐ[2]: ܠܐ ܒܠܚܘܕ ܥܠ ܥܡܐ ܕܐܝܣܪܝܠ ܗܘ ܕܕܟܐ:
ܡܛܠ ܕܩܒܠ ܢܡܘܣܐ ܕܐܠܗܐ ܐܬܐܫܕܬ: ܐܠܐ ܥܠ ܟܠܗܘܢ ܥܡܡܐ ܗܢܘܢ ܕܠܐ
ܢܡܘܣܐ ܘܠܐ ܕܟܝܐ.. ܡܛܠ ܗܕܐ ܗܟܝܠ ܫܘܫܦܐ ܕܣܝܡ ܥܠ ܗܠܝܢ ܕܡܬܬܣܝܡܢ
ܥܠ ܡܕܒܚܐ: ܡܚܘܐ ܟܕ ܡܬܥܠܐ ܘܡܬܡܟܟܐ: ܠܥܘܬܪܐ ܡܫܡܠܝܐ
ܘܡܘܗܒܬܐ ܕܪܘܚܐ ܐܠ[ܗܝ]ܬܐ: [ܗ]ܘ ܕܒܝܕ ܚܙܘܐ ܐܬܚܘܝ ܠܫܡܥܘܢ ܕܚܒܫ
ܠܟܠܗܘܢ ܥܡܡܐ: ܕܢܚܬܐ ܡܢ ܫܡܝܐ [ܥ]ܠ [ܟܠ ܗܠ]ܝܢ ܕܡܬܬܣܝܡܢ ܡܩܕܫܐ.
ܘܡܫܡܠܝܐ ܘܡܩܕܫܐ ܠܗܝܢ[3] . . . .

CVI V 241 v° (I 118 v° b). ܕܩܕܝܫܐ[4] ܡܪܝ ܣܘܝܪܐ ܦܛܪܝܪܟܐ. ܥܠ ܦܬܓܡܐ[5] ܡܕܡ
ܡܢܗ ܕܟܬܒܐ ܕܩܘܗܠܬ. ܕܐܝܬܝܗܘܢ. ܛܪ ܪܓܠܟ ܡܐ
ܕܐܙܠ ܐܢܬ ܠܒܝܬ ܐܠܗܐ: ܘܩܪܘܒ ܠܡܫܡܥ. ܡܢ
ܐܓܪܬܐ ܕܠܘܬ ܩܣܪܝܐ:

242 r°. ܫܡܥܬܘܢܝܗܝ[6] ܓܝܪ ܒܡܪܓܫܢܘܬܐ * ܠܩܘܗܠܬ ܕܚܟܝܡܐܝܬ ܡܙܗܪ ܘܐܡܪ:

1. Ms. pl. — 2. Over this word is a line as if it were an abbreviation. — 3. Here the ms. breaks off through the loss of a leaf or more. — 4. Having no photograph of 241 v°, I supply the title and first 3 words of the text from I. The title is also given in Assemani, *Cat. Bibl. Vat.*, III, p. 16. — 5. Assem. sing. — 6. I ܫܡܥܬܘܢܗܝ.

the gift of the Holy Spirit was poured out not only on the people of Israel which was clean, because it received God's law, but upon all the nations which were without the law and unclean.

For this reason therefore the cloth that is laid upon what is set forth on the altar shows by being lifted and lowered the abundant and perfect gift of the divine Spirit, which was shown to Peter by the vision to have included all the nations, which descends from heaven upon [all] that is set forth, and consecrates and hallows it. . . . .[1]

519-38. CVI. — Of the holy Mar Severus the patriarch, on some expressions taken from the same book of Koheleth, which are, « keep thy foot when thou goest into a house of God, and draw nigh to hear »[2], from the letter to Caesaria.

For you have listened with perception to Koheleth wisely warning and

1. Here the ms. breaks off. 2. Eccl., iv, 17.

ܛܪ ܪܓܠܐ ܕܝܠܟ[1] ܡܐ ܕܐܙܠ ܐܢܬ ܠܒܝܬܐ ܕܐܠܗܐ: ܘܩܪܘܒ ܠܡܫܡܥܘ܀ ܗܘ ܓܝܪ
ܕܐܙܠ ܒܐܘܪܚܐ ܗܘ ܕܕܚܠܬ ܐܠܗܐ: ܙܕܩ ܠܗ ܕܢܛܪ ܪܓܠܗ ܒܥܠܡܐ.
ܘܠܡܬܒܝܢܘ ܕܕܠܡܐ ܒܕܘܟ ܢܫܪܘܥ. ܘܟܕ ܐܝܟ ܕܠܒܝܬܐ ܕܐܠܗܐ ܠܥܕܬܐ ܟܕ ܐܙܠ
ܪܕܐ. ܠܡܠܦܢܘܬܐ ܕܕܚܠܬ ܐܠܗܐ. ܘܠܡܘܕܝܢܘܬܐ ܕܗܝܡܢܘܬܐ ܐܡܪ ܐܢܐ: ܗܕܐ ܓܝܪ
ܙܕܩ ܠܢ ܕܢܣܒܪ ܡܫܪܝܪܐܝܬ ܕܐܝܬܝܗ ܥܕܬܐ. ܢܩܪܘܒ ܠܡܫܡܥܘ. ܘܠܐ ܢܬܪܚܩ.
ܢܩܦ ܕܝܢ ܘܢܕܒܩ ܐܝܟ ܕܠܡܐܡܪ ܐܕܢܐ ܪܚܡܬ ܫܡܥܐ. ܠܡ̈ܠܐ ܗܠܝܢ ܚܠܝܡܬܐ
ܕܡܠܦܢܘܬܐ. ܠܬܪܥܝܬܐ ܓܝܪ ܕܗܟܢܐ ܡܛܟܣܐ: ܚܠܦ ܕܕܒܚܬܐ ܚܫܒ
ܠܗ ܐܠܗܐ. ܘܠܥܠ ܡܢ ܟܠ ܡܘܗܒܬܐ ܘܩܘܪܒܢ ܦܐܪ̈ܐ ܕܣܟ̈ܠܐ ܦܟܝܗܐ. ܗܢܘܢ
ܐܝܠܝܢ ܕܠܐ ܝܕܥܝܢ ܠܡܥܒܕ ܛܒܬܐ. ܐܦܠܐ ܡܢ ܗܢܘܢ ܕܝܕܥܝܢ ܨܒܝܢ ܕܢܐܠܦܘܢ.
ܡܛܠܗܢܐ ܗܘ ܓܝܪ ܗܘ ܕܐܡܪ: ܕܛܪ ܪܓܠܐ ܕܝܠܟ ܡܐ ܕܐܙܠ ܐܢܬ ܠܒܝܬܐ ܕܐܠܗܐ:
ܘܩܪܘܒ ܠܡܫܡܥܘ. ܐܘܣܦ ܐܡܪ ܙܗܝܪܐܝܬ. ܕܠܥܠ ܡܢ ܡܘܗܒܬܐ[2] ܕܣܟ̈ܠܐ
ܕܒܚܬܐ ܕܝܠܟ. ܡܛܠ ܕܠܐ ܐܝܬܝܗܘܢ ܕܝܕܥܝܢ ܠܡܥܒܕ ܛܒܬܐ܀

1. Corr. above from ܪܓܠܟ. — 2. Ms. plur.; *LXX* δόμα.

saying, « Keep thy foot when thou goest into a house of God, and draw nigh to hear ». For a man who is going along the road of religion must keep his own foot and be attentive lest he anywhere slip; and, when he is walking to the church as to a house of God, I mean the teaching of piety and the confession of the faith (for this is what we must suppose the church properly to be), draw nigh to hear, and not hold aloof, and apply and attach so to speak a ear that loves listening to the sound words of the teaching. For a mind that is so disposed God reckons in place of a sacrifice, and above every gift and fruit-offering of the foolish, who know not how to do good, nor yet will learn from those who know. Therefore he who said, « Keep thy foot when thou goest into a house of God, and draw nigh to hear », went on to say carefully, « Above a gift of the foolish is thy sacrifice, because they are not men who know how to do good »[1].

1. A Greek extract from a letter to Caesaria is published in S. V. N. C., IX. 31.

CVII
T 166 r° b.

ܕܩܕܝܫܐ ܣܘܝܪܐ ¹ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ ܕܒܐܝܠܝܢ
ܦܓܥܐ ܢܦܫܐ܀²

ܐܠܝܢ ܓܝܪ ܕܗܘܘ ܡܫܬܪܝܢܐ ܕܗܠܝܢ ܗܪ̈ܣܝܣ ܒܝܫ̈ܬܐ. ܩܕܡ ܐܡܪܢ.
ܕܠܕܝܬܩܐ ܥܬܝܩܬܐ ܡܓܠܝܢ. ܘܠܚܕܬܐ ܡܩܕܡܝܢ. ܘܡܢܗܘܢ ܡܢ ܡܘܣܦܝܢ
166 v° a. ܠܗ̇ ܘܡܢܗܘܢ * ܕܝܢ ܦܣܩܝܢ ܡܢܗ̇. ܗܠܝܢ ܕܡܥܕܠ ܠܗܘܢ ܒܝܕ ܐܠܝܢ
ܕܐܬܐܡܪ ܫܠܝܚܐ ܕܝܢ ܝܗܘܕܐ. ܐܝܟ ܗܢܘܢ ܕܡܡܠܠܝܢ ܗܢܘܢ³ ܫܓܝܫܬܐ ܪܘܪܒܬܐ
ܕܓܘܕܦܐ. ܕܐܦ ܠܒܗܬܬܗܘܢ ܐܡܪ. ܗܝ ܕܐܬܝܐ ܒܬܪܗ̇. ܡܝܟܐܝܠ⁴ ܕܝܢ ܪܫ ܡܠܐܟܐ.
ܕܗܘ ܕܝܢ⁵ ܥܡ ܐܟܠܩܪܨܐ ܕܐܢ ܗܘܐ. ܟܕ ܡܡܠܠ⁶ ܗܘܐ ܡܛܠ ܦܓܪܗ ܕܡܘܫܐ.
ܠܐ ܐܡܪܚ⁷ ܗܘܐ ܕܢܝܬܐ⁵ ܕܝܢܐ ܕܓܘܕܦܐ⁸. ܐܠܐ ܐܡܪ. ܕܢܟܐܐ⁵ ܒܟ ܡܪܝܐ. ܗܝ
G 58 v° a. ܕܡܣܬܒܪܐ ܠܝ ܕܡܘܕܥܐ ܠܗܕܐ ܣܘܟܠܐ ܕܐܝܟ ܗܕܐ. ܟܠܗܘܢ * ܐܠܝܢ ܕܫܝܟܝܢ⁹ ܠܕܘܟܝܐ

1. Erased and re-written in another hand. — 2. The text of T is very corrupt. — 3. Ms. [illegible]; Jude λαλεῖ. — 4. Here begins an extract in G 58 v° b and M 45 v° b, headed : [illegible] (erased in G) [illegible]. — 5. T om. ܕ — 6. T [illegible]. — 7. T. [illegible]. — 8. T. [illegible]. — 9. T [illegible].

CVII. — Of the holy Severus patriarch of Antioch as to what things the soul will encounter.

519-38 ?) (*To Thomas, bishop of Germanicea*)[1].

For we have already said that those who became founders of these evil heresies find fault with the Old Testament[2], and put forward the New, some adding to it, others mutilating it; men whom the apostle Jude accuses through the words stated as men who speak (?)[3] great swollen words of railing, which he also called their shame which ⌜comes after⌝[4] it. But Michael the archangel who was then contending with the devil, when he was speaking about Moses' body, did not dare to bring a railing accusation, but said, « The Lord rebuke thee »[5], which seems to me to convey the following meaning. The law which was given through Moses showed all the things that relate to the cleansing of the soul and its justification

1. In G M the heading is « Of the holy S. from the letter to Th., bp. of Germanicea, who asked him about some passages from the epistle of Jude ». For Thomas see Mansi, VIII, 817; Mich., p. 267. — 2. διαθήκη. — 3. Conjectural correction of a corrupt text. — 4. Or. 'accuses'; see p. 57, l. 9. — 5. Jude, 9, 13, 16.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] T 166 v° b.
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

1. T [illegible]. — 2. T [illegible]. — 3. T [illegible]. — 4. T [illegible]. — 5. G pl., T [illegible]. — 6. T [illegible]. — 7. T [illegible]. — 8. T [illegible] (sic). — 9. G [illegible]. — 10. T [illegible]. — 11. T om. — 12. T [illegible]. — 13. T [illegible]. — 14. T [illegible]. — 15. GM pl.; Gr. sing. — 16. T [illegible]. — 17. M [illegible], T [illegible]. — 18. T [illegible]. — 19. T [illegible]; Gr. Πρὸς τὴν ποιότητα. — 20. T [illegible]. — 21. T [illegible]; Gr. προσφόρους. — 22. T [illegible]; Gr. ἐκεῖνοι. — 23. T [illegible].

by means of bodily types and indications. Such is the fact that it passes judgment upon the body of a leper as unclean, and similarly also upon a man with an issue; for God does not exact punishment for involuntary afflictions, but by means of these things annuls the stain of sin which is diverse and hard to wash away, by which the soul is in divers manners stained. After this pattern therefore he judges it pollution that the man should be dissipated on pleasures who begets fruits for the benefit of the rational and intelligent soul[1]; and here therefore God further showed by a bodily type a certain mystery that happens to the soul. Since, when the soul is separated from the body after the release from this world, the angelic and good hosts and a company of evil demons meet it, in order that, according to the quality of the deeds which it has performed bad or good, either the one or the other may convey it to the proper regions to be kept till the last day, on which, ⌈we shall all rise, either to judgment[2] or to eternal life, or shall be brought to the unending flame of the fire, therefore, because God wished

1. The following to 'day' (p. 433, l. 2) is published in Greek in Cramer, *Cat. in Epp. Cath.*, p. 161 ff. — 2. Gr. εἰς κρίσιν πάντες παραστησόμεθα. χ.

ܟܕ ܠܡܚܘܝܘ ܕܒܢܝ̈ܐ[1] ܐܝܣܪܝܠ[2] ܒܝܕ ܛܘܦܣܐ ܡܕܡ ܦܓܪܢܝܐ ܗܘܐ ܚܘܝ.
ܠܗܿ ܕܐܦ ܡܩܘܪܬܐ[3] ܕܡܘܫܐ ܠܡܬܚܙܝܘ ܠܥܝܢܝ̈ܗܘܢ[4].· ܠܘܬ[5] ܟܘܦܢܐ[6] ܕܦܓܪܐ
ܘܒܣܝܡܬܐ ܢܡܘܣܝܬܐ ܕܒܐܪܥܐ. ܐܝܟ ܡܐ ܕܩܐܡ ܗܘܐ ܣܩܘܒܠܐܝܬ ܫܐܕܐ ܒܝܫܐ.
ܘܣܩܘܒܠܐܝܬ ܠܘܩܒܠܗ ܗܘܐ ܩܪܒ ܗܘܐ ܡܝܟܐܝܠ ܡܠܐܟܐ ܛܒܐ ܕܦܓܥ ܒܗ ܘܛܪܕܗ.
ܘܠܐ ܡܫܠܛܐܝܬ ܟܐܐ ܒܗ. ܐܠܐ ܠܡܪܐ ܕܟܠ ܐܫܠܡ ܕܝܢܐ ܕܥܠ ܗܿܘ. ܘܐܡܪ[8] ܕܢܟܐܐ
ܒܟ ܡܪܝܐ. ܕܒܝܕ ܗܠܝܢ ܢܐܠܦܘܢ ܗܠܝܢ ܕܡܬܬܪܒܝܢ[9].· ܕܐܝܬ ܠܗ ܐܦ ܠܢܦܫܐ
ܒܬܪ ܦܘܫܠܗܿ ܕܡܢ ܗܢܐ ܥܠܡܐ. ܘܕܘܠܐ[1] ܕܒܝܕ ܥܒ̈ܕܐ ܛܒ̈ܐ ܢܛܝܒ[10].· ܕܢܬܠܘܐ ܠܢ T 167 r° a.
ܥܘܕܪܢܐ ܡܠܐܟܝܐ ܟܕ ܫ̈ܐܕܐ ܡܚܪܩܝܢ ܫܢ̈ܝܗܘܢ ܥܠܝܢ ܚܣܡܐܝܬ ܘܡܪܝܪܐܝܬ. ܟܕ[11]
ܚܙܬܐ ܗܕܐ ܩܕܡ ܥܝ̈ܢܐ ܐܬܚܙܝܬ.· ܐܦ[12] ܙܠܝܩܐ ܡܕܡ ܕܢܘܗܪܐ ܕܥܢܢܐ ܗܘܐ[13] ܒܗܿ
ܕܘܟܬܐ ܕܡܚܫܟܐ ܘܟܠܝܐ ܚܙܬܐ ܕܩܝ̈ܡܝܢ[14] ܕܡܟܐ ܘܡܟܐ. ܕܠܐ ܐܢܫ ܢܕܥ
ܩܒܪܗ. ܡܛܠ ܗܢܐ ܐܡܠܐ ܟܬܒܐ ܩܕܝܫܐ ܐܡܪ.· ܘܫܠܡ[15] ܬܡܢ
ܡܘܫܐ ܒܪ ܒܝܬܐ[16] ܕܡܪܝܐ.· ܒܐܪܥܐ ܕܡܘܐܒ ܥܠ ܡܠܬܐ ܕܡܪܝܐ. ܘܩܒܪܘܗܝ[17]

1. T om. ܕ. — 2. GM ܐܝܣܪܐܝܠ. — 3. T ܦܓܪܢܝܐ ܡܕܡ ܡܩܘܪܬܐ ܗܘܐ ܠܗܿ ܕܡܩܘܪܬܗ. — 4. GM om; Gr. ὑπ' ὀφθαλμοὺς αὐτοῖς. — 5. T om. — 6. Mss. ܟܘܦܢܐ; Gr. περιστολήν. — 7. M ܠܡܬܚܙܝܘ. — 8. GM ܐܡܪ ܕܢ; Gr. K εἰπεῖν. — 9. T. ܗܠܝܢ ܕܠܐ ܝܕܥܝܢ ܐܝܠܝܢ ܕܡܬܬܪܒܝܢ; Gr. οἱ παιδαγωγούμενοι. — 10. T ܢܛܝܒ. — 11. M ܟܕ. — 12. T ܘܐܦ — 13. T ܕܥܢܢܐ; Gr. νεφέλην... γεγενῆσθαι. — 14. T ܕܩܝܡܝܢ ܗܘܘ ܠܟܐ. — 15. T ܥܒܕ ܢܡܘܣܐ ܐܫܠܡ ܩܒܪܐ ܩܝܡܐ ܘܫܠܡ, Gr. ܫܠܡ for ܐܫܠܡ; Gr. K ἐτελεύτησεν. — 16. T ܒܝܬܗ; Gr. οἰκέτης. — 17. T ܘܩܒܪܘܗܝ ܕܡܪܝܐ ܘܩܒܪܘܗ; Gr. K. ἔθαψαν αὐτόν.

to show this to the sons of Israel by some bodily type, he caused the burial of Moses to appear before their eyes at the time of the swathing[1] of the body and at the customary deposition in the earth, as if the evil demon were opposing and ⌜Michael the good angel were acting contrary to him, who met him[2] and drove him away, and did not authoritatively rebuke him, but yielded the judgment against that demon to the Lord of all, and said, « The Lord rebuke thee », that by means of these things those who are being instructed may learn that that the soul has a contest after the release from this world, and that we must by means of good deeds prepare ourselves in order that angelic help may come to us when the demons gnash their teeth enviously and bitterly at us. And, when this sight had appeared before the eyes, then there fell in that place a ray of light of a cloud[3] that darkened and obstructed the sight of those who were standing on this side and that, that no man might know his grave. Therefore the Holy Scripture says in Deuteronomy also : « Moses the Lord's bondman ended his life there, in the land of Moab, by the word of the Lord; and they buried him there in

1. Mss. 'hiding.'; Gr. πέριστολην. — 2. Gr. ἀντιπραττοντα κ. τούτῳ τὸν Μ ἀγαθὸν ἄγγελον ὄντα προσυπαντῆσαι. — 2. Gr. νεφελην ἤ φωτὸς ἔκλαμψιν γεγενῆσθα.

ܐܡܝ ܒܐܪܥܐ ܕܡܘܐܒ ܠܘܬ ܓܒܝ ܒܝܬܗ ܕܦܓܘܪ[1]. ܘܠܐ ܝܕܥ ܘܠܐ[2] ܐܢܫ ܫܘܠܡܗ
ܐܘ ܩܒܘܪܬܗ. ܥܕܡܐ ܠܝܘܡܢܐ[3] ܗܢܐ.[4] ܗܘ ܕܐܦ (ܒܗܘ)[5] ܕܟܬܒ ܐܘܢܓܠܝܣܛܐ ܐܫܪ
ܡܫܪܪܐ[6]. ܟܕ ܠܘܩܐ ܗܘ ܚܕ ܡܢ ܐܘܢܓܠܝܣܛܐ ܐܡܪ. ܒܬܫܥܝܬܗ[7] ܕܥܬܝܪܐ ܘܠܥܙܪ.
ܗܘܐ ܕܝܢ ܕܡܝܬ ܡܣܟܢܐ. ܘܐܬܬܫܝܠ[8] ܡܢ ܡܠܐܟܐ ܠܥܘܒܗ ܕܐܒܪܗܡ. ܗܢܝܢ[9]
ܕܝܢ ܗܠܝܢ ܡܛܠ ܡܩܒܪܢܘܬܗ ܕܡܘܫܐ. ܒܟܬܒܐ ܡܛܫܝܐ ܐܡܪܘ[10] ܕܣܝܡܢ. ܕܫܡܗ
ܠܗ ܙܥܘܪܐ ܕܦܣܝܩ ܡܛܠܗ. ܕܐܬܝܠܕܘܬܐ ܐܘ ܕܒܪܝܬܐ. ܗܘ ܕܗܘ ܡܘܫܐ ܠܢ ܐܟܬܒ.
ܘܠܢ ܕܝܢ[11] ܗܢܐ ܦܘܫܩܐ ܡܬܚܙܐ ܠܢ ܕܐܝܬܘܗܝ ܕܡܚܡ ܩܡ.. ܕܢܗܘܐ
ܐܣܬܟܠܬܗ. ܐܢܫܝܢ ܕܝܢ ܐܡܪܘ. ܕܦܓܪܗ ܕܡܘܫܐ ܩܪܐ ܝܗܘܕܐ ܠܗܘ[12] ܢܡܘܣܐ. ܘܟܕ
ܢܚܬ ܕܢܚܘܐ ܗܢܐ ܠܒܢܝ ܐܝܣܪܝܠ. ܐܬܚܪܝ ܣܛܢܐ ܗܘܐ ܣܘܩܒܠܝܬ.
ܘܒܥܘܟܠܐ ܥܒܕ ܗܘܐ ܟܕ ܡܥܘܩ ܠܡܘܗܒܬܐ ܕܢܡܘܣܐ. ܘܕܐܢ ܘܐܡܪ. ܠܐ ܫܘܐ
ܥܡܐ ܕܢܬܥܒܕ[13] ܠܗ ܗܕܐ. ܘܡܛܠ ܗܕܐ ܡܝܟܐܝܠ. ܟܕ ܐܙܠ ܩܕܡܘܗܝ. ܛܪܕܗ
ܠܗܘ ܕܣܘܩܒܠܝܬ ܩܐܡ ܗܘܐ. ܟܕ ܝܒܒ[14]. ܢܟܐܐ ܒܟ ܡܪܝܐ. ܘܐܚܪܢܐ ܐܡܪܝܢ.

167 r° b.

1. T ܦܥܘܪ ܒܝܬ; Gr. οἴκου Φογώρ. — 2. T om. — 3. T ܠܘܝܗ. — 4. Here the extract in GM ends. — 5. Ms. om. — 6. Ms. ܡܢ ܡܫܡܫ ܡܫܪܪܐ, with points preceding. — 7. Ms. om. ܒ. — 8. Ms. ܘܐܬܬܫܝܠ. — 9. Ms. ܗܢܘܢ. — 10. Ms. ܐܡܪ. — 11. Ms. ܡܢ. — 12. Ms. ܠܗܘܢ; Gr. αὐτόν. — 13. Ms. ܕܢܬܥܒܕ — 14. Ms. ܝܒܒ Gr. ἐκβοῶν.

the land of Moab beside the house of Peor, and no man hath known the end or his grave to this day »[1]; which is also confirmed by that which the evangelist wrote[2], since Luke one of the evangelists said in the story of the rich man and Lazarus, « And it happened that the poor man also died, and was carried by the angels into Abraham's bosom »[3]. These same details labout the burial of Moses men have stated to be contained in an apocrypha book the more succinct title of which is 'The book of Generation or of Creation, which Moses himself wrote for us'[4]. And to us this seems to be the interpretation of what he propounded, so that I thus understand it. But some have said that Jude calls the law itself the body of Moses; and, when he came down to show this to the sons of Israel, the devil opposed, and he worked in opposition retarding the gift of the law, and contending and saying, « The people does not deserve this to be done for them »; and therefore Michael went before him and drove away him who opposed, uttering the rebuke, « The Lord rebuke thee ». And others

1. Deut., XXXIV, 5, 6. — 2 This is the best emendation of a corrupt passage that I can make, but I do not see the relevance of the citation. — 3. Luke, XVI, 22. — 4. The story was told in the *Assumptio Mosis* (ed. Charles, p. 106), but the title seems rather to refer to the Book of Jubilees or *Parva Genesis*, in the present text of which it is not found. The rest is in Cramer, p. 162, headed : Καὶ μετ' ὀλίγα.

ܦܓܪܐ ܕܡܘܫܐ ܩܪܐ ܠܥܡܐ ܕܡܕܒܪ ܗܘܐ. ܘܐܡܪ. ܕܟܕ ܢܦܩܝܢ ܡܢ ܐܪܥܐ ܕܡܨܪܝܢ.
ܩܡ ܐܟܠܩܪܨܐ ܕܠܩܘܒܠܐ. ܘܗܘܐ ܕܠܩܘܒܠܐ. ܐܝܟ ܗܘ ܕܒܕܝܢܐ ܐܡܪ ܗܘܐ ܠܘܬ
ܡܘܫܐ. ܠܐ ܫܘܐ ܦܓܪܗ ܕܐܝܬܘܗܝ ܥܡܐ. ܕܢܬܝܗܒ ܠܗ ܦܘܪܩܢܐ ܕܡܢ ܡܨܪܝܢ. ܘܗܢܐ
ܣܛܢܐ ܟܕ ܩܐܡ ܠܘܩܒܠ ܡܝܟܐܝܠ ܒܐܣܘܪܐ ܐܣܪܗ. ܘܟܐܐ ܒܗ. ܟܕ ܐܡܪ. ܢܟܐܐ ܒܟ ܡܪܝܐ܀

CVIII 117 r° b. ܕܩܕܝܫܐ[1] ܣܘܝܪܐ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ. ܡܢ ܐܓܪܬܐ
ܕܥܣܪܝܢ ܘܫܒܥ ܕܡܢ ܟܬܒܐ ܕܬܫܥܐ ܕܡܢ ܒܬܪ ܐܪܕܘܦܝܐ (sic)
ܕܐܬܟܬܒܬ ܠܘܬ ܬܐܘܡܐ ܐܦܝܣܩܘܦܐ ܕܓܪܡܢܝܩܝܐ܀

ܗܟܢܐ ܐܡܪ ܡܪܝܐ. ܐܫܟܚܬ ܫܚܝܢܐ ܒܡܕܒܪܐ ܥܡ ܩܛܝܠܝ ܣܝܦܐ. ܙܠܘ ܘܠܐ
ܬܚܒܠܘܢ ܠܐܝܣܪܝܠ. ܡܪܝܐ ܡܢ ܪܘܚܩܐ ܢܬܓܠܐ ܠܗ. ܒܚܘܒܐ ܡܫܡܠܝܐ
ܐܚܒܬܟܝ. ܡܛܠ ܗܢܐ ܢܓܕܬܟܝ ܒܪܚܡܐ. ܬܘܒ ܐܒܢܝܟܝ ܘܬܬܒܢܝܢ ܒܬܘܠܬܐ
ܐܘܪܫܠܡ܀ ܐܡܪܝܢ ܓܝܪ ܐܢܫܝܢ ܡܕܪ̈ܫܝ ܩܪܒܐ. ܕܟܕ ܐܝܬ ܠܗܘܢ ܠܐܣܛܪ̈ܛܓܐ

1. From the work of Peter against Damian.

ʳagain : « He calls the people whom he was leading the body of Moses; and he meant[1] that, when they were leaving the land of Egypt, the devil opposed and resisted, as if he were saying in contention with Moses, « His body (which is the people) does not deserve deliverance from Egypt to be given to it ». And this devil ʳwhen he was opposing Michael put in bonds, and he reproved him[2] saying, « The Lord rebuke thee ».

CVIII. — Of the holy Severus patriarch of Antioch, from the 27th letter of the 9th book after exile which was addressed to Thomas bishop of Germanicea.

519-38. « Thus saith the Lord : 'I found a hot one in the wilderness with the slain of the sword. Go and destroy not Israel. The Lord shall be revealed upon him afar off. With perfect love I loved thee; therefore I drew thee with mercy. Again I will build thee and thou shalt be built, virgin Jerusalem' »[3]. Certain men with experience of war say that generals[4] of

1. Gr. σῶμα τοῦ Μ. ὃν ἐδημαγώγει λαὸν ἀπεκάλεσαν κ. εἶπον. — 2. Gr. ὁ Μ. ἀπεῖρξε κ. ἀντιπραττόμενον ἔπαυσε. — 3. Jer., XXXVIII, 2-4. — 4. στρατηγος.

ܕܦܠܚܐ. ܕܗܘܘ ܡܝܬܝܢ ܥܡ ܙܝܢܐ ܐܦ ܠܐܣܘܬܐ. ܘܡܢ ܒܬܪ ܕܢܬܚܒܫܘܢ ܡܫܪܝܬܐ
ܒܚܕ̈ܕܐ: ܘܡܬܩܛܪ ܩܪܒܐ: ܘܡܙܕܟܐ ܓܒܐ ܕܠܩܘܒܠܐ. ܡܫܕܪܝܢ ܠܐܣܘܬܐ. ܕܢܒܨܘܢ
ܒܝܢܝ ܩ̈ܛܝܠܐ. ܘܢܒܚܪܘܢ ܚܬܝܬܐܝܬ. ܕܠܡܐ ܡܫܬܟܚ ܐܢܫ * ܒܝܢܬܗܘܢ. ܕܚܡܝܡ 117 vº a.
ܘܐܝܬ ܒܗ ܢܦܫܐ. ܘܡܫܟܚܐ ܕܒܝܕ ܐܘܡܢܘܬܐ ܕܐܣܝܘܬܐ ܠܚ̈ܘܬܐ[1] ܠܡܘܬܢܝܬܐ. ܡܢ
ܡܣ̈ܩܬܐ ܡܬܩ̈ܒܠܬܐ[2] ܕܥܠܘܗܝ. ܡܛܠ ܗܕܐ. ܐܦ ܣܘܟܠܐ ܕܪ̈ܘܙܬܐ ܗܕܐ ܕܐܬܠܝܢ
ܠܡܬܒܥܬܐ ܕܢܒܝܘܬܐ: ܕܟܕ ܥܡ ܡܝ̈ܬܐ ܡܬܚܫܒ ܗܘܐ ܐܝܣܪܝܠ: ܠܚܝ̈ܐ ܐܦ ܗܘ ܡܘܩܡ
ܗܘܐ ܠܗ. ܐܢܫܝܢ ܕܝܢ ܣܟܠܐ ܕܒܗܘ ܪܘܙܐ ܠܐ ܐܫܟܚܘ. ܘܠܐ ܦܘܫܩܐ ܕܗܝ ܕܐܫܟܚܬ
ܚܡܝܡܐ ܒܡܕܒܪܐ. ܐܠܐ ܦܫܩܘ ܗܕܝܘܛܐܝܬ. ܠܚܡܝܡܐ ܓܝܪ ܚܠܦܘܗܝ ܠܩܪܝܢܗ.
ܘܚܠܦ ܕܢܐܡܪܘܢ ܚܡܝܡܐ. ܐܡܪܘ ܡܬܝܚܕܐ. ܘܣܒܪܘ ܡܢ ܗܕܐ. ܕܥܣܒܐ ܡܕܡ
ܐܝܬܘܗܝ ܕܝܥܐ ܡܢ ܓܒܗ ܒܡܕܒܪܐ. ܘܡܫܘܕܥ ܥܠ ܡܝܚܕܝܘܬܗ ܕܐܝܣܪܝܠ.
ܠܐ ܗܘܐ ܓܝܪ ܗܟܢܐ ܐܝܬܝܗ. ܘܡܟܣܢ ܗܠܝܢ ܡ̈ܠܐ ܕܒܬܪܟܢ ܡܢ ܠܥܠܝܗ. ܘܡܦܩܢ
ܫܪܝܪܐܝܬ ܠܡܣܒܪܢܘܬܗܘܢ. ܐܝܟܢܐ ܕܝܢ ܡ̈ܠܐ ܕܟܬܒܐ ܗܟܢܐ܀ ܐܫܟܚܬ ܚܡܝܡܐ
ܒܡܕܒܪܐ ܥܡ ܩܛܝ̈ܠܝ ܚܪܒܐ. ܗܟܢܐ ܗܟܝܠ ܐܦ ܐܢܐ ܒܚܫܒܐ ܗܢܐ ܙܩܝܦ ܐܢܐ.
ܘܡܬܐܠܨ * ܐܢܐ ܕܐܬܠܒܒ ܘܐܡܠܠ ܒܩܘܪܣܝܬܐ ܡܛܠ ܐܝܠܝܢ ܕܐܬܡܠܠ ܠܝ ܡܢ 117 vº b.

1. Ms. ܠܬܐ. — 2. Ms. sing.

armies have a custom of bringing besides the armed forces physicians also, and, after the hosts engage with one another and the battle is joined, and the opposite side is defeated, they send the physicians to search among the fallen, and examine carefully lest there be found a man among them who is warm and has breath in him, and may by medical skill recover from the deadly wounds that are upon him. Therefore also the purport of this figurative prophecy which we have cited is that, when Israel was reckoned with the dead, he restored him to life; but some have not discovered the meaning contained in this figure, or the explanation of the words, 'I found a hot one in the wilderness', but have given a foolish interpretation. They changed the reading 'hot', and instead of saying 'hot' said 'solitary', and supposed from this that there is some herb which grows of itself in the wilderness, and signifies the solitariness of Israel. For it is not so. The words of the following context refute and truly banish their supposition; and the words of Scripture are as follows : « I found a hot one in the wilderness with the slain of the sword ». So therefore I also am in this manner lifted up, and am constrained to take courage and speak a few words about the communications that have been addressed to me by your eloquent wisdom.

ܡܫܡܫܢܘܬ ܡܠܟܘܬܐ܀ ܘܡܢ ܐ̈ܚܪܢܝܬܐ܀ ܗܘ̇[1] ܕܝܢ ܕܐܬܕܩܪ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܐܠܗܢ
ܒܠܘܢܟܝܐ ܡܢ ܗܘ̇ ܐܣܛܪܛܝܘܛܐ ܒܓܒܗ: ܡܢ ܒܬܪ ܕܐܫܠܡ ܪܘܚܗ: ܘܢܦܩ
ܡܢܗ ܬܕܡܘܪܬܐܝܬ ܕܡܐ ܘܡܝܐ. ܐܠܗܝܐ ܝܘܚܢܢ ܐܘܢܓܠܝܣܛܐ ܐܟܬܒ. ܘܐܢܫ ܐܚܪܢܐ
ܥܠ ܗܕܐ ܠܐ ܐܟܬܒ. ܐܢܫܝܢ ܕܝܢ ܠܐܘܢܓܠܝܘܢ ܕܡܬܝ ܓܠܝܐܝܬ ܙܝܦܘ ܘܣܝܡܘ
ܒܗ ܗܕܐ. ܟܕ ܕܠܗܦܟܐ ܐܝܬܝܗ. ܕܢܚܘܘܢ ܕܟܕ ܚܝ ܗܘ ܕܩܪ ܐܣܛܪܛܝܘܛܐ ܕܦܢܝܗ
ܒܪܘܡܚܐ. ܘܡܢ ܒܬܪܟܢ ܐܫܠܡ ܪܘܚܗ. ܘܐܬܒܥܝܬ ܗܕܐ ܒܚܦܝܛܘܬܐ ܪܒܬܐ: ܟܕ
ܙܥܘܪܘܬܝ ܒܡܕܝܢܬܐ ܡܠܟܬܐ ܐܝܬܝܗ ܗܘܬ. ܒܙܒܢܐ ܕܝܢ ܕܡܬܒܥܝܢ ܗܘܘ ܥܠ ܡܐ ܕܥܠ
ܡܩܕܘܢܝܘܣ: ܕܗܘܐ ܪܝܫ ܐܦܝܣܩܦܐ[2] ܕܡܕܝܢܬܐ ܗܝ̇: ܘܐܬܐ ܠܡܨܥܬܐ ܐܘܢܓܠܝܘܢ
ܕܡܬܝ: ܗܘ̇ ܕܒܐܓܪܬܐ ܪܘܪܒܬܐ ܟܬܝܒ ܗܘܐ: ܘܡܬܢܛܪ ܗܘܐ ܒܐܝܩܪܐ ܪܒܐ ܒܡܠܟܘܬܐ ܗܝܟܠ
118 r° a. ܗܘܐ: ܗܘ̇ ܕܡܬܐܡܪ ܗܘܐ ܕܒܝܘܡܬܗ ܕܙܢܘܢ ܕܛܒ̣ ܥܘܗܕܢܗ * ܒܡܕܝܢܬܐ ܕܓܙܪܬܐ:
ܕܩܘܦܪܘܣ ܐܫܬܟܚ ܥܡ ܩܕܝܫܐ ܒܪܢܒܐ ܩܒܝܪ. ܗܘ̇
ܕܥܡ ܦܘܠܘܣ ܡܟܪܙ ܗܘܐ. ܡܟܪܙܘܬܐ ܐܠܗܝܬܐ ܡܒܕܪ ܗܘܐ. ܟܕ ܕܝܢ ܐܬܦܬܚ
ܕܡܬܝ ܐܘܢܓܠܝܘܢ. ܐܫܬܟܚ[3] ܕܡܚܪܪ ܗܘ ܡܢ ܙܝܘܦܐ ܕܐܝܬ ܠܬܘܣܦܬܐ. ܕܐܬܬܘܣܦܬ

1. Ms. ܗܘ. This passage to ܘܕܪܘܫܐ (p.437, l. 1) is published in Assem., *Bibl. Or.*, II, 81. — 2. Ms sing. — 3. Ms. ܐܫܬܟܚܘ.

(And after other things.)

But that our Lord Jesus Christ our God was pierced in the side with a lance by that soldier[1] after he gave up the ghost, and blood and water came forth from it in a miraculous manner, the divine John the Evangelist recorded, and no one else wrote about this. But certain persons have clearly falsified the Gospel of Matthew and inserted this same passage, when the contrary is the fact, in order to show that it was while he was alive that the soldier[1] pierced his side with the spear, and afterwards he gave up the ghost[2]. This question was examined with great carefulness when my meanness was in the royal city, at the time when the affair of Macedonius was being examined, who became archbishop of that city, and there was produced the Gospel of Matthew, which was written in large letters, and was preserved with great honour in the royal palace, which was said to have been found in the days of Zeno of honourable memory in a city of the island of Cyprus buried with the holy Barnabas, who went about with Paul and spread the divine preaching; and, when the Gospel of Matthew was opened, it was found to be free from the falsification contained in this addition,

1. στρατιώτης. — 2. Matth., XXVII, 49. See Tischendorf ad loc., where this passage of Sev. is cited from Assemani (see note on text).

ܕܐܣܛܪܛܝܘܛܐ ܘܕܪܘܡܚܐ. ܘܠܐ ܝܕܥ ܐܢܐ ܐܝܟܢ ܘܡܛܠܬ ܡܢ· ܩܕܝܫܐ ܝܘܚܢܢ ܗܘ
ܕܐܦܝܣܩܘܦܐ ܕܗܝ ܕܡܕܝܢܬܐ ܡܠܟܬܐ ܗܘܬ· ܘܗܘ ܬܡܝܗܐ ܩܘܪܝܠܘܣ: ܐܦܝܣܩܘܦܐ
ܕܐܠܟܣܢܕܪܝܐ ܠܐ ܒܚܢܘ ܠܗ ܗܕܐ· ܘܫܒܩܘ ܕܬܪ̈ܬܝܗܝܢ ܗܠܝܢ ܢܩܘܡܢ· ܒܬܪ̈ܝܗܘܢ
ܐܘܢܓܠܣܛ̈ܐ. ܟܕ ܐܡܣܪܘ[1] ܟܠܗ ܗܠܝܢ ܕܐܣܗܕܘܬܐ ܕܠܩܘܒܠܐ. ܐܦܢ ܕܝܢ ܕܬܬܝܕܥ
ܘܗܕܐ: ܕܟܕ ܟܠ ܡܕܡ ܒܡܥܒܕܢܘܬܐ ܕܪܘܚܐ ܩܕܝܫܐ ܡܡܠܠܝܢ ܘܟܬܒܝܢ: ܘܟܕ ܪܡܝܢ
ܡܢܢ ܗܠܝܢ ܕܚܢܢ ܕܥܠ ܐܪܥܐ ܪܚܫܝܢ: ܐܝܟ ܕܪܡܝܢ ܫܡܝܐ ܡܢ ܐܪܥܐ: ܘܕܢܬܝܕܥܘܢ
ܕܐܦ ܗܢܘܢ ܒܢܝ̈ ܐܢܫܐ ܐܝܬܝܗܘܢ: ܘܢܫܒܩܘܢ ܗܝ ܕܟܠ ܡܕܡ ܠܡܕܥ ܠܐܠܗܐ
ܒܠܚܘܕ: ܘܕܐܝܬ ܡܕܡ ܒܨܒܘ̈ܬܐ * ܠܐ ܡܬܡܠܠܢܐ: ܕܡܫܡܠܝܐ ܕܓܠܝܢܗ ܠܐ 118 rº b.
ܡܬܝܕܥ. ܗܟܢܐ ܓܝܪ ܐܦ ܫܡܘܐܝܠ· ܗܘ ܕܟܠ ܡܕܡ ܐܝܟ ܐܢܫ ܕܢܐܡܪ ܕܥܬܝܕ
ܗܘܐ ܠܡܗܘܐ ܚܙܐ ܗܘܐ ܒܥܝܢܐ ܕܢܒܝܘܬܐ· ܠܫܐܘܠ ܟܕ ܩܪܝܒ ܗܘܐ ܘܒܝܢܬ ܟܠܗ
ܐܝܣܪܝܠ ܩܐܡ ܗܘܐ· ܠܐ ܝܕܥ ܗܘܐ· ܡܛܠ ܕܐܠܗܐ ܒܝܕ ܗܠܝܢ ܠܥܒ̈ܕܘܗܝ ܪܕܐ
ܗܘܐ. ܘܡܠܦ ܗܘܐ ܕܠܡܟܝܟܘܬܐ ܢܚܘܪܘܢ. ܡܛܠ ܗܢܐ ܐܦ ܟܬܒܐ ܐܠܗܝܐ ܗܟܢܐ
ܟܬܝܒ. ܘܫܐܠ ܫܡܘܐܝܠ ܒܡܪܝܐ ܘܐܡܪ. ܐܢ ܐܬܐ ܠܗܪܟܐ ܓܒܪܐ ܗܘ. ܘܐܡܪ ܡܪܝܐ.

1. Ms. ܐܡܣܪ.

of the story of the soldier[1] and the spear. I do not know how and for what reason the holy John who became bishop of the same royal city, and the admirable Cyril, bishop of Alexandria, did not test this question, and allowed the two passages to stand, in the two evangelists, neglecting the evidence to the contrary;[2] but perhaps in order that this also might be known, that, while they speak and write everything under the operation of the Holy Spirit, and while these men are higher than we (for we are men who creep along the earth), as the heaven is higher than the earth[3], and that they themselves also might be known to be men, and to leave omniscience to God only, and that there is something in affairs which cannot be expressed, the complete revelation of which is not made known. Thus Samuel also, who as one may say saw with the eye of prophecy everything that was about to happen, did not know Saul when he was present and standing among all Israel, because God by means of these things was instructing his bondmen, and teaching them to pay regard to humility. Wherefore also the divine Scripture is written thus : « And Samuel asked in the Lord and said, 'Cometh that man hither?' And the Lord said, 'Lo! he is hidden among the vessels'. And

1. στρατιώτης. — 2. The passage is not in the extant fragments of Cyril's commentary on Matth. For Jo. Chrys. see below. — 3. The sentence is not completed.

ܗܘ ܕܝܢ ܡܬܚܙܐ ܒܝܢܝ ܩܛܝܠܐ. ܘܪܗܛ. ܘܢܣܒܗ ܡܢ ܬܡܢ. ܘܒܙܒܢܐ ܕܡܝܬ ܒܪܗ
ܕܫܘܠܡܝܬܐ ܡܝܬ: ܘܠܘܬ ܐܠܝܫܥ ܐܬܬ ܗܘܬ ܒܥܩܬܐ ܪܒܬܐ: ܐܝܟ ܐܡܐ
ܕܐܬܛܠܡܬ ܡܢ ܒܪܗ[1] ܚܒܝܒܐ: ܘܟܕ ܡܛܝܬ ܗܘܬ ܕܬܦܠ ܥܠ ܪ̈ܓܠܘܗܝ ܕܢܒܝܐ
ܕܐܠܗܐ ܘܓܝܚܙܝ ܟܠܐ ܗܘܐ ܠܗ̇: ܟܕ ܐܬܙܝܥ ܒܚܘܒܐ ܘܒܚܫܐ ܥܒܕܗ ܕܐܠܗܐ ܐܡܪ
ܠܓܝܚܙܝ. ܫܒܘܩܝܗ̇. ܡܛܠ ܕܢܦܫܗ̇ ܡܪܝܪܐ ܠܗ̇. ܘܡܪܝܐ ܛܫܝ ܡܢܝ ܘܠܐ ܚܘܝܢܝ.
118 v° a. ܡܕܝܢ ܙܕܩ ܠܡܕܥܟ. ܕܐܦ ܐܘܣܒܝܘܣ ܩܣܪܝܐ * ܗܘ ܕܡܬܩܪܐ ܕܦܡܦܝܠܘܣ[2]: ܗܘ
ܕܩ̈ܢܘܢܐ ܕܐܘܢܓܠܝܘܢ ܐܟܬܒ: ܘܠܗܠܝܢ ܕܩܕܡܘܗܝ[3] ܥܠ ܗܕܐ ܐܬܕܡܝ ܗܘܐ
ܐܟܬܒܘ[4]. ܘܡܫܡܠܝܐܝܬ ܝܬܝܪ ܡܢ ܚܒܪ̈ܘܗܝ ܒܥܠܬܐ ܗܕܐ ܡܕܪܟ ܗܘܐ. ܒܩܢܘܢܐ
ܕܥܣܪܐ. ܒܗܘ ܕܪܫܡ[5] ܚܕ ܡܢ ܐܘܢܓܠܣܛܐ ܒܠܚܘܕܝܗܘܢ ܐܟܬܒܘ[6]. ܣܡ ܐܦ ܦܣܘܩܐ
ܗܢܐ. ܕܥܠ ܐܣܛܪܛܝܘܛܐ ܘܠܘܟܝܬܐ. ܕܝܘܚܢܢ ܠܚܘܕ ܐܟܬܒܗ ܒܠܚܘܕܘܗܝ[7].
ܘܡܫܬܘܝܢ ܠܚܦܝܛܘܬܐ ܗܕܐ ܚܬܝܬܬܐ ܐܦ ܚܢܢ. ܠܐ ܗܘܐ ܟܕ ܡܬܚܪܝܢܢ ܠܘܩܒܠ
ܐܒ̈ܗܝܢ ܚܣ. ܐܠܐ ܕܡܪ̈ܡܝܢܢ ܠܐܘܢܓܠܣܛܐ ܡܪ̈ܘܡܝܢ ܡܢܗܘܢ. ܘܠܚܘܕܘ
ܠܐܘܢܓܠ̈ܣܛܐ ܗܝ ܕܝܠܢܝܬܐ ܠܗܘܢ. ܝܗܒܝܢ ܪܥܝܢܐ. ܕܒܟܠܡܕܡ ܝܫܘܥ ܐܠܗܐ

1. Ms. ܒܪܗ. — 2. Ms. ܕܦܡܦܝܠܘܣ. — 3. Ms. with point : following. — 4. Ms. ܐܟܬܒ. — 5. Ms. ܪܫܡ. — 6. Ms. ܐܟܬܒܘ; om. point following. — 7. Ms. om. point.

he ran and took him thence »[1]. And at the time when the Shilumite woman's son died, and she had come to Elisha in great distress, as a mother who had been deprived of her beloved son, and, when she had just fallen at the feet of the prophet of God, and Gehazi tried to prevent her, the bondman of God, being moved by love and sorrow, said to Gehazi, « Let her alone, because her soul is bitter in her, and the Lord hid it from me and showed it not to me »[2]. Accordingly you should know that Eusebius of Caesarea also who is called 'Pamphili', who wrote the canons of the gospel, and imitated those who wrote on this subject before him, and had more complete knowledge of this question than the others, in the 10[th] canon, in which he recorded the places peculiar to one of the evangelists, inserted this passage also about the soldier[3] and the lance, saying that John alone recorded it[4]. And we also agree with this careful accuracy, not that we contend against our fathers (far be it!), but that we place the evangelists at a greater height than them, and assign to the evangelists only the intention which properly belongs to them, in order that in everything Jesus, who is God, who spoke in the evan-

1. I Reg., x, 22, 23. — 2. IV Reg., iv, 27. — 3. στρατιώτης. — 4. *Novum Testamentum*, ed. Lloyd and Sanday, p. xx. *P. G.*, XXII, 1292.

ܗܘ ܕܒܟܠ ܒܐܘܢܓܠܣܛܐ ܢܫܬܒܚ. ܕܒܗ ܐܝܬܝܗܘܢ ܟܠܗܘܢ ܣܝܡܬܐ ܕܚܟܡܬܐ[1]
ܘܕܝܕܥܬܐ[2] ܡܛܫܝܬܐ. ܐܝܟ ܡܠܬܗ ܕܦܘܠܘܣ. ܫܪܟܐ ܕܝܢ ܡܫܟܚܝܢܢ܀ ܕܐܦ ܗܘ
ܩܕܝܫܐ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ: ܒܦܘܫܩܐ ܕܠܗܘ ܕܡܬܝ
ܐܘܢܓܠܣܛܐ (ܒܠܚܘܕ)[2] ܕܥܠ ܬܘܣܦܬܐ ܗܕܐ: ܕܥܠܝܗ ܐܝܬ ܠܢ ܒܥܬܐ. * ܕܐܡܪ ܐܦ 118 v° b.
ܗܘ ܕܠܫܪܪܐ ܠܦܐܝܢ. ܐܡܪ ܕܝܢ ܗܟܢܐ. ܐܚܪܢܐ ܕܝܢ ܩܪܒ ܘܒܠܘܢܟܝܬܐ ܕܦܢܗ ܐܪܙܗ܀
ܘܡܢܐ ܠܗܠܝܢ ܗܘܐ ܕܪܫܝܥ ܡܢ ܗܠܝܢ. ܘܡܢܘ ܗܘܐ ܐܝܟܘܬܗܘܢ ܕܠܐ ܢܡܘܣ. ܘܡܢܘ
ܕܡܪܡܪ ܡܢܗܘܢ ܕܗܠܝܢ܀ ܕܗܟܢܐ ܠܗܕܐ ܦܩܪܘܬܗܘܢ ܡܛܘ. ܕܐܦܠܐ ܦܓܪܐ ܡܝܬܐ
ܥܒܕܘ. ܐܠܐ ܕܝܢ ܚܙܝ ܐܝܟܢܐ ܦܩܪܘܬܗܘܢ ܠܦܘܪܩܢܐ ܕܝܠܢ ܐܬܥܒܕܬ. ܡܢ ܒܬܪ
ܓܝܪ ܡܚܘܬܐ ܡܒܘܥܐ ܕܚܝܐ ܢܒܥܬ ܠܢ܀ ܗܕܐ ܕܝܢ ܠܐ ܐܝܬܝܗ ܡܕܡ ܐܚܪܢܐ. ܐܠܐ
ܕܐܝܟ ܕܥܠܡ ܠܥܩܒܬܐ ܕܫܘܥܝܬܗ[1] ܕܝܘܚܢܢ ܐܘܢܓܠܣܛܐ. ܡܝܬܐ ܓܝܪ ܩܪܝܗ
ܠܦܓܪܐ. ܡܛܠ ܕܡܢ ܒܬܪ ܕܐܫܠܡ ܪܘܚܗ ܕܩܪܗ ܐܣܛܪܛܝܘܛܐ܀ ܘܥܠܬܐ ܝܗܒ
ܕܡܢ ܬܡܢ ܡܒܘܥܐ ܕܦܘܪܩܢܢ ܠܡܒܥ. ܐܝܟܢܐ ܕܐܡܪ ܗܘ ܡܠܦܢܐ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ.
ܠܗܕܐ ܕܝܢ ܬܘܣܦܬܐ ܕܫܘܥܝܬܗ ܕܡܬܝ ܐܘܢܓܠܣܛܐ. ܠܐ ܐܢܫ ܡܥܠܗ ܡܢ

1. Ms. plur. — 2. Ms. om.

gelists, may be glorified, 'in whom are all the treasures of wisdom and knowledge hidden'[1], according to the saying of Paul. But for the rest we find that the holy John himself also, the bishop of Constantinople, in the commentary on the same Matthew the Evangelist with regard to this same addition which we are now discussing, himself also said things that fit the truth; for he expressed himself thus : « 'But another came up and perforated his side with a lance'. And what could be more wicked than these men? And who could be lawless like them? And who could be more savage than these same men, who showed their madness to such an extent, that they attacked a dead body. But do you mark how their madness was brought about for our salvation. For after the wound the fountain of life welled forth for us »[2]. But these are the words of a man who follows the footsteps of the narrative of John the Evangelist and nothing else; for he called the body 'dead'; because it was after he gave up the ghost that the soldier[3] pierced him, and gave occasion for the fountain of our salvation to well forth thence, as the doctor John the bishop said. But this addition to the narrative of Matthew the Evangelist has never been inserted by any of the earlier

1. Col., II, 3. — 2. In Matth. Hom. LXXXVIII. 1 (ed. Par. 2a, VII, 932). — 3. στρατιώτης.

ܗܠܝܢ ܕܐܟܬܒܘ ܡܦܫܩܢܐ ܡܬܒܥܝܢܐ ܗܟܢܐ. ܠܐ ܐܘܪܝܓܢܣ ܗܘ ܕܒܚܬܝܢܐܝܬ
119 r° a. * ܒܚܢ ܠܗ ܒܥܠܬܐ[1] ܕܐܝܟ ܗܠܝܢ: ܐܦܢ ܒܗܠܝܢ ܕܡܬܒܥܝܢ ܠܫܪܪܐ ܕܗܝܡܢܘܬܐ
ܕܥܕܬܐ ܣܟܠ.· ܐܦ ܠܐ [1]ܕܝܕܘܡܘܣ. ܐܦܠܐ ܐܢܫ ܐܚܪܢܐ ܕܟܠܗ[2] ܥܒܕ ܗܢܐ ܡܟܬܒ ܠܗ.
ܐܦ ܐܘܣܒܝܣ ܕܝܢ ܕܩܣܪܝܐ: ܗܘ ܕܡܬܩܪܐ ܕܦܡܦܝܠܘܣ[3]: ܗܘ ܕܡܢ ܩܠܝܠ ܡܠܥܠ
ܐܬܕܟܪܢܢ: ܟܕ ܠܘܬ ܐܢܫ ܕܡܬܩܪܐ ܡܪܝܢܐ: ܡܟܬܒ ܫܐܠܬܐ ܕܥܠ ܚܫܐ ܕܦܪܘܩܢ:
ܘܥܠ ܩܝܡܬܗ ܟܕ ܗܘܐ.· ܟܠ ܟܠܗ ܟܠ ܠܐܘܣܦܬܐ ܗܕܐ ܕܐܬܐܡܪܬ ܠܢ ܡܕܡ.
ܠܐ ܚܘܝ. ܐܝܟ ܡܢ ܕܠܐ ܐܝܕܝܥܐ.· ܘܠܐ ܫܟܝܚܐ ܒܟܬܒܐ ܕܐܘܢܓܠܝܘܢ. ܒܗܝܢ ܕܝܢ
ܒܐܓܪ̈ܬܗ ܕܠܘܬ ܡܪܝܢܐ: ܕܥܠ ܐܦܝ ܚܫܐ ܕܦܪܘܩܢ ܘܩܝܡܬܗ[4].· ܦܘܫܩܐ ܒܥܐ
ܗܘܐ ܡܢܗ. ܘܗܕܐ ܗܟܢ ܒܐܓܪ̈ܬܗ ܣܡܗ.· ܕܐܠܗܝܐ ܡܢ ܡܪܩܘܣ ܐܘܢܓܠܣܛܐ
ܐܡܪ.· ܕܬܠܬ ܫܥܝܢ ܗܘܝ ܒܥܕܢܐ ܕܐܙܕܩܦ ܒܗ ܡܫܝܚܐ ܐܠܗܐ ܦܪܘܩܢ. ܡܢ ܝܘܚܢܢ
ܕܝܢ ܐܠܗܝܐ ܐܡܪ. ܕܒܫܬ ܫܥܝܢ ܐܡܪ ܕܝܬܒ ܦܝܠܛܘܣ ܥܠ ܒܝܡ
119 r° b. ܕܝܢܗ.· ܒܕܘܟܬܐ ܕܡܬܩܪܝܐ ܪ̈ܨܝܦܬܐ. * ܘܕܢ ܗܘܐ ܠܡܫܝܚܐ. ܡܛܠ ܗܕܐ ܐܡܪ
ܗܘܐ ܐܘܣܒܝܣ.· ܕܣܟܠܘܬܐ ܐܝܬܝܗ ܗܕܐ ܕܟܬܘܒܐ. ܕܠܐ ܗܘܐ ܒܟܠܗ ܟܕ ܟܬܒ

1. Ms. ܒܥܠܬ̈ܐ. — 2. Ms. ܕܝܘܕܘܡܘܣ. ܐܦܠܐ ܐܢܫ ܐܚܪܢܐ ܕܟܠ. — 3. Ms. ܕܦܡܦܝܠܘܣ. — 4. Ms. ܘܩܝܡܬܗ.

commentators who wrote, not by Origen, who examined such questions minutely, though he sinned[1] in matters that are necessary for the truth of the faith of the church, nor by Didymus, nor by any other man who has written on this subject. But Eusebius[2] of Caesarea, who is called 'Pamphili', whom we mentioned a little above, when writing to a man called Marinus about questions concerning the passions of our Saviour and about his Resurrection, showed us nothing whatever about the said addition, as being unknown and having no place in the books of the gospel. But in the same letters to Marinus, who had asked him for an interpretation on the subject of our Saviour's passions and his Resurrection, he inserted the following exposition also in his letters, that the divine Mark the Evangelist said that it was the 3[rd] hour at the time when Christ who is God and our Saviour was crucified, but the divine John (he said) wrote that it was at the 6[th] hour that Pilate sat upon his judgment-seat at the place called 'the pavement', and judged Christ. And therefore Eusebius said that this is an error of a scribe, ⌈who was inattentive when writing

1. Perh. ἥμαρτε (erred'); see p. 77, n. 3. — 2. This passage to 'letter' (p. 441, l. 12) is published in Greek in Cramer, *Cat. in Luc. et Jo.*, p. 389 (cf. Corderius, *Cat. in Jo.*, p. 436, *P. G.*, XXII. 1009).

ܐܘܢܓܠܝܘܢ. ܐܬܬܐ ܓܝܪ ܕܓܡܠ ܗܝ ܕܬܠܬ ܫܥܝܢ ܡܫܘܕܥܐ. ܐܬܬܐ ܕܝܢ
ܕܡܬܩܪܝܐ ܒܝܘܢܝܬ ܐܦܝܣܡܘܢ. ܡܫܘܕܥܐ ܠܗ ܠܡܢܝܢܐ ܕܫܬ ܫܥܝܢ. ܘܕܡܝܢ ܕܝܢ
ܒܝܘܢܝܬ ܐܬܘܬܐ ܗܠܝܢ ܠܚܕܕܐ. ܘܟܕ ܡܪܓܪܓ ܗܘܐ ܣܦܪܐ ܕܢܟܬܘܒ
ܬܠܬ. ܘܥܓܠܐܝܬ ܗܦܟܗ ܠܐܬܬܐ ܩܠܝܠ ܠܒܣܬܪܐ[1]. ܘܐܫܬܟܚܬ ܠܗ ܫܬ. ܡܛܠ
ܕܐܬܚܫܒܬ ܒܗ ܕܐܬܗܦܟܬ ܐܬܬܐ ܠܒܣܬܪܐ. ܕܗܝ ܐܬܬܐ ܡܫܘܕܥܢܝܬܐ ܕܫܬ
ܐܝܬܝܗ. ܟܕ ܗܟܝܠ ܬܠܬܝܗܘܢ ܐܘܢܓܠܣܛܐ ܐܚܪܢܐ ܡܬܝ ܘܡܪܩܘܣ ܘܠܘܩܐ:
ܫܘܝܐܝܬ ܐܝܟ ܕܡܢ ܚܕ ܦܘܡܐ: ܕܡܢ ܫܬ ܫܥܝܢ ܥܕܡܐ ܠܬܫܥ ܚܫܘܟܐ ܗܘܐ
ܒܟܠܗ ܐܪܥܐ ܐܡܪܘ[2]: ܐܝܕܝܥܐ ܗܝ ܕܡܪܢ ܘܐܠܗܢ ܝܫܘܥ ܡܫܝܚܐ. ܡܢ ܩܕܡ
ܫܬܐ ܕܒܗ ܫܥܝܢ ܕܚܘܝܢ[3] ܗܘܐ ܚܫܘܟܐ. ܙܩܝܦ ܗܘܐ[4]. ܗܘ ܕܝܢ ܡܢ ܬܠܬ ܫܥܝܢ
ܐܝܟ * ܕܐܦ ܟܬܒ ܗܘ ܛܘܒܢܐ ܝܘܚܢܢ. ܐܟܘܬܗ ܕܝܢ ܬܠܬ ܫܥܝܢ ܐܡܪܝܢ ܕܐܝܬܝܗܝܢ. 119 v° a
ܡܛܠ ܕܗܢܘܢ ܕܟܬܒܘ[5] ܡܢ ܩܕܝܡ ܐܝܟ ܕܐܡܪܢ. ܫܚܠܦܘܗ ܠܗ ܠܐܬܬܐ.
ܘܠܝ ܕܝܢ ܕܐܦ ܡܢܬܐ ܡܕܡ ܡܢ ܗܠܝܢ ܕܐܡܪܗ ܠܗ ܒܦܬܝܘܬܐ ܠܗ ܠܐܘܣܒܝܘܣ:
ܥܠ ܗܠܝܢ ܢܣܝܡ ܒܐܓܪܬܢ ܗܕܐ. ܐܡܪ ܕܝܢ ܗܟܢܐ܀ ܡܫܬܘܝܢ ܚܢܢ. ܠܘ
ܠܕܡܢ ܕܗܘ. ܐܠܐ ܠܐܘܢܓܠܣܛܐ ܕܗܕܐ ܣܗܕ. ܠܡܪܢܘܬܗ. ܢܣܒ ܓܝܪ ܗܘܐ ܣܗܕܘܬܐ

1. Ms. ܠܒܣܬܪܗ. — 2. Ms. ܐܡܪ̈ܝ. — 3. Ms. ܚܘܝ̈. — 4. Ms. ins. ܙܩܝܦ. — 5. Ms. ܕܟܬܒ.

the Gospel[1]. For it is the letter *gamal* that denotes 3 hours, while the letter which is called in Greek *episemon* denotes the number of 6 hours, and these letters are like one another in Greek, and, the scribe wishing to write '3' quickly, and having turned the letter a little backwards, it was thereby found to be '6', because, since the letter had been turned backwards, it was supposed to be the letter that denotes '6'. Since therefore the three other evangelists Matthew, Mark, and Luke stated alike as with one mouth that from the 6th hour to the 9th there was darkness over all the land, it is plain that our Lord and God Jesus Christ was crucified before the 6th hour, at which the darkness took place, that is from the 3rd hour, as[2] the blessed John himself wrote. Similarly we say that it is the 3rd hour, because those who wrote before, as we have said, changed the letter. We must insert also in this our letter upon this matter a part of what Eusebius himself stated at length; and his words are as follows : « We agree not with any chance man, but with the evangelist who gave this testimony,

1. Gr.παραγοραθὲν (conj. Cr. παραγραφθὲν, *P. G.*, παρόραθὲν) παρὰ τῶν ἐξ ἀρχῆς ἀπογραφαμένων τὰ Εὐαγγέλια. — 2. Some words have perh. fallen out; Gr. Μάρκος ἱστόρησε· κ. τοῦ Ἰωάννου τὸν ὅμοιον τρόπον τὴν ὥραν τρίτην εἶναι ἐπισημανομένου.

ܕܟܬܘܒܐ ܕܢܫܚܠܦ ܠܐܬܘܬܐ. ܡܛܠ ܕܐܘܣܦ ܠܗ̇ ܡܘܪܟܐ. ܘܐܣܬܒܪܬ ܠܗ̇ ܕܗܝ
ܕܠܬܠܬ. ܫܬ ܐܝܬܝܗ̇. ܡܛܠ ܕܕܡܝܐ ܕܬܪܬܝܗܝܢ ܐܬܘ̈ܬܐ ܕܗܝ ܕܡܫܘܕܥܐ ܥܠ ܬܠܬ
ܘܗܝ ܕܡܫܘܕܥܐ ܥܠ ܫܬ. ܐܢ ܗܟܝܠ ܐܡܝܪܐ ܡܢ ܝܘܚܢܢ ܕܐܝܬܝܗ̇ ܗܘܬ ܥܪܘܒܬܐ
ܕܦܛܝܪܐ: ܘܫܥܐ ܗܘܬ ܐܝܟ ܫܬ ܫ̈ܥܝܢ: ܘܐܡܪ ܗܘܐ ܦܝܠܛܘܣ ܠܝܗܘ̈ܕܝܐ ܗܐ
ܡܠܟܟܘܢ: ܘܗܟܢܐ ܕܒܬܪܗ. ܢܬܩܪܐ ܚܠܦ ܕܫܬ. ܗܝ ܕܬܠܬ. ܡܢ ܕܫܘܪܝܐ
ܕܕܝܢܗ ܗܘܐ ܗܝܕܝܢ. ܒܦܠܓܗ̇ ܕܝܢ ܐܘ ܡܢ ܕܐܫܬܠܡܬ * ܙܩܦܘܗܝ. ܐܝܟ ܕܠܡܗܘܐ
119 v b. ܕܒܗ̇ ܒܫܥܬܐ ܕܢܘܢܘܗܝ. ܘܙܩܦܘܗܝ܀ ܐܢ ܕܝܢ ܠܟܪܟܗ ܘܬܫܟܚ ܦܢܩܝܬܐ ܗܝ ܕܠܘܬ
ܡܪܝܢܐ ܡܛܠܬܐ ܠܗ ܥܠ ܦܘܫܩܐ ܕܗܠܝܢ. ܡܫܟܚܬ ܚܬܝܬܘܬܗ ܕܡܟܬܒܢܐ
ܕܥܠ ܐܦܝ ܗܠܝܢ. ܚܢܢ ܕܝܢ ܣܓܝܐܐ ܕܢܟܬܘܒ ܥܠ ܐܦܝ ܗܠܝܢ ܒܐܓܪܬܐ
ܗܕܐ ܠܐ ܨܒܝܢ. ܗܘܐ ܢܛܝܪܐ ܠܢ ܚܦܝܛܘܬ ܩܕܝܫܘܬܟ ܡܢ ܕܒܗܠܝܢ ܡܬܗܓܝܐ
ܘܒܗܠܝܢ[1] ܒܟܘܡܪܘܬ ܡܬܥܢܝܐ. ܘܠܚܫܘܟܘܬܐ ܕܫܬܩܢ ܡܥܝܪܐ. ܘܡܥܝܩܐ
ܠܡܡܠܠܘ܀

1. Ms. ins. ܟܗܢܐ, app. deleted.

Mark. For it happened that there was an error on the part of the scribe so that he changed the letter by adding length to it, and it was thought that the letter which represents '3' was '6', on account of the likeness of the two letters of that which denotes '3' and that which denotes '6'. If therefore it is stated by John that it was the preparation of the day of unlevened bread, and it was about the 6th hour, and Pilate said to the Jews « Behold! your king »[1], and so on, let there be read instead of '6th' '3rd', since the beginning of his trial took place at that time, and in the middle of the hour or after it had been completed they crucified him, so that the result is that they judged and crucified him at the same hour »[2]. If you look for and find the volume addressed to Marinus about the interpretation of these things, you will find the accuracy of the writer as regards these matters. For our part we do not wish to write much on these subjects in this our letter. May the industry of your holiness be preserved for us meditating on these things and occupied with these things in priestly fashion, and rousing up the gloom of our silence and urging it to speak[3].

1. John, XIX, 14. — 2. Not known exc. from Sev. — 3. A Greek extract from a letter to Th. of Germanicea is published in Cramer, *Cat. in Epp. Cath.*, p. 159.

CIX ܕܝܠܗ¹ ܕܗ ܕܝܠܗ ܕܩܕܝܫܐ ܣܘܝܪܐ ܡܢ ܐܓܪܬܐ ܕܡܐܬܝܢ
ܘܚܡܫܝܢ ܕܒܟܬܒܐ ܩܕܡܝܐ ܕܩܕܡ ܐܦܝܣܩܘܦܘܬܐ.
ܕܐܬܟܬܒܬ ܠܘܬ ܬܐܘܓܢܘܣܛܘܣ܀ 119 v° b.

ܙܒܢܐ ܗܘ ܕܝܢ ܡܟܝܠ ܕܠܘܬ ܫܘܐܠܐ ܗܘ ܐܚܪܢܐ ܢܐܬܐ. ܐܡܪܬ ܓܝܪ ܕܡܢܐ ܪܡܙܐ ܡܠܬܐ
ܕܐܫܥܝܐ܆ ܗܘ ܕܥܠ ܐܡܝܪܐ ܢܒܝܐ ܡܛܠ ܡܪܢ ܐܡܝܪܐ. ܕܐܫܬܠܚ ܕܢܟܪܙ ܫܢܬܐ
ܡܩܒܠܬܐ ܕܡܪܝܐ. ܗܕܐ ܕܝܢ ܐܡܪ ܐܢܐ²..........

CX ܕܩܕܝܫܐ ܡܪܝ ܣܘܝܪܐ܆ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܘܓܢܝܐ
ܡܫܡܫܢܝܬܐ ܘܪܝܫܬ ܕܝܪܐ܀ V 247 v°. I 123 r° b.

ܡܐ ܕܬܬܒ ܐܢܬ ܥܠ ܦܬܘܪܐ ܕܫܠܝܛܢܐ. ܠܡܣܥܕܘ ܐܘܟܝܬ ܠܡܬܡܫܚܘ:
ܒܗܘܢ ܐܣܬܟܠ ܠܗܠܝܢ ܕܣܝܡܢ ܩܕܡܝܟ. ܘܐܘܫܛ ܐܝܕܐ ܕܝܠܟ. ܫܠܝܛܢܐ ܕܝܢ
ܐܢܫܝܢ ܙܕܩܐܝܬ ܢܐܡܪ ܐܢܫ ܕܐܬܚܝܠܘ. ܗܠܝܢ ܕܗܘܘ ܫܠܝܛܢܐ ܘܐܬܥܫܢܘ

1. From the work of Peter against Damian. 2. Here the fragment breaks off through the loss of a leaf or more in the ms.

CIX. — Of the same holy Severus from the 250th letter of the 1st book before episcopacy, which was addressed to Theognostus.

But now it is time for us to come to the other question. You say « What is meant to be signified by the phrase used by Isaiah the prophet about our Lord, that he was sent 'to proclaim the acceptable year of the Lord'[1]? » But this I say[2] . . . . 508-12.

CX. — Of the holy Mar Severus, from the letter to Eugenia the deaconess and archimandritess.

« When thou sittest at the table of mighty men, to dine » (or « to take a meal »), « consider the things set before thee with intelligence, and stretch forth thine hand »[3]. But a man will properly say that mighty men are certain who showed themselves mighty and prevailed against the passions 513-38

1. Is., LXI, 1, 2. — 2. Here the ms. breaks off. — 3. Pr., XXIII, 1, 2.

ܠܥܡܠܐ ܕܚܛܝܬܐ. ܐܠܐ ܡܢ ܙܕܝܩܘܬܐ ܡܬܕܒܪܝܢ. ܘܗܕܡܐ ܕܝܠܗܘܢ
ܙܝܢܐ ܥܒܕܘ ܕܗܕܐ. ܘܠܐ ܝܗܒܝܢ ܡܥܒܪܬܐ ܠܟܠ ܗܘ ܕܢܘܟܪܝܐ ܘܫܐܕܢܝܐ
ܚܘܫܒܐ ܠܡܣܪܚ ܠܢܦܫܬܐ ܕܝܠܗܘܢ. ܡܢ ܗܠܝܢ ܕܝܢ ܐܝܟ ܡܢ ܕܐܬܥܒܕܘ ܠܗܘܢ
ܚܫܐ ܕܪܓܝܓܬܐ ܘܢܨܚܘ ܙܟܘܬܐ ܕܥܠܝܗܘܢ. ܡܬܬܣܝܡ ܩܕܡ ܫܡܘܥܐ ܚܣܝܐ
ܦܬܘܪܐ ܕܡܠܬܐ ܕܕܚܠܬ ܐܠܗܐ. ܕܡܦܝܣܐ ܠܐ ܒܠܚܘܕ ܠܡܕܚܠ ܠܐܠܗܐ.
ܐܠܐ ܘܐܦ ܠܡܬܟܬܫܘ ܠܘܩܒܠ ܣܛܢܐ ܘܠܘܩܒܠ ܟܠܗܘܢ ܚܫܐ ܕܚܛܝܬܐ. ܗܕܐ[1]
ܡܠܦܢܘܬܐ ܒܣܘܟܠܐ ܙܕܩ ܠܡܬܒܩܝܘ ܘܠܡܠܒܫ ܥܘܕܪܢܐ ܕܡܢܗ. ܘܠܡܬܒܣܡܘ
ܒܬܘܪܣܝܐ ܚܠܝܐ ܘܒܣܝܡܐ.

CXI V 8 r°, v°. [ܕܩܕܝܫܐ ܡܪܝ ܣܘܝܪܘܣ ܡܢ ܐܓܪܬܐ ܕܠܘܬ][2] ܣܝܡܘܣ
ܐܣܩܪܝܢܪܝܐ[3]. ܕܡܚܘܝܐ ܕܡܦܘܚܬܐ ܐܠܗܝܬܐ ܗܝ
ܕܒܐܕܡ. ܪܘܚܐ ܗܝ ܩܕܝܫܐ. ܘܚܝܠܐ ܥܒܘܕܐ ܕܢܦܫܐ
ܕܒܪܢܫܐ.

ܠܘܩܒܠ ܓܝܪ ܗܕܐ ܚܪܝܢܘܬܐ[4] ܙܕܩ ܠܡܦܢܝܘ ܡܚܝܠܐܝܬ. ܕܒܡܦܘܚܬܐ ܐܢܫ

1. Ms. ܗܕܐ. — 2. Having no photograph of 8 r°, I supply the beginning of the title. — 3. Ms. ܐܣܩܪܝܢܪܐ; cf. ep. 4. — 4. Ms. ܚܪܝܢܘܬܐ.

of sin, but are ruled by righteousness, and made their own members an instrument of this, and give no passage for any strange and demoniac thoughts to creep into their own souls.

By these, as by men who have made themselves masters of the passions of lusts and gained the victory over them, the table of the word of religion is set before the pious hearer, which urges not only to fear God, but also strife against the devil and against all the passions of sin.

This teaching one should consider with intelligence and clothe oneself in the benefit derived from it, and delight oneself in its sweet and pleasant sustenance.

513-8 (?). CXI. — Of the holy Mar Severus from the letter to Simus the scriniarius[1], showing that the divine inflation in Adam is the Holy Spirit, and the power which makes the soul of man.

For against that contention we must vigorously make answer, that in

1. Ep. 4.

ܠܘܚܡܐ ܕܒܪܢܫܐ: ܠܐ ܢܦܫܐ ܡܠܝܠܬܐ ܕܒܪܢܫܐ ܩܕܡ ܓܘܫܡܐ ܡܬܒܪܝܐ. ܘܠܐ ܩܕܡ
ܢܦܫܐ ܦܓܪܐ ܡܬܓܒܠ. ܡܛܠ ܡܢܐ ܐܢܬ ܠܡܠܦܢܘܬܐ ܕܐܒܗ̈ܬܐ ܩܕܝܫܐ ܗܝ
ܕܐܡܪܐ. ܕܡܦܘܚܬܐ ܐܠܗܝܬܐ ܪܘܚܐ ܩܕܝܫܐ ܐܝܬܝܗ̇: ܥܒܘܕܬܐ ܘܡܥܒܕܢܝܬܐ.
ܘܡܥܒܕܢܘܬܐ ܐܝܬܝܗ̇ ܕܢܦܫܐ ܕܒܪܢܫܐ: ܠܘܬ ܗܕܐ ܬܒܥܬܐ ܣܢܝܬܐ ܓܪܫ ܐܢܬ. ܟܕ ܗܕܐ ܐܡܪ
ܐܢܬ. ܕܗܠܝܢ ܕܡܢ ܟܠ ܦܘܪܣ ܘܠܚܘܕ ܗܕܐ ܐܡܪܝܢ. ܕܩܕܡ ܒܪܐ ܓܘܫܡܐ
ܡܘܕܝܢ[1] ܡܦܢܩܝܢ. ܘܒܬܪ ܓܡܝܪܘܬܐ ܕܡܬܓܒܠܢܘܬܐ ܡܩܒܠ ܢܦܫܐ. ܟܕ ܗܘ ܕܐܡܪ
ܟܬܒܐ ܩܕܝܫܐ: ܘܒܪܐ ܐܠܗܐ ܠܒܪܢܫܐ ܥܦܪܐ ܡܢ ܐܪܥܐ: ܘܢܦܚ ܒܐܦܘܗܝ ܢܫܡܬܐ
ܕܚܝܐ. ܐܝܟ ܗܘ ܕܓܒܝܠܘܬܐ ܩܕܡ[2] ܩܕܝܡܐ. ܡܢܦܫܢܘܬܐ ܕܝܢ ܒܬܪܟܢ ܢܩܦܐ:
ܒܕܪܓܐ ܕܬܪܝܢ ܐܝܟ ܫܪܒܐ ܕܟܬܒܐ. ܐܠܐ ܠܘܬ ܡܣܬܒܪܢܘܬܐ ܗܕܐ ܩܪܝܪܬܐ ܠܐ
ܐܬܝܢܢ. ܐܢ ܐܠܗܐ ܢܩܒܠ ܒܬܪܥܝܬܢ ܕܒܪܐ. ܠܘ ܐܝܟ ܒܪܢܫܐ[3] ܐܝܟ ܡܚܝܠܐ܀
ܘܒܬܪ ܩܠܝܠ܀ ܡܫܟܚܐ ܗܘܐ ܠܢ ܟܒܪ. ܕܐܦ ܣܗܕܘܬܐ ܐܚܪ̈ܢܝܬܐ ܢܝܬܐ. ܕܢܦܫܐ
ܐܢܫܝܬܐ ܡܢ ܡܦܘܚܬܐ ܐܠܗܝܬܐ ܐܬܒܪܝܬ. ܐܠܐ ܕܝܢ ܗܕܐ ܡܦܪܫܐ ܩܝܡܐ
ܕܩܕܝܫܐ ܩܘܪܝܠܠܘܣ. ܟܠܗܝܢ ܐܠܦ ܒܡܟܬܒܢܘܬܗ. ܗܘ ܕܡܢ ܡܦܘܚܬܐ
ܐܠܗܝܬܐ ܐܬܝܬ[4] ܠܘܬ ܗܘ ܕܗܘܬ ܢܦܫܐ ܕܒܪܢܫܐ. ܘܗܘ ܕܢܣܬܟܠ ܠܗܘ ܕܒܪܐ

1. Added in marg. and app. belonging here; but see n. 3. — 2. Ms. ܡܢ. — 3. Here follows a mark of ref.; but ܡܘܕܝܢ (n. 1.) makes no sense here. — 4. Ms. ܐܬܬ.

the composition or fashioning of man the rational soul of man is not created before the body, nor is the body formed before the soul. Why do you drag the teaching of the holy fathers which says that the divine inspiration is the Holy Spirit, an active and operative force, and is the power which makes the soul of man, to an abominable objection by saying this, that they who say this absolutely and by all means clearly hold that the body is created first, and after the formation is complete receives a soul, in that the Holy Scripture says, « And God created man dust from the earth, and breathed into his face the breath of life »[1], as if the formation comes first, and the animation follows afterwards, in the second place, according to the narrative of Scripture? But we shall not arrive at this cold supposition, if we receive in our mind that God creates, not like some feeble man. (*A little farther on.*) It would perhaps be possible for us to adduce other testimonies also that the human soul was created by divine inflation; but indeed this stands clear, that the holy Cyril taught all of them in his writings, showing that the soul of man came into being by divine inflation, and again that we are to under-

1. Gen., II, 7.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

CXII
V 71 r°. ܕܩܕܝܫܐ ܡܪܝ ܣܐܘܝܪܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܘܪܢܝܘܣ

[illegible]
[illegible]

1. Ms. ܗܘ. — 2. Ms. sing.

stand that, man having been created and possessing a soul, the inflation inserted only spiritual gifts and patterns of divine association.

And the holy Basil in what he wrote about the Holy Spirit taught as follows : « For, when Adam had lost the grace derived from the divine inflation, Christ gave it back again, when he breathed into the face of his disciples and said, 'Receive the Holy Spirit' »[1]. And again he said, « When he breathed in intellect, he is not another differing from him who breathed at the beginning, but the same through whom he gave the inflation, then giving it with the soul, but now giving the soul ». So much we have written as an abundant elucidation of the words, « Let us make man in our image »[2], and of the words, « breathed into his face the breath of life ».

CXII. — Of the holy Mar Severus from the letter to Uranius.

Therefore in the Old Testament[3] also, when the high-priest was anointed, and at his anointing the sacrifice of the ram of perfection was offered, the

1. *De Spir. Sancto*, XXIX. *P. G.*, XXXII, 139, a loose citation. I cannot find the citation which follows. — 2. Gen., I, 26. — 3. διαθήκη.

ܒܪܐܐ ܕܐܝܕܗ ܕܝܡܝܢܐ: ܡܪܒܐ ܕܪܓܠܗ ܕܝܡܝܢܐ. ܘܛܪܦܐ ܕܐܕܢܗ ܕܝܡܝܢܐ ܡܬܡܫܚ ܗܘܐ. ܡܢ ܗܕܐ ܡܫܘܕܥ ܗܘܐ ܛܘܦܣܐ: ܕܐܢܗܘ ܕܕܣܥܘܪܘܬܐ ܬܪܝܨܬܐ ܢܬܛܝܒ: ܘܡܘܣܦ ܒܗ ܒܥܘܢܩܐ ܪܒܐ ܢܦܠܘܚ: ܫܘܕܥܐ ܓܝܪ ܕܥܒܕܐ ܘܕܣܥܘܪܘܬܐ ܐܝܬܝܗ ܐܝܕܐ. ܪ̈ܓܠܐ ܕܝܢ ܕܡܬܚܦܛܢܘܬܐ ܘܕܡܪܕܝܬܐ ܕܠܘܬ ܗܠܝܢ ܕܠܩܕܡ. ܕܡܠܝܐ ܡܢ ܫܘ̈ܕܥܐ ܘܓܠܝ̈ܢܐ ܐܠܗ̈ܝܐ ܗܘܐ ܠܗ ܡܡܠܝܢܘܬܐ ܕܐܕܢ̈ܘܗܝ܀

ܕܩܕܝܫܐ ܡܪܝ ܣܐܘܝܪܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܙܟܪܝܐ܀ CXIII V 77 v°.

ܐܡܪ ܐܠܗܐ ܠܡܘܫܐ ܓܒܝ ܠܟ ܫܒܥܝܢ ܩܫܝܫܝܢ ܘܐܣܒ ܡܢ ܪܘܚܐ ܕܥܠܝܟ ܘܐܣܝܡ ܥܠܝܗܘܢ. ܘܗܠܝܢ ܡܢ ܠܘܬ ܡܟܝܟܘܬܐ ܙܪܐ ܗܘܐ ܘܡܠܦ ܐܠܗܐ ܕܟܠ ܐܡܪ ܘܥܒܕ. ܠܐ ܒܨܝܪܬܐ ܓܝܪ ܘܠܐ ܚܣܝܪܬܐ ܐܢܝܢ ܡܘ̈ܗܒܬܐ ܕ[ܪ]ܘܚܐ. ܘܠܘ ܡܛܠ ܕܢܣܒ ܡܢ ܪܘܚܐ ܗܘ ܕܥܠ ܡܘܫܐ ܐܡܠܝ. ܡܢ ܗܝ ܡܠܐ ܠܗܘܢ ܠܐܚܪ̈ܢܐ. ܟܠܗ ܓܝܪ ܐܝܬܘܗܝ[1] ܗܘܐ. ܘܠܘܬ ܗܢܘܢ ܕܢܣܒܝܢ ܗܘܘ ܘܠܘܬܗ. ܐܝܟܢܐ ܕܐܦ ܒܟܠ

1. Ms. ܐܝܬܘ (ita abbr.).

thumb of his right hand, and the great toe of his right foot, and the lobe of his right ear were anointed with the blood of the victim which was sacrificed[1], the type signifying this, that, if he set himself to perform right actions, and if he make great progress in them (for the hand is the emblem of deeds and of actions, and the foot of effort and of advance towards the things that are in front), he will have his ears full of divine announcements and revelations.

CXIII. — Of the holy Mar Severus from the letter to Zacharias[2].

God said to Moses, « Choose thee seventy old men and I will take of thy spirit and lay it upon them »[3]. And the God of all said and did these things by way of giving instruction and teaching in the direction of humility (for the gifts of the Spirit are not scanty or defective), and it was not because he took away some of the spirit that was upon Moses that he filled others with this. For the whole of it was both with the recipients and with him, just as one may also see in the nature of fire. When a man has lighted several 513-8.

1. Ex., xxix, 22, 26. — 2. This may be either the biographer of Sev. or Z. of Pelusium (S. L., iv, 1). — 3. Num., xi, 16, 17.

ܡܢܝܢܐ ܕܢܘܪܐ ܐܝܟ ܠܡܦܝܕܐ. ܟܕ ܓܝܪ ܡܢ ܚܕ ܠܡܦܝܕܐ ܩܠܝܠܐ ܐܕܠܩ
ܐܢܗܪ. ܘܠܐ ܠܚܕ ܒܨܪ. ܘܠܣܓܝܐܐ ܕܢܗܘܘܢ ܡܢܗ ܒܫܘܝܘܬ ܐܝܩܪܐ ܥܒܕ. ܐܝܟ ܗܘ
ܓܝܪ ܕܡܬܚܫܟܐ ܗܘܐ ܕܥܡܗܝܢ ܛܝܒܘܬܐ ܕܥܠ ܡܘܫܐ. ܟܕ ܗܘ ܕܫܒܥܝܢ ܐܢܫܝܢ
ܥܡܗ ܫܘܬܦܝܢ. ܒܗܘ ܕܝܢ ܒܗ ܒܐܝܩܪܐ[1] ܘܡܬܢܒܝܢ ܗܘܘ ܒܪܘܚܐ. ܗܘ ܕ[ܝ]ܢ
ܕܝܢ ܛܘܦܣܐ ܡܫܬܡܠܝܐ ܗܘܐ. ܗܘ ܕܥܬܝܕ. ܟܕ ܓܝܪ ܡܢ ܒܬܪ ܡܐܬܝܬܗ ܕܝܚܝܕܝܐ
ܒܒܣܪ ܐܫܬܦܥܬ ܪܘܚܐ: ܛܝܒܘܬܐ ܗܝ ܕܥܠ ܡܘܫܐ ܐܬܚܫܟܬ: ܘܢܘܪܐ ܗܝ ܕܠܡܦܝܕܐ[2].
ܕܢܡܘܣܐ ܟܕ ܠܘܬ ܐܘܢܓܠܝܘܢ ܡܬ[ܩܪܒܐ]. ܒܙܠܝܩܐ ܢܗܝܪ̈ܐ ܟܠܗ ܕܫܡܫܐ ܗܘ
ܕܙܕܝܩܘܬܐ ܡܬܕܥܟܐ܀

CXIV
V 158 r°
(I 40 v° b).

ܕܩܕܝܫܐ ܡܪܝ ܣܐܘܝܪܐ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܡܝܬܪܐܘܣ܀

ܟܕ ܓܝܪ ܥܬܝܕ ܗܘܐ ܕܠܚܘܪܒܐ ܡܫܡܠܝܐ ܢܫܠܡܝܗ ܠܐܘܪܫܠܡ: ܡܛܠ
ܣܓܝܐܘܬܐ ܕܒܝ̈ܫܬܐ ܗܠܝܢ ܕܡܬܥܒܕܢ ܒܗ. ܘܠܚܙܩܝܐܝܠ ܢܒܝܐ ܕܐܝܟ ܗܢܐ. ܡܚܘܐ
ܗܘܐ ܠܗ ܠܐܣܟܡܐ ܚܡܬܐ ܗܕܐ. ܘܡܫܕܪ ܗܘܐ ܠܡܠܐܟܐ ܗܢܘܢ ܕܠܗܕܐ ܡܫܡܫܝܢ ܗܘܘ.
ܠܗܘ ܚܕ ܡܥܒܕܢܐ ܕܗܠܝܢ ܦܩܕ ܗܘܐ ܘܐܡܪ. ܥܒܪ ܒܡܨܥܬܐ ܕܐܘܪܫܠܡ. ܘܗܘ

1. Ms. om. ܒ. — 2. Ms. om. ܕ.

torches from one torch[1], he has not diminished the one, and yet has from it caused many to be in equal honour. For the grace that was upon Moses appeared as it were to be darkened by the fact that the seventy shared in the same honour and prophesied in the Spirit. But this type was fulfilled by the future; for, when after the coming of the Only one in the flesh the Spirit was poured out, the grace that was upon Moses was darkened, and the fire of the torch of the law, when brought near to the gospel, is extinguished by the all-brilliant rays of the Sun of righteousness.

CXIV. — Of the holy Mar Severus from the letter to Mitraeus[2].

519-38. When he was about to deliver Jerusalem to utter destruction on account of the abundance of evil things that were done in it, and showed the prophet Ezekiel the form that such wrath was to take, and sent forth the angels who performed this office, one executor of these things he commanded

1. λαμπάδα. — 2. S. L., p. 158, 372, 376, 379.

ܐܬܐ[1] ܥܠ ܒܝܬ ܥܝܢܐ ܕܓܒܪܐ ܗܢܘܢ ܕܡܬܬܢܚܝܢ ܘܡܬܟܪܝܢ. ܥܠ ܟܠܗܘܢ
ܠܐ ܢܡܘܣܝܘܬܐ ܗܠܝܢ ܕܥܒܝܕܢ ܒܓܘܗ. ܘܠܐܚܪܢܐ[2] ܐܡܪ ܗܘܐ. ܕܙܠܘ ܒܬܪܗ
ܘܚܒܠܘ ܘܠܐ ܬܚܘܣܘܢ. ܘܠܐ ܬܪܚܡܘܢ ܥܠ ܣܒܐ ܘܥܠ ܥܠܝܡܐ ܘܥܠ ܒܬܘܠܬܐ.
ܘܠܣܒܐ ܘܠܢܫܐ ܩܛܘܠܘ ܠܓܡܪܘܬܐ. ܘܡܢ ܡܩܕܫܐ ܕܝܠܝ ܫܪܘ. ܠܘܬ ܕܝܢ ܗܢܘܢ
ܕܐܝܬ ܥܠܝܗܘܢ ܐܬܐ ܠܐ ܬܬܩܪܒܘܢ. ܗܢܐ ܕܝܢ[3] ܕܡܢ ܡܩܕܫܐ ܕܝܠܝ ܫܪܘ.
ܗܕܐ ܡܚܘܝܐ. ܕܐܝܬ ܗܘܐ ܐܢܫܝܢ ܕܛܒ ܡܬܪܡܪܡܝܢ ܗܘܘ ܒܐܣܟܡܐ ܕܪܒܘܬ ܟܘܡܪܘܬܐ.
ܘܥܠ ܐܬܪܐ ܕܗܝܟܠܐ ܘܕܡܩܕܫܐ ܛܒ ܢܦܝܚܝܢ ܗܘܘ.
ܣܪܝܩܐ ܕܝܢ ܡܢ ܥܒܕܐ ܛܒܐ ܐܝܬܝܗܘܢ (ܗܘܘ)[4]. ܘܡܛܠܗܕܐ ܐܡܪ ܠܡܠܐܟܐ
ܗܢܘܢ ܡܫܢܩܢܐ. ܕܢܫܪܘܢ ܢܥܒܕܘܢ ܫܘܪܝܐ. ܡܢ ܗܢܘܢ ܕܘܠܐ ܗܘܐ ܠܗܘܢ
ܕܢܬܕܒܪܘܢ. ܐܝܟ ܕܐܦ ܚܠܦ ܐܚܪܢܐ ܕܚܛܝܢ. ܢܫܟܚܘܢ ܕܢܦܫܛܘܢ ܐܝܕܝܗܘܢ
ܠܘܬ ܐܠܗܐ. ܘܢܟܠܘܢ ܠܟܘܣܝܐ ܘܠܬܫܢܝܩ ܕܥܬܝܕ ܗܘ ܕܢܐܬܐ ܥܠܝܗܘܢ܀

1. Ms. ܐܬܬ. — 2. Ms. ܘܠܐܚܪܢܐ. — 3. Ms. ܕܝܢ. — 4. Ms. om. T ins.

thus : « Pass through the midst of Jerusalem, and give forth a mark on the foreheads of the men who groan and are distressed, on account of all the unlawful acts that have been done within her »; and to the others he said, « Go after him and destroy and spare not; and have no mercy on old man and on young man and virgins; and the old men and the women slay utterly; and begin with my holy ones; but those that have the mark upon them approach not »[1]. The expression, 'begin with my holy ones' shows[2] this, that there were men who were very proud of the garb[3] of the high-priesthood, and on account of the place of the temple and the sanctuary were much puffed up, but were devoid of good deeds[4]; and therefore he tells the tormenting angels to make a beginning with those who ought to have conducted themselves in such a way as to be able to stretch out their hands to God on behalf of others also who sin, and restrain the threat and the punishment impending over them.[5]

1. Ez., IX, 4-6. — 2. The rest of the extract is published in Greek with the heading Σ. ἀντιοχέως in S. V. N. C., IX, 738. — 3. σχῆμα. — 4. Gr. ins. κ. τῶν ἐναντίων ἐργάται. — 5. An extract from a letter to Mitras πρωτεύων is published in Greek in Cramer, *Cat. in Act. Apost.*, p. 202.

CXV
V 226 v°
(I 105 r° a).

ܕܡܪܝ ܣܘܝܪܐ. ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܪܩܠܝܢܐ܀

ܐܦ ܐܫܥܝܐ ܕܝܢ ܗܘ ܢܒܝܐ: ܟܕ ܒܥܝܢܐ ܗܠܝܢ ܕܡܩܕܡܝܢ ܕܚܙܝܢ ܩܕܡ ܗܘܐ ܚܙܐ
ܠܛܟܣܐ ܗܘ ܩܕܝܫܐ ܕܕܝܪܝܐ. ܗܢܘܢ ܕܐܘܠܨܢܐ ܨܒܝܢܝܐ ܡܩܒܠܝܢ ܡܛܠ
ܢܡܘܣܗ ܕܡܪܝܐ. ܕܡܬܩܪܒ ܠܐܠܗܐ ܐܘܠܨܢܐ ܕܐܠܝܨܝܢ. ܚܠܦ ܕܒܚܐ ܘܩܘܪܒܢܐ
ܐܡܪ ܗܘܐ. ܟܕ ܗܟܢܐ ܟܬܒ ܗܘܐ. ܒܙܒܢܐ ܗܘ ܢܬܩܪܒܘܢ ܩܘܪܒܢܐ ܠܡܪܝܐ ܨܒܐܘܬ. ܡܢ
ܥܡܐ ܐܠܝܨܐ ܘܡܬܠܚܫܐ. ܗܝ ܕܝܢ ܕܡܬܠܚܫܐ. ܠܣܘܓܐܗܘܢ ܕܐܘܠܨܢܐ ܡܚܘܝܐ.
ܐܦ ܓܝܪ ܐܢܫ ܕܐܚܕ ܒܣܥܪܐ ܕܪܫܐ ܕܐܢܫ ܢܠܚܘܫ: ܘܒܚܝܠܐ ܡܬܦܪܐ ܢܥܒܕܝܘܗܝ.
ܟܐܒܐ ܘܡܣܡܝܢܘܬܐ ܠܐ ܡܣܬܝܒܪܢܝܬܐ ܥܒܕ ܠܗ. ܡܛܠ ܗܕܐ ܘܐܦ ܐܝܘܒ ܗܘ
ܪܒܐ. ܟܕ ܠܣܘܓܐܐ ܕܟܐܒܐ ܕܝܠܗ ܨܒܐ ܗܘܐ ܕܢܚܘܐ ܐܡܪ ܗܘܐ. ܟܕ ܐܚܕܢܝ
ܒܣܥܪܐ ܕܝܠܝ. ܢܬܦܢܝ ܐܘܟܝܬ ܡܬܠܚܫܢܝ. ܡܕܝܢ ܗܟܢܐ ܟܕ ܠܗܢܐ ܕܘܒܪܐ ܕܐܝܟ
ܗܢܐ ܐܬܪܫܡܬܘܢ. ܚܝܒܝܢ ܐܢܬܘܢ ܕܬܗܘܐ ܐܝܬ ܠܟܘܢ ܢܦܫܬܐ ܕܡܛܝܒܢ ܘܡܩܕܡܢ.
ܠܘܬ ܟܠ ܢܣܝܘܢ ܕܡܣܬܒܪ ܕܩܫܐ ܐܝܬܘܗܝ܀

CXV. — Of Mar Severus, from the letter to Heracliana[1].

519-25. But Isaiah[2] also the prophet, beholding beforehand with foreseeing eyes the holy order of the monks, who take upon themselves the voluntary distresses for the sake of the law of the Lord, said that their tribulation was offered to God in place of sacrifices and offerings, in that he wrote thus : « At that time there shall come up offerings to the Lord of Sabaoth from a people distressed and plucked »[3]. But the word 'plucked'[4] shows the abundance of the distresses; for, if one grasp the hair of a man's head, and pluck this out by force, one causes him intolerable pain and injury. Wherefore also the great Job too, when he wished to show the abundance of his own pains, said, « Having grasped me by my locks he tore » (or « plucked ») « me »[5]. Accordingly therefore, since you have been marked for such a life, you ought to have souls ready and prepared for every trial that is thought to be hard.

1. Deaconess and archimandritess: S. L., p. 214, 215. — 2. This passage to 'distresses' (l. 8) is published in Greek in S. V. N. C., IX, 729; but the words from 'in that' to the end of the citation following are there omitted, and the text is thereby rendered meaningless. — 3. Is., XVIII, 7. — 4. Read therefore τετιλμένου for τετιμημένου in the Greek. — 5. Job, XVI, 13.

ܕܩܕܝܫܐ ܣܐܘܝܪܐ[1] ܡܢ ܡܟܬܒܢܘܬܐ ܕܠܘܩܒܠ ܩܘܕܝܠܘ[2] ܕܐܠܟܣܢܕܪܘܣ ܒܬܪ ܬܪ̈ܬܝܢ ܡܢܘܬܗ܀ CXVI (XXVII) G 56 r° b M 42 r° b.

ܐܡܪ ܕܝܢ. ܡܛܠ ܗܘ ܕܟܬܝܒ ܒܡܬܝ. ܕܣܓܝܐܐ ܦܓܪ̈ܐ ܕܩܕܝ̈ܫܐ ܕܫܟܝܒܝܢ ܗܘܘ ܩܡܘ.. ܐܢ ܓܝܪ ܣܓܝܐܐ. ܡܒܝܢܐ ܕܠܘ ܟܠܗܘܢ. ܘܐܢ ܩܕܝ̈ܫܐ. ܕܠܐ ܚܪܝܢܐ. ܕܠܘ[3] ܐܦ ܕܪ̈ܫܝܥܐ ܘܕܡܝܬܘ ܒܚܛܗ̈ܐ܀ ܘܡܢ ܒܬܪ ܩܠܝܠ܀ ܡܛܠܗܕܐ ܓܝܪ ܘܐܡܪ ܕܐܬܚܙܝܘ ܠܣܓܝܐܐ. ܕܢܚܘܐ ܠܥܠܬܐ ܗܝ ܕܡܛܠܬܗ ܩܡܘ. ܘܒܝܕ ܚܕܐ ܗܝ ܕܓܠܝܐ M 42 v° a. ܗܝ ܕܠܐ ܓܠܝܐ. ܕܠܡܢܝܢ ܐܘܬܪܬ ܗܝ ܕܢܚܬܐ ܠܫܝܘܠ ܕܡܫܝܚܐ. ܡܒܝܢܐ ܗܘ ܕܠܩܕ̈ܝܫܐ ܗܠܝܢ ܕܩܕܡܘ ܕܟܝܘ ܢܦܫܗܘܢ.. ܐܡܬܝ ܕܝܢ ܓܝܪ ܕܠܬܡܢ ܐܙܠ. ܘܠܪ̈ܘܚܐ ܕܒܝܬ ܐܣܝܪܐ ܗܠܝܢ ܕܡܢ ܩܕܝܡ ܠܐ ܐܬܛܦܝܣܘ[4] ܐܝܟ ܡܐܡܪܗ ܕܦܛܪܘܣ[5] ܫܠܝܚܐ. ܘܠܟܠܗܘܢ ܫܘܝܐܝܬ ܐܬܚܙܝ. ܟܕ ܬܪ̈ܥܐ ܕܢܚܫܐ ܬܒܪ. ܘܡܘ̈ܩܠܐ ܕܦܪܙܠܐ ܕܩܨ ܐܝܟ ܕܟܬܝܒ. ܐܠܐ ܠܘ ܟܠܗܘܢ ܝܕܥܘܗܝ. ܘܠܐ ܡܢ ܚܙܘܗ ܐܬܗܢܝܘ. ܐܠܐ

1. Erased in G. — 2. G ܩܘܕܝܠܘ, M ܩܘܕܝܩܝܠܘ. — 3. M ܠܘ. — 4. M ܐܬܛܦܝܣܘ. — 5. M ܕܦܛܪܘܣ.

CXVI. (XXVII) — Of the holy Severus from the treatise against the Codicils[1] of Alexander, after its two parts (?). (XXVII)

(*To John, Theodore, and John*)[2].

But he[3] says concerning what is written in Matthew, « Many bodies of the saints who slept arose »[4] : « For, if 'many', it is plain that all did not; and, if 'saints', it is beyond controversy that those of wicked men and men who died in sins did not also rise ». 519-38.

(*And a little farther on.*) For this also is the reason for which he said that they 'appeared to many'[5], to show the object for which they rose, and through a thing that is manifest to make known something that is not manifest, whom Christ's descent into Sheol benefited, viz. the saints who had already purified their soul. For, when he went thither, he made proclamation to the spirits in prison also who had aforetime been disobedient according to the statement of the apostle Peter[6]. And to all alike he appeared, having broken gates of bronze and shattered bars[7] of iron as it written[8]. But all did not know him, nor benefit by his appearance, but those

1. κωδικίλλοι. — 2. This extract escaped my notice till after the appearance of fasc. 1. see ep. 27 — 3. Possibly this is Sev., not Alexander, and the sentence the work of the compiler. — 4. Matth., XXVII. 52. — 5. *Ibid.* 53. — 6. I Pet., III. 19. 20. — 7. μοχλοι — 8. Ps. CVI. 16.

G. 56 v° a. ܗܢܘܢ ܒܠܚܘܕ ܐܝܠܝܢ ܕܬܪܝܨܐܝܬ ܚܝܘ. ܗܠܝܢ ܕܐܦ ܐܠܘ ܡܢ ܕܢܬܚܙܐ ܗܘܐ ܠܗܘܢ
ܗܘܘ ܚܝܐ ܕܒܒܣܪܐ[1] ܐܢܫ ܠܗܘܢ. ܦܫܝܛܐܝܬ ܗܝܡܢܘ ܗܘܘ ܒܗ܀ ܘܠܬܚܬ ܡܢܗ܀
ܕܠܐ ܕܝܢ ܟܠܗܘܢ ܩܡܘ ܗܝܕܝܢ ܥܡ ܡܫܝܚܐ: ܘܠܐ ܟܠܗܘܢ ܗܠܝܢ ܕܡܝܬܘ
ܐܬܗܢܝܘ ܡܢ ܡܚܬܬܗ ܕܠܫܝܘܠ: ܘܐܦܢ ܗܘ ܠܟܠܗܘܢ ܫܘܝܐܝܬ ܐܬܚܙܝ ܘܐܟܪܙ: ܐܠܐ
ܗܢܘܢ ܕܩܕܡܘ ܙܟܝܘ ܢܦܫܗܘܢ ܐܝܟ ܕܐܡܪܢ: ܘܡܛܠܗܕܐ ܝܕܥܘܗܝ ܘܗܝܡܢܘ.
ܓܪܝܓܘܪܝܘܣ[2] ܦܢ ܗܘ ܡܡܠܠ ܐܠܗܘܬܐ ܒܡܐܡܪܐ ܕܥܠ ܦܨܚܐ: ܡܢ ܒܬܪ ܕܐܦܬܝ ܐܝܟ
ܕܦܐܐ ܠܒܥܬܐ ܐܫܠܡ[3]. ܒܗܠܝܢ ܕܐܘܣܦ ܐܟܬܒ ܡܢ ܗܟܢܐ[4] ܘܐܡܪ܀ ܐܢ
ܠܫܝܘܠ ܢܚܬ ܢܚܘܬ[5] ܥܡܗ. ܕܥ ܐܪ̈ܙܐ[6] ܕܬܡܢ. ܡܢܘ ܐܝܬܘܗܝ ܡܕܒܪܢܘܬܐ ܕܡܚܬܬܐ
ܥܦܝܦܬܐ[7]. ܡܢܘ ܗܝ ܡܠܬܐ. ܦܫܝܛܐܝܬ ܦܪܩ ܠܟܠܗܘܢ ܟܕ ܡܬܚܙܐ. ܐܘ
ܬܡܢ[8] ܠܗܠܝܢ ܕܡܗܝܡܢܝܢ܀ ܐܝܓܢܐܛܝܘܣ[9] ܕܝܢ ܗܘ ܕܫܪܝܪܐܝܬ ܠܒܝܫ ܐܠܗܐ
ܘܣܗܕܐ: ܗܘ ܕܐܪ̈ܙܐ[6] ܠܐ ܡܬܡܠܠܢܐ ܚܙܐ ܐܘ ܗܘ ܐܢܫ ܐܚܪܢܐ: ܐܝܟ ܕܐܦ ܠܡܐܡܪ
ܘܐܡܪ ܡܬܒܛܠ ܢܦܫܗ: ܘܗܕܐ ܥܡ ܡܟܝܟܘܬ ܡܚܫܒܬܐ: ܐܦ ܐܢܐ ܓܝܪ ܠܐ ܕܐܣܝܪ

1. M ܕܒܒܣܪܐ. — 2. M ܓܪܝܓܘܪܝܘܣ. — 3. M ܐܫܠܡ. 4. M ܗܟܢ. 5. M ܢܚܘܬܘ. — 6. M ܪ̈ܐܙܐ for ܐܪ̈ܙܐ. — 7. G marg. ܡܚܬܬܐ ܥܦܝܦܬܐ ܡܐܡܪ ܗܘ: ܠܘܬ ܐܪܥܐ ܒܡܬܒܪܢܘܬܐ: ܘܠܫܝܘܠ ܒܝܕ ܢܦܫܐ. 8. M om. ܘ. — 9. M ܐܝܓܢܛܝܘܣ.
This passage to ܒܗܘܢ (p. 454 l. 9) is published with Lat. translation in Land, *Anecd. Syr.*, I, prol., 32, 33 (from M only), and to ܡܚܫܒܬܐ (p. 453 l. 9) with Engl. translation in Lightfoot, *Apostolic Fathers*, II. I. 190.

only who lived uprightly, who also, if he had appeared to them while they were still living the life in the flesh would certainly[1] have believed on him.

(*And lower down.*) But that all did not rise a that time with Christ, nor all who had died benefit by his descent into Sheol, although he himself appeared and made proclamation to all alike, but those who had already purified their soul as we have said, and therefore knew him and believed, Gregory the Theologian in the sermon on the Passover handed down, after expanding the question as is proper in what he added, writing thus[2] : « If he go down to Sheol go down with him. Know the mysteries there, what is the economy of the double descent[3], what the principle. Does he simply save all by appearing, or there also those who believe[4]? » And Ignatius the truly God-clad and martyr, who, or some other man[5], saw ineffable mysteries, so that he was even careful to say of himself, and this with humble mind, « For I also in that I am bound and am able to understand

1. πάντως. — 2. This extract and the 2nd from Ignatius are edited in Gr. with heading Σεύηρου in Cramer, *Cat. in Epp. Cath.*, p. 67 (Lightfoot Apost. Fathers, II. I. 178), but what precedes and follows, though similar to our text, differs widely from it. — 3. Marg. "He calls 'the double descent' to earth in the Incarnation, and to Sheol through the soul". — 4. Or. XLV, 24. — 5. I cannot render this otherwise (see Lightfoot, p. 192).

ܕܐܦܢ ܐܢܐ ܘܡܟܣܣ[1] ܐܢܐ ܕܐܣܬܟܠ ܠܫܡܝܢܝܬܐ ܘܠܣܝܡܬܐ ܕܡܠܐܟܝܬܐ:
ܘܟܢ̈ܫܐ ܪ̈ܫܢܝܬܐ: ܡܬܚܙܝܢܝܬܐ ܘܬܘܒ[1] ܠܐ ܡܬܚܙܝܢܝܬܐ: ܡܢ ܗܕܐ ܗܘ ܠܐ ܬܠܡܝܕܐ
ܐܢܐ. ܟܕ ܠܗܠܝܢ ܕܒܡܓܢܣܝܐ ܟܬܒ. ܗܟܢܐ ܐܡܪ[2]܀ ܢܒ̈ܝܐ ܓܝܪ ܐܠܗ̈ܝܐ. ܒܝܫܘܥ
ܡܫܝܚܐ ܚܝܘ: ܡܛܠ ܗܢܐ ܘܐܬܪܕܦܘ: ܟܕ ܡܬܢܫܒܝܢ ܡܢ ܛܝܒܘܬܗ ܡܛܠ
ܕܢܬܛܦܝܣܘܢ ܠܐ ܡܬܛܦܝܣܢܐ. ܕܚܕ ܗܘ ܐܠܗܐ ܗܘ ܕܓܠܐ ܗܘ ܠܗ * ܒܝܕ M 42 v° b.
ܝܫܘܥ ܡܫܝܚܐ ܒܪܗ܀ ܘܡܢ ܠܬܚܬ܀[3] ܐܝܟܢܐ ܚܝܢ[4] ܢܗܘܐ ܕܝܠܢ ܣܛܪ ܡܢܗ. ܗܘ
ܕܐܦ ܢܒ̈ܝܐ ܟܕ ܬܠܡܝ̈ܕܘܗܝ ܐܝܬܝܗܘܢ[5] ܒܪܘܚ. ܐܝܟ ܕܠܡܠܦܢܐ ܡܣܟܝܢ ܗܘܘ
ܠܗ. ܘܡܛܠ ܗܢܐ ܗܘ ܕܟܐܢܐܝܬ ܡܣܟܝܢ ܗܘܘ ܠܗ. ܟܕ ܐܬܐ. ܐܩܝܡ ܐܢܘܢ ܡܢ
ܒܝܬ ܡܝ̈ܬܐ܀ ܚܙܐ ܐܢܬ ܕܐܝܠܝܢ ܕܐܝܟ ܢܒ̈ܝܐ ܚܝܘ ܒܝܫܘܥ ܡܫܝܚܐ: ܗܢܘ[6]
ܕܝܢ ܒܟܐܢܘܬܐ ܘܒܥܒ̈ܕܐ ܩܕ̈ܝܫܐ: ܐܬܗܢܝܘ ܡܢ ܡܚܬܬܗ ܕܦܪܘܩܢ ܕܠܫܝܘܠ ܠܘܬܗ.
ܗܠܝܢ ܕܣܓܝ̈ܐܐ ܡܢ[7] ܦܓܪ̈ܝܗܘܢ ܩܡܘ: ܘܐܬܚܙܝܘ ܠܫܘܪܪܐ ܒܠܚܘܕ ܕܚܝܠܗ ܕܗܘ[8]
ܕܢܚܬ ܠܬܚܬܝ̈ܬܐ ܕܐܪܥܐ ܐܝܟ ܕܐܡܪܬ. ܘܠܘ ܠܦܘܪܥܢܐ ܕܩܝܡܬܐ ܗܝ ܕܡܫܬܘܕܥܐ
ܠܟܠܗܘܢ ܐܟܚܕܐ. ܒܝܘܡܐ ܕܦܘܪܥܢܐ ܟܐܢܐ܀ ܘܡܢ ܠܬܚܬ܀ ܠܗܕܐ ܓܝܪ ܐܦ ܠܡܝ̈ܬܐ

1. M om. ܘ. — 2. M ܐܡܪ̈ܝܢ. — 3. In red, as if introducing a new extract instead of a new citation. — 4. M ܐܝܟܢ. — 5. M ins. ܗܘܘ. — 6. G ܗܢܘܢ. — 7. M ܡܢܗ. — 8. G ܗܘ.

the heavenly things and the angelic locations, and the princely companies, visible and again invisible, am not thereby a disciple »[1], in writing to those at Magnesia said thus: « For the divine prophets lived in Jesus Christ; therefore also they were persecuted, being inspired by his grace in order that the incredulous might be persuaded that there is one God who revealed himself through Jesus Christ his Son »; and a little further on: « How shall we able to live without him? whom the prophets also, being his disciples in the spirit, expected as a teacher, and therefore he whom they rightly awaited, when he came, raised them from the place of the dead »[2]. You see that those who like the prophets lived in Jesus Christ, that is in justice and saintly deeds, benefited by our Saviour's descent into Sheol; many of whose bodies arose, and appeared for the confirmation only of the power of him who went down into the lower parts of the earth as I said, not to give the recompense of the resurrection that is promised to all together, on the day of the righteous recompensing.

(*And lower down.*) « For to this end it was preached to the dead also, that

1. *Ad Trall.*, v. — 2. *Ad Magn.*, viii, ix.

ܐܣܬܒܪ: ܕܢܬܕܝܢܘܢ ܡܢ ܒܒܣܪ ܐܝܟ ܒܢܝ ܐܢܫܐ. ܢܚܘܢ[1] ܕܝܢ ܒܐܠܗܐ ܒܪܘܚ.
ܠܘ ܓܝܪ ܠܟܐܢܐ. ܐܠܐ ܠܚܛܝܐ ܡܝܬܪܐܝܬ ܘܠܐܝܠܝܢ ܕܡܣܚܝܢ ܒܡܥܒܪܢܘܬܐ
ܐܬܟܪܙ ܐܘܢܓܠܝܘܢ. ܕܢܕܘܢ ܠܗܘܢ ܢܦܫܗܘܢ. ܟܕ ܓܙܪ ܕܝܢܐ ܥܠ ܢܦܫܗܘܢ ܐܢܫܐܝܬ
ܡܦܩܝܢ ܘܠܒܣܪܐ ܕܝܢܝܢ. ܘܡܫܥܒܕܝܢ ܒܥܒܕܐ ܕܬܝܒܘܬܐ. ܘܡܚܦܛܝܢ ܠܢܦܫܗܘܢ
ܡܢ ܕܝܢܐ ܐܠܗܝܐ. ܡܛܠ ܕܐܦ ܕܚܠܬܐ ܗܝ ܠܡܦܠ ܒܐܝܕܘܗܝ ܕܐܠܗܐ ܚܝܐ.
G 56 v° b. ܐܡܬܝ ܕܢܬܕܝܢܘܢ[2] ܡܢ ܒܒܣܪ ܐܝܟ ܒܢܝܢܫܐ. ܗܢܘ ܕܝܢ. ܐܝܟ ܕܐܢܫ ܟܕ
ܚܐܣ ܥܠ ܢܦܫܗ ܗܘ ܠܗ ܢܕܘܢ. ܢܚܘܢ[1] ܕܝܢ ܒܐܠܗܐ ܒܪܘܚ܀

CXVII G 57 v° a. M 44 r° a. ܕܝܠܗ ܕܩܕܝܫܐ ܣܘܝܪܘܣ[3]: ܡܢ ܗܘܦܘܡܢܣܛܝܩܐ[4] ܕܠܘܬ
ܩܣܪܝܐ ܗܘܦܛܝܣܐ: ܡܢ ܟܬܒܐ ܩܕܡܝܐ ܡܢ
ܗܘܦܘܡܢܣܛܝܩܘܢ ܕܥܣܪܝܢ. ܟܕ ܡܡܠܠ ܥܠ ܕܥܢܕܘ ܐܡܪ܀

ܡܪܓܫܝܢ ܕܝܢ ܒܬܫܡܫܬܐ: ܘܒܨܠܘܬܐ ܘܝܬܝܪܐܝܬ ܒܐܝܠܝܢ ܕܡܬܩܪܒܢ ܥܠ ܕܒܚܬܐ ܕܠܐ ܕܡܐ
ܚܠܦ ܚܝܝܗܘܢ. ܘܫܪܝܪܐܝܬ ...

1. M. ܢܚܐ. — 2. M ܕܢܬܕܝܢܘܢ. — 3. Erased in G. — 4. G ܗܘܦܘܡܢܣܛܝܩܐ M ܗܘܦܘܡܢܣܛܝܩܐ.

they may be judged in the flesh as men, but live in God in the spirit »[1]. For it was not to the just, but chiefly to sinners and those sunk in transgression that the gospel was proclaimed, that they might judge themselves, humanly publishing a sentence against themselves and judging the flesh, and bringing their soul into subjection by works of repentance and urging it to escape from the divine judgment, since there is also fear of falling into the hands of the living God[2], in order that they might be judged in the flesh as men (that is, that a man in mercy on his soul might judge himself), but live in God in the spirit.

CXVII. — OF THE SAME HOLY SEVERUS, FROM THE HYPOMESTIKA TO CAESARIA THE HYPATISSA, FROM THE 1st BOOK FROM THE 20th HYPOMNESTIKON[3], SPEAKING ABOUT THE DEPARTED.

519-38. But they are conscious of services and prayers, and especially those that are made over the bloodless sacrifice on behalf of their life; and assuredly

1. 1 Pet., IV, 6. — 2. Heb., X, 31. — 3. Cf. ep. 55. The 1st book perh. means the 1st book of letters after episcopacy: otherwise we must suppose an inordinate number of hypomnestika.

ܡܬܥܘܕܐ ܕܕܘܒܪܐ¹ ܕܟܠ ܚܕ. ܡܪܓܫܬܐ² ܕܝܢ ܕܚܠܦܝܗܘܢ ܡܬܝܗܒܐ ܠܡܣܟܢܐ.
ܡܙܕܩܢܢ. ܐܦ ܗܢܘܢ ܓܝܪ ܕܒܚܬܐ ܐܝܬܝܗ ܡܠܝܠܬܐ ܐܝܟ ܕܦܘܠܘܣ ܗܕܐ ܡܠܦ
ܘܐܡܪ. ܠܛܝܒܘܬܐ² ܘܠܫܘܬܦܘܬܐ ܠܐ ܬܛܥܘܢ. ܕܒܕܒܚܐ ܓܝܪ ܕܐܝܟ ܗܠܝܢ ܡܫܬܦܪ
ܠܐܠܗܐ. ܕܡܪܓܫܝܢ ܓܝܪ ܒܗܠܝܢ ܗܢܘܢ ܕܫܟܒܘ ܒܡܫܝܚܐ. ܣܗܕ ܓܠܝܐܝܬ ܐܦ
ܛܟܣܐ³ ܗܘ ܕܐܫܬܠܡ ܠܥܕܬܐ ܡܢ ܫܠܝܚܐ ܡܢ ܠܥܠ ܘܡܢ ܫܘܪܝܐ ܥܕܡܐ
ܠܝܘܡܢܐ. ܡܟܪܙ ܓܝܪ ܡܫܡܫܢܐ ܠܩܝܡܝܢ ܕܢܬܟܫܦܘܢ ܟܕ ܕܒܚܬܐ ܕܠܐ ܕܡܐ
ܡܬܩܪܒܐ. ܕܚܠܦ ܗܠܝܢ ܕܕܡܟܘ. ܘܚܠܦ ܗܢܘܢ ܕܚܠܦܝܗܘܢ ܥܒܕܝܢ
ܥܘܗܕܢܐ ܘܙܕܩܬܐ. ܠܐ ܕܝܢ ܐܠܝܨ ܠܢ ܠܡܐܡܪ: ܕܐܝܬ ܡܕܡ ܡܢ ܗܠܝܢ
ܕܦܩܝܕܝܢ ܒܥܕܬܐ ܩܕܝܫܬܐ * ܣܪܝܩ ܐܘ ܒܛܝܠ܀ G 57 v° b.

ܕܝܠܗ ܕܩܕܝܫܐ ܣܘܝܪܐ. ܡܢܗ ܕܝܠܗ ܕܗܘܦܘܡܢܣܛܝܩܘܢ⁴ ܕܥܣܪܝܢ⁵ ܀ G 57 v° b. M 44 r° a.

ܡܢ ܟܬܒܐ ܢܫܝܡܝ ܡܢ ܐܠܗܐ ܝܠܦܝܢܢ. ܕܒܩܝܡܬܐ ܘܙܕܝܩܐ ܠܙܕܝܩܐ
ܚܙܝܢ. ܘܚܛܝܐ ܠܚܛܝܐ. ܐܠܐ ܕܝܢ. ܘܙܕܝܩܐ ܚܙܝܢ ܠܚܛܝܐ ܗܢܘܢ ܕܒܫܘܢܩܐ

1. G sing. — 2. M pl. 3. M ܛܟܣܐ. — 4. M ܗܘܦܘܡܢܣܛܝܩܘܢ. — 5. Marg. ܕܗܘܦܘܡܢܣܛܝܩܘܢ ܕܝܠܗ ܕܥܣܪܝܢ ܗܘ ܕܝܠܗ ܡܢ ܦܬܓܡܐ ܐܚܪܢܐ.

some consolation results to them in proportion to the measure of each man' character. And they are conscious too of alms given to the poor on their behalf; for they also are a rational sacrifice as Paul teaches this and says, « To give alms and to impart forget not; for such sacrifices please God »[1]. For that those who have fallen asleep in Christ are conscious of these things the ritual also which was handed down to the churches from of old by the apostles and from the beginning to the present day clearly witnesses; for the deacon makes proclamation to those who are standing while the bloodless sacrifice is being offered that they are to make supplication on behalf of those who have fallen asleep, and on behalf of those on whose behalf they are making commemorations and alms. But it is not lawful for us to say that any of the things enjoined in the holy churches is useless or vain.

Of the same holy Severus, from the same 20th hypomnestikon.

From the God-inspired Scripture we learn that in the resurrection both the just shall see the just and the sinners the sinners; but the just also

1. Heb., XIII, 16.

[illegible]

M. 93 r° b.

1. M [illegible]. — 2. G [illegible].

shall see the sinners who have conducted themselves in a manner opposite to their own being sent to the endless torments, and the sinners also shall gaze from afar at the righteous who have been injured by them enjoying pleasures. And this is a kind of punishment which they will bear in addition to their torments in the pains, that of being tormented by remorse, and then they will know from what good things they have fallen. These things the Lord taught us in the gospel as in an image and type delineated beforehand, by means of the parable of Lazarus and the rich man. Lazarus, having been justified by endurance in the distresses of poverty, was known by righteous Abraham, and was resting in his bosom; and the rich man also when judgment was being exacted from him for his sins, and his mercilessness towards Lazarus, while he was in the flame that is not quenched, from afar saw and knew Lazarus. This the Book of Wisdom also shows, in that it clearly depicts the wicked as knowing on the day of judgment the just who have been set at naught and evil entreated by them; and it speaks thus : « And they shall come to perception of their sins in fear; and their iniquity shall stand up against them and reprove them. Then shall the just man stand up with great boldness against the face of those who afflicted him and spurned his labour. They shall see

ܘܢܬܕܠܚܘܢ ܘܢܬܒܥܬܘܢ ܠܚܕܐ. ܢܬܕܡܪܘܢ ܘܢܬܡܗܘܢ ܒܪܒܘܬܐ ܕܦܘܪܩܢܐ. ܘܢܬܘܘܢ
ܒܪܒܘܬܐ ܕܦܘܪܩܢܗ. ܘܢܐܡܪܘܢ ܟܕ ܬܝܒܝܢ ܒܢܦܫܗܘܢ. ܘܒܐܘܠܨܢܐ ܕܪܘܚܐ ܢܬܬܢܚܘܢ
ܘܢܐܡܪܘܢ. ܗܢܐ ܐܝܬܘܗܝ ܗܘܐ ܗܘ ܕܗܘܐ ܠܓܘܚܟܐ ܘܠܡܬܠܐ[1] ܘܠܚܣܕܐ ܐܝܬܘܗܝ
ܗܘܐ ܠܢ ܣܟܠܐ[2]. ܠܚܝܘܗܝ ܫܛܝܘܬܐ ܚܫܒܢܢ. ܘܠܡܘܬܗ ܨܥܪܐ. ܐܝܟܢܐ
ܐܬܚܫܒ ܒܒܢܝܐ ܕܐܠܗܐ. ܘܥܡ ܩܕܝܫܐ ܐܝܬܝܗ ܝܘܬܪܢܗ. ܛܥܝܢ ܐܦܐ ܡܢ ܐܘܪܚܐ
ܕܫܪܪܐ. ܘܢܘܗܪܐ ܕܙܕܝܩܘܬܐ ܠܐ ܐܙܠܓ ܠܢ. ܗܐ ܗܟܝܠ ܗܠܝܢ ܕܡܬܡܠܠܝܢ ܐܝܠܝܢ
ܡܡܠܠܝܢ. ܟܕ ܪܚܡܝܢ ܒܪܚܡܬܐ ܒܝܫܬܐ ܘܐܒܕܢܝܬܐ ܗܘܘ ܠܚܕܕܐ. ܒܝܘܡܐ ܐܚܪܝܐ
ܒܕܝܢܐ ܢܫܬܘܕܥܘܢ ܠܚܕܕܐ. ܘܠܙܕܝܩܐ ܗܘ ܕܒܗܢܐ ܥܠܡܐ ܕܠܐ ܗܘܐ ܣܘܟܠܐ ܗܘܘ
ܡܫܝܛܝܢ. ܚܙܝܢ ܕܒܒܢܝܐ ܕܐܠܗܐ ܐܬܚܫܒ. ܘܥܡ ܩܕܝܫܐ ܢܣܒ[3] ܝܘܪܬܢܐ.
ܘܗܝܕܝܢ ܡܬܦܠܓܝܢ ܡܢ ܚܕܕܐ. ܗܢܘܢ ܡܢ ܠܚܫܘܟܐ ܒܪܝܐ ܐܝܟ ܕܟܬܝܒ. ܐܘ
ܠܢܘܪܐ ܕܠܐ ܕܥܟܐ. ܐܘ ܠܚܘܪܩ ܫܢܐ ܘܠܒܟܝܐ ܘܠܬܘܠܥܬܐ ܗܝ ܕܠܐ ܡܝܘܬܐܝܬ ܡܫܢܩܐ.
ܘܠܕܝܢܐ * ܕܒܕܡܘܬܐ ܕܐܝܟ ܗܠܝܢ ܡܫܬܕܪܝܢ. ܗܠܝܢ ܕܝܢ. ܠܡܘܬܒܐ ܛܘܒܬܢܐ ܗܢܘܢ G 58 r° a.
ܕܒܡܠܟܘܬܐ ܕܫܡܝܐ. ܗܝ ܓܝܪ ܕܐܡܝܪܐ ܢܫܬܩܠ ܥܘܠܐ ܕܠܐ ܢܚܙܐ ܫܘܒܚܗ ܕܡܪܝܐ.

1. G om. ܘ — 2. G sing. 3. G ܢܣܒ.

and be troubled with sore fear, and they shall be amazed at the greatness of his salvation. And repenting in their soul they shall say, and in affliction of spirit they shall groan and say, 'This was he who was then to us fools for a derision and a parable and a reproach. His life we counted folly, and his death contemptible. How is it that he hath been counted among the sons of God and his inheritance is with the saints? Did we then err from the way of truth, and did the light of justice not shine upon us?' »[1] Lo! therefore they of whom we speak, who were friends to one another with the evil friendship that is of perdition, on the last day at the judgment shall recognise one another, and the just man, whom in this world they senselessly set at naught and derided, they shall see to have been counted among the sons of God and to be receiving inheritance with the saints; and so thereafter they shall be separated, the one party to the outer darkness as it is written[2], or to the fire that is not quenched, or to the gnashing of teeth and to the weeping and to the worm that undyingly torments, and to judgments that are sent in such forms, and the other to the blessed abodes in the kingdom of heaven. For the words « Let the wicked man be taken away that he see not the glory of the Lord »[3] are spoken with this meaning, that he shall not

1. Sap., IV, 20 — V, 6. — 2. Matth., VIII, 12; XXII, 13; XXV, 30. — 3. Is., XXVI, 10.

M 44 v° a. ܠܗܿܝ ܗܘܼܝܐ ܐܡܪܐ. ܠܗܿܝ ܗܿܝ ܕܠܐ ܡܫܬܘܬܦܝܢ ܒܬܫܒܘܚܬܗ ܕܡܪܝܐ ܗܿܝ ܕܡܬܝܗܒܐ
ܠܙܕܝܩܘܗܝ. ܐܦܢ [1] ܓܝܪ ܠܐ ܐܬܝܢ ܠܕܝܢܐ ܘܠܐ ܩܝܡܝܢ ܩܕܡ ܒܝܡ ܕܡܫܝܚܐ
ܐܝܟ ܗܿܝ ܕܐܡܝܪܐ ܠܡܙܡܘܪܐ: ܡܛܠܗܕܐ ܠܐ ܢܩܘܡܘܢ ܪ̈ܫܝܥܐ ܒܕܝܢܐ. ܐܠܐ ܒܪܡ ܠܐ
ܛܥܝܢ ܠܗܘܢ ܕܠܐܝܕܐ ܫܘܒܚܐ ܡܬܒܣܡܝܢ ܙܕܝ̈ܩܐ. ܘܡܢ ܐܝܕܐ ܗܘܘ
ܡܛܠ ܠܐ ܡܗܝܡܢܘܬܗܘܢ ܐܬܓܠܙܘ. ܐܝܟܢܐ ܕܐܦ ܒܗܕܐ ܢܫܬܢܩܘܢ. ܕܥܝܕܐ ܕܝܢ ܐܝܬ
ܠܟܬܒܐ ܕܢܬܠ ܠܗܿܝ ܕܚܙܐ ܚܠܦ ܗܿܝ ܕܡܫܬܘܬܦ ܘܢܣܒ ܢܣܝܢܐ. ܡܬܝܕܥܐ ܡܢ ܗܿܝ
ܕܐܡܝܪ ܐܡܪܐ: ܢܒܪܟܟ ܡܪܝܐ ܡܢ ܨܗܝܘܢ. ܘܬܚܙܐ ܒܛܒ̈ܬܐ ܕܐܘܪܫܠܡ. ܚܙܩܝܐܝܠ
ܕܝܢ ܢܒܝܐ ܡܚܘܐ. ܕܛܪ̈ܘܢܐ ܩܫܝ̈ܐ ܕܥܡ̈ܡܐ ܡܫܚܠܦܐ ܘܦܠ̈ܚܐ ܕܥܡܗܘܢ: ܗܢܘܢ
ܕܥܡ ܚܕ̈ܕܐ ܒܝܫܬܐ ܣܥܪܘ ܘܙܝܢܘ ܒܚܛ̈ܗܐ [2] ܐܦ ܒܬܫܢܝ̈ܩܐ ܕܠܥܠܡ. ܐܟܚܕܐ
ܢܗܘܘܢ. ܐܡܪ ܓܝܪ. ܬܡܢ ܐܬܘܪ ܘܟܠܗ ܟܢܫܗ܀ ܘܬܘܒ܀ ܬܡܢ ܥܝܠܡ. ܘܟܠܗ
ܚܝܠܗ܀ ܘܠܗܠ. ܬܡܢ ܐܬܝܗܒܘ ܡܫܟ ܘܬܘܒܠ. ܘܟܠܗ ܚܝܠܗܘܢ. ܗܿܝ ܕܝܢ [3]
ܕܝܕܥܝܢ ܗܢܘܢ ܕܬܪܝܨܐܝܬ ܐܬܕܒܪܘ ܠܡܚܒܒܝܗܘܢ ܒܚܝ̈ܐ ܕܥܬܝܕܝܢ. ܫܠܝܛܐܝܬ
ܐܫܥܝܐ ܢܒܝܐ ܡܠܦ. ܟܕ ܡܟܝܠ ܠܗܘܢ ܐܡܪ. ܐܝܟ ܦܠܚ ܙܪܥܐ [4] ܒܝܬ ܩܛܝܢ

1. Marg. ܦܘܫܩܐ ܕܫܦܝܪ ܣܓܝ. — 2. M pl. — 3. M ܡܝܬܝܢ. M om. ܕܝܕܥܝܢ ܗܢܘܢ ܕܬܪܝܨܐܝܬ ... ܠܡܬܟܫܦܢܘܬܗܘܢ ܘܟܕ ܒܚܝ̈ܐ ܗܠܝܢ ܩܕܡܝ̈ܐ ܗܘܝܢ Marg. — 4. M ܙܪܥܐ.

share in the glory of the Lord that is given to his just ones. Though[1] they shall not come to judgment nor stand before the judgment-seat[2] of Christ according to what is stated by the psalmist : « Therefore the wicked shall not stand in judgment »[3], yet still they will be aware what glory the just are enjoying, and of what they themselves have been deprived on account of their unbelief, in order that they may be tormented by this also. That it is the custom of Scripture to use the expression 'see' in place of 'share' or 'have experience' is made known by that which is stated by David also, « May the Lord bless thee out of Zion, and mayest thou look upon the good things of Jerusalem »[4]. And Ezekiel the prophet shows that the grievous tyrants of the different peoples and the soldiers with them, who did evil with one another and armed themselves in sins, shall also be together in the eternal torments; for he said, « There is Assyria, and all his concourse »; and again, « There is Elam and all his host »; and further on, « There were given Moshach and Thubel, and all their host »[5]. But that those who have lived uprightly will know those whom they love in the future life Isaiah

1. Marg. 'Very apt interpretation'. — 2. βῆμα. — 3. Ps. I, 5. — 4. Ps. CXXVII, 5. — 5. Ez. XXXII, 22, 24, 26.

ܕܐܬܦܠܫܘ ܠܘܩܒܠ ܚܫ̈ܐ. ܥܠ ܚܘ̈ܘܬܐ ܘܥܩܪ̈ܒܐ. ܘܥܠ ܟܠܗ ܚܝܠܐ ܕܒܥܠܕܒܒܐ.
ܚܝܘܬܐ ܓܝܪ ܩܛܘܠܬ ܚܘ̈ܘܬܐ ܐܝܬܝܗ ܐܝܠܐ. ܐܡܪ ܓܝܪ ܗܟܢܐ. ܬܡܢ ܐܝܠ̈ܬܐ
ܦܓܥ ܒܚ̈ܕܕܐ. ܘܚܙܝ ܦܪ̈ܨܘܦܐ[1] ܕܚ̈ܕܕܐ. ܒܡܢܝܢܐ[2] ܥܒܪ ܘܚܕܐ ܡܢܗܘܢ ܠܐ ܐܒܕܬ.
ܚܕܐ ܠܚܕܐ ܠܐ ܒܥܝ. ܡܛܠ ܕܡܪܝܐ ܦܩܕ ܠܗܘܢ. ܘܪܘܚܗ ܟܢܫܢ ܐܢܝܢ. ܘܩܪ̈ܝܒܐ
ܓܢܣܐ ܕܝܢ[1] ܠܒܢ̈ܝ ܓܢܣܐ[3] ܢܕܥܘܢ. ܐܝܟܢܐ ܕܡܠܦܐ ܟܬܒܐ ܡܩܕܫܐ ܠܢ
ܟܕ ܐܡܪ. ܡܛܠ ܐܒܪܗܡ ܘܐܝܣܚܩ ܘܝܥܩܘܒ ܕܡܝܬܘ. ܒܕܘܟ ܚܕ ܕܐܬܬܘܣܦ[4]
ܠܘܬ ܐܒܗ̈ܘܗܝ. ܒܕܘܟ ܕܝܢ ܕܐܬܬܘܣܦ ܠܘܬ ܓܢܣܗ. ܘܬܘܒ ܕܐܬܬܘܣܦ ܠܘܬ ܥܡܗ.
ܘܕܘܝܕ ܕܝܢ ܗܘ ܚܟܝܡܐ ܘܕܐܝܟ ܢܒܝܐ ܩܕܝܡ ܐܬܐܪܙ[5] ܘܚܙܐ ܣܒܪܐ ܕܥܬܝܕ: ܡܢ
ܩܒܪ ܠܒܪܗ. ܣܚܐ ܘܡܫܚ. ܘܫܚܠܦ ܠܒܘܫܘܗܝ. ܘܣܡ ܦܬܘܪܐ ܟܕ ܐܡܪ. ܡܛܠ
ܡܢܐ [1]ܐܢܐ ܨܐܡ[6] ܐܢܐ. ܕܠܡܐ ܡܫܟܚ ܐܢܐ ܠܡܗܦܟܘܬܗ[7] ܡܟܝܠ. ܐܢܐ ܐܙܠ ܐܢܐ
ܠܘܬܗ. ܗܘ ܕܝܢ. ܠܐ ܗܦܟ ܠܘܬܝ. ܠܘܬ ܟܠܗ ܕܝܢ ܗܕܐ ܦܨܝܚܘܬܐ. ܠܐ * ܡܬܚܠܦ M 44 v° b.
ܗܘܐ ܡܢ ܥܩܬܐ. ܡܢ ܗܝ ܕܟܡܝܪܘܬܐ ܐܟܪܝܘܬܐ: ܐܠܘ ܠܐ ܡܦܝܣ ܗܘܐ ܕܬܘܒ ܚܙܐ

1. M pl. — 2. G ins. ܓܝܪ. — 3. G ins. in marg. — 4. M ܕܐܬܬܘܣܦܘ. — 5. M ܐܬܐܬܪܙ (sic). — 6. M ܨܐܡܐ. — 7. G ܠܡܗܦܟܘܬܗ.

the prophet clearly cries, in that he terms them deer, inasmuch as by means of their struggles against passions they trampled upon serpents and scorpions, and upon all the power of the the adversary (for a deer is a serpent-slaying animal); for he said thus : « There the does met one another, and saw one another's face. They passed over in number and none of them perished. They sought not one another, because the Lord commanded them, and his spirit gathered them »[1]. And kinsmen shall know kinsmen, as the sacred Scripture teaches us, saying of Abraham and Isaac and Jacob who died, in one place, « he was added to his fathers », in another, « he was added to his kin », and again, « he was added to his people »[2]. And David the wise, who as a prophet was initiated in and saw the future hope beforehand, when he had buried his son, bathed and anointed himself, and changed his garments, and set out a table, saying, « Wherefore do I fast? Shall I be able to bring him back any more? I shall go to him, but he himself will not return to me »[3]. He would not suddenly have been converted from that mournful sorrow to such great cheerfulness unless he had been assured that he should see the boy again living in the resurrection. The

1. Is., XXXI, 15, 16. — 2. Gen., XXV, 8 (the best mss. have λαόν): XXXV, 29; XLIX, 33. — 3. II Reg., XII, 23.

ܗܘ ܠܗܠܝܢ ܕܝܢ ܒܩܝܡܬܐ ܚܢܢ. ܡܢ ܗܠܝܢ ܕܝܢ ܘܫܩܠ ܗܘܘ ܐܝܠܝܢ ܕܕܡܝܢ
ܠܗܝܢ: ܘܡܢ ܣܘܟܠܐ ܕܟܬܒܐ. ܡܠܦ̈ܢܐ ܕܥܕܬܐ ܕܝܢ ܠܡ̈ܠܐ ܕܒܘܝܐܐ ܙܩܪܝܢ ܗܘܘ:
ܠܐܒܗ̈ܬܐ ܘܠܐܡܗ̈ܬܐ ܕܐܒܝܠܝܢ ܕܠܐ ܡܫܘܚܬܐ ܡܦܝܣܝܢ ܗܘܘ. ܕܒܩܝܡܬܐ ܠܒܢܝ̈ܗܘܢ
ܗܠܝܢ ܕܡܝܬܘ ܚܙܝܢ ܘܡܩܒܠܝܢ. ܘܠܩܪ̈ܝܒܐ ܢܝܫܐ ܗܘ ܕܒܕܡܘܬܐ ܘܠܪ̈ܚܡܐ܀

|⳨ ⲁⲡ|ⲁ[1] ⲥⲉⲩⲏⲣⲟⲥ ϣⲁⲥⲱⲧⲏⲣⲓⲭⲟⲥ [ⲡⲉⲡⲓ]ⲥⲕⲟⲡⲟⲥ ⲛⲧ-
CXVIII. ⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ [ⲛⲧⲁϥ]ⲧⲱⲟⲩⲛ ⲇⲉ ⲛϭⲓ ⲡⲉⲥⲧⲣⲁⲧⲏ[ⲗⲁⲧ]ⲏⲥ
ⲙ̄ⲙⲁⲓⲡⲉⲭⲥ ⲁⲩⲱ ⲉⲧⲧⲁⲓⲏⲩ [ⲡ]ⲁⲧⲣⲓⲕⲓⲟⲥ· ⲡⲉϫⲁϥ ⲛⲁϥ
ϩⲛⲟⲩϭⲱⲛⲧ ⲛⲇⲓⲕⲁⲓⲟⲛ· ϫⲉⲟⲩⲥⲩⲛϩⲟⲇⲟⲥ ⲉⲁⲟⲩⲛ (*sic*) ⲛⲓⲙ
ⲧⲥⲧⲟⲥ ⲉⲃⲟⲗ ⲙⲡⲉⲧⲉϣϣⲉ ⲉⲣⲟⲕ ⲁⲛⲡⲉ· ⲉⲛⲧⲥ ⲉϩⲟⲩⲛ ⲛⲕⲉ-
ⲥⲟⲡ ϩⲓⲧⲛⲧⲉⲡⲣⲁⲝⲓⲥ ⲛⲧⲁⲕⲥⲙⲛⲧⲥ· ⲁⲡⲉⲧⲙⲙⲁⲩ ⲟⲩⲱϣⲃ
ⲡⲉϫⲁϥ ϫⲉⲁⲛⲟⲕ ⲣⲱ ⲛϯⲛⲁⲛ ⲗⲁⲁⲩ ⲁⲛ ⲛϩⲱⲃ ⲉϥⲡⲣⲟ-

1. I have, on account of its historical importance, included this Coptic fragment, supplied by Mr. W.E. Crum, by kind permission of the authorities of the Metropolitan Museum of Art, New York, in whose volume on the « Monastery of Epiphanius » it will eventually appear. Mr. Crum states that it is written on a limestone ostrakon, found with many others in a ruined monastery in W. Thebes, during excavations carried out by the New York Museum, and that its date is about 600. The translation is Mr. Crum's, and the subject of the fragment is clearly the events which preceded the expulsion of Macedonius from the see of Constantinople.

doctors of the church, weaving words of consolation from these and similar thoughts and from scriptural indications, persuaded fathers and mothers who were mourning beyond measure that in the resurrection they would see and receive their children who had died, and in like manner kinsmen and friends.

CXVIII. — Fragment of a letter of Severus to Soteric of Caesarea, from the Coptic.

Apa Severus to Soteric, [the] bishop of Cappadocia. But the Christ-loving and revered general[1] Patrick rose and said to him in righteous anger, « A synod that everyone has rejected it does not befit you to bring up afresh by the minute[2] which you have drawn up ». He answered and

1. στρατηλάτης [i. e. *mag. militum*]. For P. see Müller, *Fragm. Hist. Gr.*, V, p. 32 b; Jo. Mal., p. 404; Zach. Rh., VII, 4, 5. 8; 'Josh. Styl.,' LIV-LVII, LXVI, LXIX-LXXI, LXXV, LXXXVII. — 2. πρᾶξις.

ⲕⲣⲓⲙⲁⲧⲓⲍⲉ ⲛⲧⲥⲩⲛϩⲟⲇⲟⲥ ⲧⲉⲡⲣⲁⲝⲓⲥ ⲇⲉ ⲉⲧⲙⲙⲁⲩ ⲛⲧⲁⲓⲥⲙⲛⲧⲥ ⲡⲣⲟⲥ ⲧⲕⲉⲗⲉⲩⲥⲓⲥ· ⲙⲡⲉⲩⲥⲉⲃⲏⲥ ⲛ̄ⲛ̄ⲣⲣⲟ ⲉⲓⲟⲩⲱϣ ⲉⲛ̄ ϩⲉⲛⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲉϩⲟⲩⲛ ⲉⲧⲡⲓⲥⲧⲓⲥ ⲛⲙⲙⲁⲛ ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲟⲩⲱϣⲃ· ⲡⲉϫⲁⲓ ϫⲉⲛⲉϥⲥⲟⲟⲩⲛ ⲁⲛⲡⲉ ⲛ[ϭⲓ ⲡ]ⲉϥⲕⲣⲁⲧⲟⲥ *(verso)* ϫⲉⲛⲉⲕⲟⲩⲱϣ' ⲉⲃⲉⲃⲁⲓⲟⲩ [ⲛ]ⲧⲥⲩⲛϩⲟⲇⲟⲥ· ϩⲓⲧⲛⲧⲉⲡⲣⲁⲝⲓ[ⲥ] ⲉⲧⲙⲙⲁⲩ· ⲁⲩⲟⲩⲱϣⲃ ⲛϭⲓ (ⲡ)ⲡⲁ[ⲧ]ⲣⲓⲕⲓⲟⲥ ⲉⲧⲧⲁⲓⲏⲩ· ⲁⲩⲱ ⲙⲙⲁⲓⲡⲉⲭⲥ ⲡⲁⲩⲗⲟⲥ ⲡϣⲏⲣⲉ ⲛⲃⲓⲃⲓⲁⲛⲟⲥ ⲡⲉϫⲁϥ· ϫⲉⲁⲩⲱ ϫⲉⲕⲁⲥ ⲉⲕⲛⲁϩⲉⲧⲡ ϥⲧⲟⲟⲩ ⲏ̄ ϯⲟⲩ ⲙⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲣⲟⲕ· ϣⲁⲕⲕⲁ ⲧⲙⲛⲧⲟⲩⲁ ⲧⲏⲣⲥ ⲉⲃⲟⲗ ⲛ̄ⲛ̄ⲉⲕⲕⲗⲏⲥⲓⲁ ⲡⲉϫⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲇⲉ ⲟⲛ ⲛⲁⲩ ⲓⲟⲩⲗⲓⲁⲛⲟⲥ· ϫⲉⲉⲥⲧⲱ ⲛⲧⲁⲛⲥⲙⲛ ⲧⲉⲡⲣⲁⲝⲓⲥ ⲉⲧⲙⲙⲁⲩ ⲉⲕⲟⲩⲱϣ ⲉϩⲉⲧⲡ ⲙⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲣⲟⲕ· ⲛⲓⲙ ⲟⲛ ⲡⲉⲛⲧⲁϥⲁⲛⲁⲛⲕⲁⲍⲉ[1] ⲙⲙⲟⲕ ⲉϫⲓ ⲁⲛⲁϣ ϩⲓϩⲩⲡⲟⲅⲣⲁⲫⲏ ⲛⲧⲟⲟⲧⲟⲩ ⲛⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧⲕⲭⲉⲓⲣⲟⲧⲟⲛⲉⲓ ⲙⲙⲟⲟⲩ ⲕⲁⲧⲁ ⲥⲟⲡ ⲉⲧⲣⲉⲩϫⲓ ⲧⲥⲩⲛϩⲟⲇⲟⲥ ⲛⲭⲁⲗⲭⲏⲇⲟⲛ ⳨

1. The ϥ is uncertain, but is inevitably required by the sense.

said, « But I for my part will bring up nothing that may prejudice [1] the synod. As for that minute [2], I drew it up at the bidding [3] of the devout [4] king, being desirous to bring certain monasteries into the faith with us ». But I answered and said, « His majesty [5] did not know that you were desirous of confirming [6] the synod by that minute [2]. The revered and Christ-loving patrician Paul the son of Vivian [7] answered and said, « And in order to reconcile four or five monasteries to yourself you will dissolve the whole unity of the churches ». The bishop Julian [8] also said to him, « Must we needs draw up that minute [2], because you desire to reconcile the monasteries to yourself? And who constrained [9] you to receive oaths and signatures [10] from the bishops whom you from time to time ordain, [11] that they would accept the synod of Chalcedon? »

1. προχριζατίμειν — 2. πρᾶξις.. — 3. κέλευσις. — 4. ευσεβής. — 5. κράτος. — 6. βεβαιοῦν. — 7. [Probably the consul of 496 or 512. A Vivian was consul in 463; see Müller. *Fragm. Hist. Gr.*, IV, p. 126 a, 135 b]. — 8. [Of Halicarnassus?]. — 9. ἀναγκάζειν. — 10. ὑπογραφή. — 11. χειροτονεῖν.

APPENDIX

Add. 14504 f. 37 r. ܩܢܘܢܐ ܕܥܠ ܩܕܝܫܐ ܘܪܒܐ ܣܘܝܪܐ ܦܐܛܪܝܐܪܟܐ
ܕܐܢܛܝܘܟܝܐ ܕܣܘܪܝܐ ܕܡܫܬܡܠܐ܆ ܒܚ. ܒܫܒܛ.
ܘܐܝܬܘܗܝ܆ ܒܐܚܘܣ ܦܠܐܓܝܘܣ[1] ܛܛܪܐܛܘ. ܬܫܒܘܚܬܐ[2]
ܩܕܡܝܬܐ. ܫܒܚܘ ܠܡܪܝܐ ܝܐܝܐ܀

ܚܘܛܪܐ ܗܘ ܕܐܬܦܠܓ ܠܝܡܐ ܠܐ ܡܬܦܠܓܢܐ ܦܠܓܗ ܘܚܙܐ ܗܘܐ ܫܡܫܐ ܠܐܪܥܐ.
ܗܝ ܕܠܐ ܡܬܘܡ ܚܙܬܗ ܗܘܐ ܠܗ. ܘܠܒܥܠܕܒܒܐ ܥܘܠܐ ܒܡ̈ܝܐ ܛܒܥ ܕܬܗܘܡܐ
ܡܥܒܪܬܐ ܕܠܐ ܐܬܕܪܟܬ ܥܒܪ ܐܝܣܪܐܝܠ. ܟܕ ܙܡܪ ܠܬܫܒܘܚܬܐ ܘܐܡܪ. ܠܡܪܝܐ
ܐܠܗܐ ܢܫܒܚ ܡܫܒܚܐܝܬ ܓܝܪ ܐܫܬܒܚ ܘܡܫܒܚ܀ ܡܢܘ ܡܨܐ ܘܣܦܩ ܐܝܟ ܕܘܠܐ
ܠܫܒܚ ܕܢܨܚܢܝܟ ܬܪܝܨܐ ܕܝܠܟ ܐܘ ܚܣܝܐ ܘܛܘܒܢܐ ܣܘܝܪܐ. ܙܟܝܢ ܓܝܪ
ܘܡܥܒܪܢ ܠܟܠ ܗܘܢܐ ܘܣܘܟܠܐ ܘܝܕܥܬܐ. ܠܟ ܓܝܪ ܐܩܝܡ ܦܠܚܐ ܕܗܝܡܢܘܬܐ.

1. In this word in the ms., a ܓ is always written above the line after ܠ and a mark of abbreviation placed over the end of the word. — 2. Ms. ins. stop, and om. after ܬܫܒܘܚܬܐ.

APPENDIX

A canon concerning the holy and great Severus patriarch of Antioch in Syria which is performed on the 8th of February, and is in the ⌈4th oblique tone[1].

The 1st hymn. Praise the glorious Lord.

The rod which was cleft[2] divided the indivisible sea and the sun saw land which had never seen it; and it whelmed the iniquitous foeman in the water of the deep, and Israel passed through by a road that had not been trodden, singing a hymn and saying, « Let us praise the Lord God for he is gloriously splendid and glorious »[3].

Who is able and sufficient as is meet to praise thy triumphs, O saintly and blessed Severus? For they overcome and surpass all intelligence and reason and knowledge. Thee Christ raised up as a champion of the orthodox faith, Christ whom also thou didst praise 'for he is gloriously splendid and glorious'.

1. ἦχος πλάγιος τέταρτος). 2. The author took αὐτήν in Ex., XIV, 16 to refer to the rod instead of the sea — 3. Ex., XV, 1.

ܠܐܡܝܪܐ ܫܘܒܚܐ ܐܫܝܡ ܡܫܝܚܐ. ܠܗܘ ܕܐܦ ܟܠܗ ܡܥܢܝܬ ܗܘܝܬ ܠܗ ܫܒܝܚܐܝܬ
ܓܐܐ ܙܗܝܐ ܘܡܫܒܚ܀ ܟܕ ܡܢ ܩܕܡ ܩܒܠܬ ܚܬܡܐ ܗܘ ܕܢܘܗܪܐ. ܠܗܢܐ
ܒܪܓܝܓܬܐ ܕܥܠܡܐ. ܕܬܛܢܦܝܗ ܠܐ ܫܠܡܬ ܐܬܬܦܝܣܬ. ܐܠܐ ܡܚܕܐ ܐܬܩܪܒܬ ܠܗ
ܘܚܝܐ ܕܚܣܝܘܬܐ ܘܥܡ ܡܫܝܚܐ ܡܠܟܐ ܐܫܬܘܬܦܬ ܗܘܝܬ. ܗܘ ܦܪܘܩܐ ܕܟܠ ܒܪܝܬܐ.
ܠܗܘ ܕܐܦ ܟܠܗ ܡܥܢܝܬ * ܗܘܝܬ ܠܗ ܫܒܝܚܐܝܬ ܓܐܐ ܙܗܝܐ ܘܡܫܒܚ܀ 37 v°.

ܕܥܫܢ ܠܒܝ܀

ܐܢܬ ܗܘ ܚܝܠܐ ܘܫܘܪܪܐ ܕܐܝܠܝܢ ܕܡܣܒܪܝܢ ܒܟ. ܡܪܐ ܟܠ ܐܢܬ ܗܘ
ܢܘܗܪܐ. ܕܐܝܠܝܢ ܕܒܚܫܘܟܐ ܘܠܟ ܗܝ ܡܘܕܝܐ ܪܘܚܝ ܕܠܐ ܫܠܝܐ܀ ܐܢܬ ܗܘ ܚܝܠܐ
ܕܫܪܪܐ ܐܢܬ ܗܘ ܣܡܟܐ ܚܠܝܡܐ. ܕܥܕܬܐ ܐܢܬ ܥܡܘܕܐ. ܐܦ ܫܬܐܣܬܐ ܐܢܬ
ܘܡܝܩܪܝܢ ܚܢܢ ܝܘܡܐ ܕܕܘܟܪܢܟ܀ ܐܢܬ ܗܘ ܕܐܩܝܡܬ ܐܦ ܫܪܪܬ ܗܝܡܢܘܬܐ ܬܪܝܨܬܐ. ܒܥܕܬܐ
ܕܡܢ ܗܪܣܝܣ. ܡܬܦܠܓܢ ܗܘܝ ܐܒܘܢ. ܘܡܝܩܪܝܢ ܚܢܢ ܝܘܡܐ ܕܕܘܟܪܢܟ܀

ܕܡܪܝܐ ܫܡܥܬ܀

ܪܟܒܬ ܒܙܝܚܐ. ܥܠ ܪܟܫܐ ܕܐܝܠܝܢ ܡܬܪܥܝܢ ܦܓܪܐ ܟܠܗ. ܘܐܝܟ ܓܒܪܐ ܗܘܝܬ

Since thou first receivedst the seal of light, thou didst never consent to defile this by the lusts of the world, but straightway betookest thyself to the life of asceticism and didst commune with Christ the King, the Saviour of all created things, whom also thou didst praise 'for he is gloriously splendid and glorious'.

My heart hath been strengthened.

Thou art the strength and confirmation of them that hope in thee. Lord of all, thou art the light of them that are in darkness and to thee my spirit maketh confession without ceasing.

Thou art the strength of the truth, thou art the sound prop. Thou art the pillar and the foundation of the churches and we honour the day of thy commemoration.

Thou didst raise up and confirm the right faith in the churches which were torn by heresies, our father, and we honour the day of thy commemoration.

Lord, I have heard.

Thou rodest in procession upon horses which are those who please thee,

ܒܚܝܠܐ ܐܚܕܬ ܒܐܝ̈ܕܝܟ ܗܠܝܢ ܘܐܝܟ ܕܠܦܘܪܩܢܐ. ܪܒܐ ܗܘܘ ܒܗܕܐ ܦܐܝܘܬܐ.
ܠܡܩܥܝܢ ܒܗܝܡܢܘܬܐ. ܫܘܒܚܐ ܠܚܝܠܐ ܕܐܝܬܘܬܟ ܡܪܐ ܟܠ ܀ ܗܢܐ ܕܐܒܐ.
ܗܘ ܕܐܟܐ ܐܝܟ ܡܪܚܐ ܟܕ ܗܦܟ ܘܕܪܦ. ܠܦܠܓܐ ܕܐܪ̈ܬܕܘܟܣܐ ܝܘܣܛܝܢܝܢܘܣ
ܗܘ ܣܐܘܝܪܘܣ[1] ܕܝܢ. ܐܬܩܘܡ ܗܘܐ ܠܘܩܒܠܗ ܒܪܥܝܢܗ ܕܡܪܝܐ. ܘܠܡܪܥܝܬܐ
ܕܡܬܒܙܙܐ[2]. ܒܓܐܪ̈ܐ ܕܡ̈ܠܘܗܝ. ܐܦܨܝ ܗܘܐ ܘܦܪܩ ܀ ܕܠܐ ܥܕܠܐ. ܩܝܡܬ ܘܚܝܠܬ.
31 r° ܠܡܠܦܢܘܬܐ[3] ܬܪ̈ܝܨܬܐ * ܕܗܝܡܢܘܬܐ. ܟܕ ܠܦܘܠܓܐ ܘܠܡܒܠܒܠܘܬܐ ܐܟܚܕܐ ܕܚܝܦܬ ܕܗܢܘܢ
ܕܢܦܠܓܘܢ. ܐܘ ܢܒܠܒܠܘܢ ܐܡܪܚܘ ܣܟܠܐܝܬ. ܟܕ ܠܟܝܢܐ ܚܕ ܡܬܒܣܪܐ. ܬܪܝܨܐܝܬ
ܐܠܦܬ ܗܘܐ ܠܢ ܠܡܟܪܙܘ ܀

ܕܒܠܠܝܐ ܢܦܫܝ ܀

ܐܢܗܪ ܡܪܝ ܠܟܠܢ. ܒܦܘܩ̈ܕܢܐ ܕܝܠܟ ܡܚ̈ܝܢܐ. ܟܕ ܒܕܪܥܐ ܕܝܠܟ ܪܡܐ
ܡܕܒܪ ܠܢ. ܫܠܡܐ ܗܘ ܕܝܠܟ. ܗܒ ܠܢܦܫܬܢ ܪܚܡ ܐܢܫܐ ܀ ܐܬܟܫܦ ܚܣܝܐ.
ܚܠܦ ܗܕ̈ܡܐ ܕܥܕܬܐ ܩܕܝܫܬܐ. ܕܢܬܦܨܘܢ ܒܥܘܕܪܢܟ ܐܦ ܢܬܚܣܢܘܢ.

1. Ms. ܣܐܘܪܝܘܣ. — 2. Ms. ܕܡܬܒܙܐ. — 3. Ms. sing.

Lord of all, and with strength thou didst hold these reins in thine hands and they became as it were a great salvation in that comeliness becometh (?)[1] them that cry in faith « Praise to the might of thy being, Lord of all ».

That wolf once attacked as one that is bold when Justinian overthrew and expelled the party of the orthodox; but Severus opposed him in the mind of the Lord, and by the shafts of his words rescued and saved the flock that was being despoiled.

Thou didst set up and strengthen the right teachings of the faith without blame, having thrust away alike the cleavage and the confusion of those who foolishly dared to divide or confound, in that thou taughtest us rightly to proclaim the doctrine of one incarnate nature.

In the night my soul.

Give light to us all, Lord, by thy life-giving commands, and, leading us with thine exalted arm, grant thy peace to our souls, merciful one.

Supplicate, saintly one, on behalf of the members of the holy church, that

1. There is perh. some corruption here.

ܘܒܥܘܬܟ. ܢܬܦܨܘܢ ܡܢ ܣܘܪ̈ܚܢܐ ܕܗܪ̈ܣܝܣ܀ ܩܘܡ ܚܣܝܐ ܠܡܥܕܪܢܘܬܐ ܐܦ ܗܫܐ
ܕܡܪܥܝܬܐ ܕܐܬܓܘܣܬ ܒܟ. ܘܡܛܪܦܐ ܢܟܠܐ ܕܕܐܒ̈ܐ ܕܗܪ̈ܣܝܣ. ܕܢܘܟܣܝܢ
ܠܗ ܒܚܝܠܐ ܕܒܥܘܬܟ ܟܠܝ ܘܫܒܘܩ ܡܢܗ܀ ܚܕ ܟܝܢܐ ܐܘܣܛܝܣ.
ܡܘܕܐ ܗܘܝܬ ܠܡܠܬܐ ܕܡܬܒܣܪܐ. ܕܠܐ ܦܠܓ ܐܬܦܠܓ ܐܦ ܠܐ ܐܫܬܚܠܦ. ܘܡܛܠ
ܗܕܐ ܡܗܝܡ̈ܢܐ ܚܦܝܛܐܝܬ ܡܝܩܪܝܢ ܝܘܡ ܕܘܟܪܢܟ܀

ܘܩܪܝܬ ܠܡܪܝܐ܀

ܠܒܥܘܬܐ ܕܝܢ ܐܫܘܕ ܐܢܐ ܩܕܡ ܐܠܗܐ. ܘܠܗ ܠܐܘܠܨܢܝ ܓܠܐ ܐܢܐ ܐܦ ܡܚܘܐ
ܐܢܐ ܡܛܠ ܕܣܒܥܬ ܒܝܫ̈ܬܐ ܢܦܫܝ. ܐܦ ܚܝ̈ܝ ܩܪܒܘ ܠܫܝܘܠ ܡܛܘ.
ܐܣܩܢܝ ܡܢ ܚܒܠܐ ܐܠܗܝ. ܐܝܟ ܝܘܢܢ ܡܢ ܬܚܝܬ ܝܡܐ. ܘܦܪܘܩܝܢܝ܀ ܠܚܘܫܒ̈ܢܐ
ܚܟܝܡܐܝܬ ܥܒܪܬ ܓܘ ܚܘܪܒܐ ܕܥܠܡܐ ܗܢܐ ܕܫܓܝܫ. ܐܚܝܕ ܐܢܬ ܣܘܟܐ
ܕܗܝܡܢܘܬܐ ܬܪܝܨܬܐ. ܘܗܫܐ ܒܫܡܝܐ ܥܡ ܩܕ̈ܝܫܐ ܫܪܐ ܐܢܬ.
ܡܛܠ ܕܐܬܚܘܝܬ ܡܥܕܪܢܐ ܚܦܝܛܐ ܠܝܘ̈ܠܦܢܐ ܕܡܠܝܢ ܚܝ̈ܐ. ܐܘ ܛܘܒܬܢܐ܀

they may quickly in mercy be at peace and be united, and through thy prayer be delivered from the assaults of heresies.

Arise saintly one now also to defend the flock which hath fled to thee for refuge, and restrain by the might of thy prayer the treacherous wolves of all the heresies, who are howling to break it in pieces, and make them cease from it.

Thou confessedst the incarnate Word to be one hypostasis and nature only, that was in no wise divided or changed; and therefore the believers zealously honour the day of thy commemoration.

« *I cried unto the Lord* »[1].

I pour out my prayer before God, and to him I reveal and declare my distress, because my soul hath been filled with evil things, and my very life hath approached and reached Sheol. Lift me up from destruction, my God, like Jonah from beneath the sea and save me.

Thou passedst wisely through the grievous storm[2] of this perturbed world, holding the definition of the orthodox faith, and now in heaven thou dwellest with the saints because thou showedst thyself a strenuous defender of the teachings that are full of life, O blessed one.

1. Ps. CXLI, 2. — 2. χειμών.

ܒܝܕܥܬܐ ܡܕܘܒܪ̈ܐ ܕܡܝܬܪܘܬܐ. ܐܝܟ ܕܒܗܠܝܢ ܬܪ̈ܬܝܢ ܐܦܪܓܬ ܘܐܬܢܨܚܬ
ܢܗܝܪܐܝܬ. ܟܕ ܒܟܠܗܘܢ ܡܝܬܪ ܗܘܝܬ. ܘܠܟܠܗܘܢ ܥܡ̈ܡܐ ܠܘܬ ܗܝܡܢܘܬܐ
ܡܦܝܣ ܗܘܝܬ ܘܡܙܗܪ ܗܘܝܬ ܠܟܠܢܫ ܦܬܝܐܝܬ. ܒܡ̈ܠܐ ܕܝܠܟ ܚ̈ܠܝܡܬܐ ܐܘ
ܛܘܒܬܢܐ܀

ܕܡܒܪܟ ܐܢܬ܀

ܒܙܒܢܐ ܕܝܘܪܐ ܒܪܘܚܐ ܗܘ ܛܪܘܢܐ ܠܐܬܘܢܐ ܦܩܕ ܗܘܐ ܘܐܛܝܒ ܕܢܬܝܩܕ ܐܝܟ
ܕܢܘܩܕ ܐܢܘܢ ܠܕܚ̈ܠܝ ܐܠܗܐ ܗܘ ܕܒܗ. ܛܠܝ̈ܐ ܬܠܬܐ ܟܕ ܐܬܕܡܝܘ ܠܚܕ ܚܕ
ܐܠܗܐ ܬܠܝܬܝܐ ܡܫܒܚܢ ܗܘܘ ܘܐܡܪܝܢ. ܐܠܗܐ ܕܐܒܗ̈ܬܐ ܕܝܠܢ ܩܕ̈ܝܫܐ ܡܒܪܟ
ܐܢܬ܀ ܟܕ ܡܪܩܝܐܢ ܒܙܒܢܐ. ܒܩܪܝܬܐ ܕܬܪ̈ܬܝܢ ܟܝ̈ܢܘܬܐ ܒܝܫܬܐ ܐܩܝܡ ܐܝܟ
ܕܢܗܦܘܟ ܠܬܪ̈ܝܨܝ ܫܘܒܚܐ ܒܗ ܕܝܢ. ܐܒܘܢ ܝܬܝܪ ܐܬܢܨܚܬ ܟܕ ܠܟܠܢ ܡܦܝܣ
39 r°. ܗܘܝܬ ܘܡܠܦ ܗܘܝܬ ܕܢܩܥܘܢ ܘܢܐܡܪܘܢ. ܐܠܗܐ ܕܐܒܗ̈ܬܐ ܕܝܠܢ ܩܕ̈ܝܫܐ ܡܒܪܟ
ܐܢܬ܀ ܒܝܢܝ ܡܠܦ̈ܢܐ ܒܩܝܐ ܐܬܚܙܝܬ ܐܘ ܣܘܝܪܐ ܩܕܝܫܐ. ܘܥܡܗܘܢ ܐܘܕܝܬ ܘܐܟܪܙܬ
ܘܡܠܝܬܝܗ ܠܬܒܝܠ ܒܡ̈ܠܦܢܘܬܐ ܬܪ̈ܝܨܬܐ ܘܐܡܪܬ. ܕܗܘ ܒܪܐ ܡܠܬܐ ܕܐܬܒܣܪ ܡܢ

In knowledge and in a life of virtue, as in these two things[1] thou didst glitter and shine brightly, while thou wast eminent in all things, and didst urge all nations to come to the faith and diligently admonish everyone with thy sound words, O blessed one.

« *Blessed art thou* »[2].

Once that tyrant commanded and provided the furnace to be heated in the plain of Dura to burn those who feared God, the furnace in which the three boys, having been made like to the one God, uttered a triple song of praise and said, « God of our saintly fathers, blessed art thou »[2].

When Marcian once set up the evil invocation of two natures to overthrow the orthodox, thereby, our father, thou becamest more illustrious in that thou didst urge and teach all men to cry and say, « God of our saintly fathers, blessed art thou ».

Thou showedst thyself an approved one among the doctors, O saintly Severus, and with them thou didst profess and proclaim and fill the world with the right doctrines and saidst, « The Son, the Word who became incar-

1. Sic Syr. — 2. Dan., III, 52.

ܟܝܢܐ ܘܩܢܘܡܐ ܗܘ[1] ܘܐܠܦܬ[2] ܠܢ ܕܢܩܥܐ ܘܢܐܡܪ[3] ܐܠܗܐ ܕܐܒܗ̈ܬܐ ܕܝܠܢ ܚܣܝ̈ܐ ܡܒܪܟ ܐܢܬ܀

ܕܒܪܟܘ ܟܠܟܘܢ܀

ܫܒܚܘ ܕܒܛܘܪܐ. ܩܕܝܫܐ ܐܫܬܒܚ ܗܘܐ. ܘܒܫܠܗܒܝܬܐ. ܕܒܣܢܝܐ ܩܕܡ ܨܝܪ ܘܚܘܝ ܠܡܘܫܐ ܒܬܕܡܘܪܬܐ ܐܪܙܐ ܕܒܬܘܠܬܐ. ܡܪܐ ܕܟܠ ܫܒܚܘܗܝ. ܘܕܠܐ ܫܠܝܐ ܪܘܡܡܘܗܝ. ܠܥܠܡ ܠܥܠܡܝܢ܀ ܫܒܚܘ ܕܝܗܒ. ܕܐܝܟ ܗܢܐ ܢܗܝܪܐ ܠܥܕܬܗ. ܗܘ ܕܩܡ ܣܢܐܓܪܐ. ܕܝܘܠܦܢܐ ܬܪܝܨܐ ܘܒܟܠܗܘܢ ܐܓܘܢܘܗܝ ܙܟܝܐ ܐܬܚܙܝ. ܡܪܐ ܕܟܠ ܫܒܚܘܗܝ܀ ܡܠܦܢܐ ܗܘܝܬ. ܕܗܝܡܢܘܬܐ ܫܠܝܚܝܬܐ. ܐܦ ܣܬܘܪܐ. ܕܗܪܣܝܣ ܡܠܝܬ ܪܘܫܥܐ ܕܠܐ ܡܦܠܓ ܦܠܓܬ ܠܒܪܐ ܡܫܝܚܐ ܐܠܐ ܕܐܘܕܝܬ. ܡܪܐ ܕܟܠ ܫܒܚܘܗܝ.

ܕܡܘܪܒܐ ܢܦܫܝ܀

ܠܟܝ ܡܘܕܝܢ. ܐܠܗܐ ܡܫܝܠܬܐ ܫܪܝܪܐܝܬ. ܕܒܟܝ ܐܬܦܪܩܢ ܘܐܫܬܘܙܒܢ ܐܘ

1. Ms. ܘܗܘ — 2. ܘ ins. in smaller size. — 3. ܕ ins. under line.

nate, is one nature and hypostasis » and taughtest us to cry and to say, « God of our saintly fathers, blessed art thou ».

« *Bless, all ye* »[1].

Praise him who was glorified on the holy mountain, and in the flame in the bush figured beforehand and showed to Moses by a miracle the mystery of the Virgin, the Lord of all, and exalt him without ceasing for ever and ever.

Praise him who bestowed such a luminary upon his church, one who stood forth as an advocate[2] of the right doctrines, and in all his contests was shown as victor, the Lord of all.

Thou becamest a teacher of the apostolic faith, and a subverter of the heresy that is full of impiety, thou who didst never divide Christ the Son, but who didst confess him. Praise the Lord of all.

« *My soul magnifieth* »[3].

Thee we confess to be verily the God-bearer in whom we have been saved

1. Dan., III, 90. — 2. συνήγορος. — 3. Luke, I, 46.

ܒܬܘܠܬܐ ܕܟܝܬܐ ܘܥܡ[1] ܚܝܠܘܬܐ ܠܐ ܦܓܪܢܝܬܐ. ܟܠܢ ܡܘܪܒܝܢܢ܀ ܡܢܗܪ̈ܬܐ
39 v°. ܡܠܦܢܐ. ܗܘ ܕܬܪܝܨܘܬ ܫܘܒܚܐ. ܚܢܢ ܗܠܝܢ ܕܐܬܢܗܪܢ ܐܠܗܘܬܢ ܡܟܪܙܝܢܢ ܠܟ
ܡܛܠ ܗܕܐ ܥܕܬܐ ܘܟܠܗܘܢ ܝܠܕܝܗ̇ ܡܝܩܪܐ ܠܝܘܡ ܕܘܟܪܢܟ܀ ܨܘܪ̈ܬܐ ܐܢܬ ܐܠܗܐܝܬ.
ܕܠܐ ܡܫܬܚܠܦܢܐ. ܕܟܠܗܘܢ ܡ̈ܠܦܢܐ ܬܪܝܨܝ ܫܘܒܚܐ ܟܕ ܠܝܘܠܦܢܗܘܢ، ܐܟܚܕܐ
ܘܠܕܘܒܪܐ ܕܚܝܝܗܘܢ ܛܥܝܢ ܐܢܬ. ܚܣܝܐ ܣܘܝܪܐ܀

1. Ms. ܘܥܡ.

and delivered, O pure Virgin, and[1] together with the bodiless hosts we all magnify thee.

We who have been enlightened through thee proclaim thee to be verily the teacher of orthodoxy, and therefore the church and all its children honoureth the day of thy commemoration.

Truly thou art the invariable image of all the orthodox teachers, carrying their doctrine and their manner of life at the same time, saintly Severus.

1. Ms. om.

ADDITIONAL INDICES

To T. VI fasc. 1 and T. VII fasc. 5 (The hymns of Severus).

Authors to whom hymns are ascribed.

Index of names and subjects[2]

1. The hymns marked with an asterisk are ascribed to 'John the archimandrite', by which John Psaltes may be meant; but 358 is in B given to the son of Aphthonia. — 2. Biblical subjects are not included in this index. The numbers refer to the bracketed page-numbers.

INDEX OF QUOTATIONS[1]

1. The biblical references are to the Peshito, and the citations follow the Peshito text except where it is otherwise stated.

ERRATA

P. 6 l. 15, 16. For 'another text seems to have' read 'the Harklensian version has'.
P. 18 l. 15. For ܐܘ ܓܠܝܘܢܐ read ܐܘܓܠܝܘܢܐ (correct the Errata to tom. VI fasc. 1).
P. 81 vers. l. 5. For ¹ read » (correct the Errata to tom. VI fasc. 1).
P. 183 l. 6. For ܕܐܘܪܗܪܝܢ read ܘܐܘܪܗܪܝܢ.
P. 187 n. c l. 8. For '(sic). ܡܪܕܝܬܐ' read '(sic) ''ܡܪܕܝܬܐ'.
P. 192 n. cl. 1. For ܐܦ read ܐܦܝ.
Ibid. n. hl. 2 For ܕܡܪܝܚܬܐ read ܡܪܝܚܬܐ.
P. 205 l. 10. For ܕܐܘܢܓܠܝܣܛܗܘܢ read ܕܐܘܢܓܠܝܣܛܗܘܢ.
P. 230 l. 4 of notes. For ܦܩܩܐ read ܦܩܩܐ.
P. 232 vers. n. 4. Before 'he' ins. 'in that'.
P. 233 n. 1. For ܗܝ ܡܫܘܬܐ read ܗܝܡܫܘܬܐ.
P. 237 l. 7. Before ܐܝܟ ins. ܕ.
P. 240 l. 11. For ܐܪܘܡܣܩܘܣ read ܐܪܘܡܣܩܘܣ.
P. 243 vers. n. 3 l. 2. For ; read ?
P. 270 l. 1. After ܗܘ ins. ref. [a].
P. 293 vers. l. 5. After 'hand' ins. ref. [5].
P. 296 vers. l. 9. For 'will est' read 'willest'.
P. 307 l. 7. For ܫܐܠ read ܫܐܠܝ.
Ibid. n. cl. 1. For ܕܦܘܪܫܢܐ read ܕܦܘܪܫܢܐ.
Ibid. n. 1. For ܘܫܘܡܪ read ܘܫܘܡܪܡܐ.
P. 315 n. d. For 'ܐ' read 'l'.
P. 325 l. 2. After ܚܬܝܡܬܐ ins. stop.
P. 326 n. cl. 1. Dele stop at end of line.
P. 331 vers. n. 2 l. 5. For 'convenant' read 'covenant'.
P. 337 and 339 heading. Dele 'AGAIN'.
P. 340 n. f. l. 2. For ܚܒ read ܚܒܝ.
P. 343 n. b l. 2. After ܚܪܘܦܐ ins. stop.
P. 344 l. 2. After ܛܝܦ ins. stop.
P. 354 n. d l. 2. For ܡܩܛܐ read ܡܩܛܐ.
P. 356 n. hl. 3. Dele ܠܗܘܢ ܦܘܡܐ.
Ibid. n. i l. 1. After ܐܠܐ ins. ܠܗܘܢ ܦܘܡܐ.
P. 364 n. 3. For ܘܓܠܝܬ read ܘܓܠܝܬܐ.
P. 366 vers. n. 5 l. 7. For 'will a man be righteous' read 'shall there be a righteous man'.
P. 370 n. j l. 3. For ܐܘܪܫܠ read ܐܘܪܫܠ.
P. 373 l. 5. After ܚܕܐ ins. ܐܝܟ.
P. 382 n. 2 l. 1. After ܢܚܘܐ ins. bracket.
P. 386 vers. n. 1. For 'P ʟs' read 'Ps. ʟ'.
P. 387 l. 10. After ܠܟ ins. stop.

THE LIFE OF ABBA JOHN KHAMÉ

THE LIFE OF ABBA JOHN KHAMÉ

COPTIC TEXT EDITED AND TRANSLATED

FROM THE COD. VAT. COPT. LX

BY

M. H. DAVIS

Nihil obstat,

R. GRAFFIN.

PERMIS D'IMPRIMER

Paris, le 28 février 1919.

P. FAGES,
Vic. gén.

INTRODUCTION

The text here published is edited at the instance of Mr. H. G. Evelyn-White, who is writing a history of Nitria and who has kindly added here the notes that bear his initials. The remaining texts, all preceding this, comprised in *Codex Vaticanus* LX are the Martyrdoms of Pisoura, Pirôw and Athôm, John and Simeon, all published by Prof. Hyvernat in his *Actes des Martyres*.

The script is illustrated by Prof. Hyvernat in his *Album*, pl. 43, and is assigned by him to the 12th or 13th century. The script of the title closely resembles that of the *Album*, pl. 1, dated A. D. 1250. There are a few small corrections, some by modern, some by earlier hands, and here and there a modern hand has gone over faded letters. The present edition reproduces all superlineation, but not punctuation nor paragraph-divisions. The text is paged independently of the remainder of the volume, on alternate pages only, from 2 to 96, though both first and final numbers are effaced.

A complete quire of 16 pages has been lost, being quire ⲉ̄ (5), after p. 64 (f. 117), where the death and burial of the saint are recorded and the subsequent increase in the number of his disciples. This gap must have contained an account of the loss of the MS. of his *Life* and of its subsequent restoration « at this time », by divine revelation, which is compared to that of the Invention of the cross and tomb of Christ, hidden by the Jews and eventually revealed by Cyriacus. Where the text begins again, on p. 81 (f. 118), the author is concluding his refutation of those who declared themselves unbelieving (as to the genuineness) of the *Life*. It is probable too that some miracles were related in the missing pages, as the writer prefaces that of the

serpents, related on f. 120 v°, with the words : « Hear and I will tell you this other marvel. »

The abbreviated version of the saint's legend given in the *Synaxarium* (for 25th Kihak)[1] differs slightly in detail. Besides the miraculous vine in the bride-chamber (f. 95 v°), we read of an angel overshadowing husband and wife as they sleep and of the surprise of the parents that there is no offspring of the marriage. The decision to retire to the desert is not, as in our version, directly inspired by an angel (f. 96 v°), as John only meets a « man of light » on leaving his village and from him receives instructions as to his journey.

The following chronological notes have been kindly contributed by Mr. H. G. Evelyn-White :

« The date of John Khamé is not very easy to determine. The Coptic *Life* (fol. 110 v°) refers to his monastery as fifth among the convents of the Wadi Natrûn in order of foundation, and he is therefore later than the 4th century. On the other hand the first direct mention of the Monastery of Khamé is found in the *History of the Patriarchs*[2] in connection with Gabriel I (913-923 A. D.) : « when he (Gabriel) was a young « man, he had entered the desert and become a monk in the Wadi [Habib] « at the Monastery of St. Macarius, at a cell there named after the Syrian « (صوريانوس), that is to say, the father Kama (كما), brother of John in the « monastic life ». The context of this passage, which implies that Khamé was a Syrian and not an Egyptian, shows that the cell was then no longer a modern foundation. But this long period can be substantially reduced. On the one hand the *History of the Patriarchs*[3] regularly refers to « the *four* monasteries » of the Wadi Habib in the time of Damianus, showing that Khamé's monastery was not yet established at the close of the 6th century; on the other, mention is made of « the seven monasteries[4] » during the patriarchate of Shenouti I (859-890), at a time when Ahmed ibn Mohammed al-Mudabbir was minister of finance (856-866). The date of Khamé lies therefore between *ca.* 580 and 860. This again may be reduced : reference is made in the Coptic *Life* (fol. 99) to the instruction of Khamé in the « canon of the

1. *P. O.*, III, 519. — 2. Bibl. Nat., *fonds arabe* n° 304, p. 66 (the translation is that of Mr. Evetts). — 3. *Ed.* Evetts, p. 209 (= *P. O.*, I, 473). — 4. The seven were those of Macarius, John, Pishoi, Baramûs, Khamé, the Syrians, and of Moses.

Synaxis », according to the commandments of Agatho the Stylite [1]. Khamé was therefore later than Agatho the Stylite, who, as a disciple of Abraham and George and a younger contemporary of John the Hegumen, is to be dated at the end of the 7th or beginning of the 8th century.

« Khamé lived therefore after *ca.* 700 and before *ca.* 850.

« Less trustworthy evidence may carry us even further. Great stress is laid in the *Life* on the inviolable state of the monastery (fols. 106 v°, 107, 121). If this is fact, then the convent can hardly have existed in the last days of Mark III (799-819), when all the monasteries were sacked; and consequently Khamé must have lived in the 9th century. This being so, it seems likely that considerable importance should be attached to the evidence of the colophon to a Coptic MS. in the Vatican [2], which prays the reader to remember the poor sinner who wrote (it), Jacob, the son of my father Shenouti, son of John Khamé (ϫⲁⲙⲉ). If Khamé is to be assigned on other grounds to the 9th century, it is hardly doubtful that the Shenouti of this colophon is the Shenouti described in the *Life* as succeeding Khamé as superior of the monastery (fol. 114). It is then possible to date Khamé's *floruit* at *ca.* 850. »

The name Khamé is translated as *Niger* by Renaudot, *Lit. Or.* (1847), I, 18, and as 'le Noir' by Prof. Hyvernat in his *Actes des Martyres,* p. 77. It occurs indeed here in one instance (f. 117 v°) with the adjectival ⲛ- and possibly the black serpents mentioned on fol. 121 point to a play upon the name. Quatremère however maintains [3] that the name, if it meant 'the black', would be preceded by the article, as in the case of ⲙⲱⲩⲥⲏⲥ ⲡⲓⲕⲁⲙⲉ and similar forms. Nor does the fact that the angel bestows the name on the saint, as one by which he shall always be known (fol. 101), lend much colour to such a translation.

Possibly a Sahidic form of the name (ⲕⲁⲙⲉ, ⲕⲁⲙⲏ) is to be recognised in Crum, *Coptic Ostraca,* Ad. 40 etc.

1. For Agatho see *Synaxarium, P. O.*, I, 265. — 2. N° LXVI : *cf.* Zoega, p. 45. — 3. *Recherches,* p. 29.

The author remains anonymous, nor is there any evidence that he was a monk of John Khamé's monastery, unless we may deduce this from the closing words of f. 87 v°.

For the following Arabic colophon, found on the *verso* of fol. 125 and for several incidental references I am indebted to Mr. W. E. Crum.

حبس على ولتاكى القديس بو مقار فمن اخرجه خارجا من القستالى الى قلاية اخرى او الى مكان اخر خارجا عن القستالى او استعاره ولم يرده او اقتناه لنفسه دون..... بو مقار يكون تحت المنع والحرم ويكون نصيبه مع يهود الاسخريوطا والاخد والمعطى حتى يخرجه كلاهما تحت هذا الرباط الواحد وكتب المسكين بولس خادم ابى شنود ببيج سنة احد وسبعين وتسعمائة

« A gift unto the library (βιβλιοθήκη) of the holy Abû Makàr. And whoso shall bring it forth from the keep (καστέλλιον) unto another cell, or unto another place, without the keep, or shall borrow it and not return it, or shall appropriate it unto himself without... (*illegible*) of Abû Makâr, the same shall be under ban and excommunication and his portion shall be with Judas Iscariot. And he that taketh and he that giveth (a bribe) that it may be brought away, they both shall be under this same bond. And the humble Paul wrote (it), the minister of (the church of) Abù Shanoudah, in Bebîg (?)[1] Year 971 (= A.D. 1255). »

1. This word, unpointed like most of the text, admits of various readings. That here proposed would give the word discussed by G. Salmon, in *Bull. Inst. Fr.*, I, which represents, I believe, ⲡⲉⲡⲟⲓⲕⲓⲟⲛ (the ⲡⲉⲡⲉⲅⲉ, ⲡⲓⲡⲏⲕ of the Jêmé documents). (W.E.C.)

THE LIFE OF ABBA JOHN KHAMÉ

* Ⲟⲩⲙⲉⲣⲟⲥ ⲉⲃⲟⲗ ϧⲉⲛⲡⲓⲃⲓⲟⲥ ⲛⲉⲙⲡⲓⲡⲟⲗⲏⲧⲓⲁ̄ ⲛ̄ⲧⲉ * fol. 86 r°.
ⲡⲉⲛⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̄ⲓⲱⲧ ⲙ̄ⲡⲛ̄ⲁ̄ⲧⲟⲫⲟⲣⲟⲥ ⲟⲩⲟϩ ⲛ̄ⲅⲉⲛⲛⲟⲫⲟⲣⲟⲥ
ⲛ̄ⲑⲉⲟⲫⲟⲣⲟⲥ ⲛⲥⲧⲁⲩⲣⲟⲫⲟⲣⲟⲥ ⲙ̄ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ
ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲭⲁⲙⲏ (*sic*) ⲉⲩϩⲏⲟⲩ ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ
ⲉⲑⲛⲁⲥⲱⲧⲉⲙ ⲉⲣⲟϥ ⲟⲩⲟϩ ⲟⲛ ϫⲉⲡⲓⲉ̄ϩⲟⲟⲩ ⲉⲧⲁϥⲙ̄ⲧⲟⲛ
ⲙ̄ⲙⲟϥ ⲛϧⲏⲧϥⲡⲉ ⲥⲟⲩⲕ̄ⲉ̄ ⲙ̄ⲡⲓⲁⲃⲟⲧ ⲭⲟⲓⲁⲕ ϧⲉⲛⲟⲩϩⲓⲣⲏⲛⲏ
ⲛ̄ⲧⲉ ⲫϯ ⲁⲙⲏⲛ :–

Ⲕⲁⲗⲱⲥ ϧⲉⲛⲟⲩⲙⲉⲑⲙⲏⲓ ⲁϥⲉⲣϣⲟⲣⲡ * ⲛϫⲟⲥ ⲛ̄ϫⲉⲡⲉⲛ- * fol. 86 v°.
ⲥⲱⲧⲏⲣ ⲛ̄ⲁⲅⲁⲑⲟⲥ ϧⲉⲛⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉ̄ⲑⲟⲩⲁⲃ ϫⲉⲛⲑⲱ-
ⲧⲉⲛⲡⲉ ⲫⲟⲩⲱⲓⲛⲓ ⲙⲡⲓⲕⲟⲥⲙⲟⲥ ⲙⲙⲟⲛ ϣϫⲟⲙ ⲛ̄ⲧⲉⲟⲩⲃⲁⲕⲓ
ⲭⲱⲡ ⲉⲥⲭⲏ ϩⲓϫⲉⲛⲟⲩⲧⲱⲟⲩ ⲟⲩⲇⲉ ⲙⲡⲁⲩϭⲉⲣⲉⲟⲩϧⲏⲃⲥ
ⲛ̄ⲥⲉⲭⲁϥ ϧⲁⲟⲩⲙⲉⲛⲧ ⲁⲗⲗⲁ ϣⲁⲩⲭⲁϥ ϩⲓϫⲉⲛϯⲗⲩⲭⲛⲓⲁ̄

* A portion (μέρος) from the life (βίος) and the polity (πολιτεία) of our * fol. 86 r°. blessed (μακάριος) and Spirit-endued (πνευματόφορος) father and ..... (γεννοφορος) [1] Godclad (θεοφόρος), cross-bearing (σταυροφόρος), revered priest (πρεσβύτερος), Abba John Khamé, for a profit unto every one that shall hear it. And moreover the day whereon he went to rest was the 25[th] of the month Khoiak. In the peace of God. Amen.

Well (καλῶς) indeed hath our good (ἀγαθός) Saviour already * said in * fol. 86 v°. the holy gospel (εὐαγγέλιον) [2], « Ye are the light of the world (κόσμος). A city cannot be hid that is set on a hill. Neither do (men) light a lamp and put it under a bushel; rather (ἀλλά) they set it on the candlestick (λυχνία), that

1. An unidentified word. — 2. Mt., v, 14-16.

ϩⲓⲛⲁ ⲛ̄ⲧⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲉ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧϧⲉⲛⲡⲓⲏⲓ ⲡⲁⲓⲣⲏϯ ⲙⲁⲣⲉⲡⲉⲧⲉⲛⲟⲩⲱⲓⲛⲓ ⲉⲣⲟⲩⲱⲓⲛⲓ ⲙ̄ⲡⲉⲙⲑⲟ ⲛ̄ⲛⲓⲣⲱⲙⲓ ϩⲓⲛⲁ ⲛ̄ⲥⲉⲛⲁⲩ ⲉ̀ⲛⲉⲧⲉⲛϩⲃⲏⲟⲩⲓ̀ ⲉⲑⲛⲁⲛⲉⲩ ⲛ̄ⲥⲉϯⲱⲟⲩ ⲙ̄ⲡⲉⲧⲉⲛⲓⲱⲧ ⲉⲧϧⲉⲛⲛⲓⲫⲏⲟⲩⲓ̀ ⲟⲛⲧⲱⲥ ⲁ̀ⲗⲏⲑⲱⲥ ⲁ̀ⲫⲟⲩⲱⲓⲛⲓ ⲙ̄ⲡⲉⲛⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̄ⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲭⲁⲙⲉ ⲫⲟϩ
* fol. 87 r°. ϣⲁⲛⲓⲡⲩⲗⲏ ⲛ̄ⲧⲉ ⲧⲫⲉ ⲁⲡⲥⲑⲟⲓ ⲛⲟⲩϥⲓ ⲛ̄ⲛⲉϥⲁⲣⲉ*ⲧⲏ ⲫⲟϩ ⲉϩⲣⲏⲓ ϣⲁⲡⲓⲑⲣⲟⲛⲟⲥ ⲛ̄ⲧⲉ ⲫϯ ⲁⲩⲣⲁϣⲓ ⲛ̄ϫⲉⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙⲛⲏⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ϩⲓϫⲉⲛⲡⲉϥⲧⲁⲓⲟ ⲁⲫⲃⲓⲟⲥ ⲙ̄ⲡⲉⲛⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̄ⲓⲱⲧ ϯⲙⲟⲩⲉ̀ ⲛ̄ⲟⲩⲱⲓⲛⲓ ⲙ̄ⲫⲣⲏϯ ⲛ̄ⲛⲓⲁⲕⲧⲓⲛ ⲛ̄ⲟⲩⲱⲓⲛⲓ ⲛ̄ⲧⲉ ⲫⲣⲏ ⲁϥⲉⲣⲟⲩⲱⲓⲛⲓ ϣⲁⲁⲩⲣⲏϫϥ ⲙ̄ⲡⲕⲁϩⲓ ⲧⲏⲣϥ ⲁⲡⲥⲑⲟⲓ ⲛⲟⲩϥⲓ ⲛ̄ⲧⲉϥⲡⲁⲣⲑⲉⲛⲓⲁ̀ ϣⲱϣ ⲉⲃⲟⲗ ⲙ̄ⲫⲣⲏϯ ⲙ̄ⲡⲥⲑⲟⲓ ⲛⲟⲩϥⲓ ⲙ̄ⲡⲓⲃⲉⲣⲧ ϧⲉⲛⲡⲓⲁ̀ⲃⲟⲧ ⲫⲁⲣⲙⲟⲩⲑⲓ ⲁϥϣⲱⲡⲓ ⲉϥⲥⲟⲧⲡ ⲉϩⲟⲧⲉⲛⲓⲁⲣⲱⲙⲁⲧⲁ ⲁϥϣⲱⲡⲓ ⲛ̄ⲟⲩⲇⲱⲣⲟⲛ ⲉϥⲟⲩⲁⲃ ⲙ̄ⲡ̅ⲟ̅ⲥ̅ ⲁϥϣⲱⲡⲓ ⲉϥⲧⲁⲓⲏⲟⲩⲧ ⲉϩⲟⲧⲉⲛⲓⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲛⲉⲙⲛⲓⲱ̄ⲛⲓ ⲙ̄ⲙⲏⲓ ⲁϥⲧⲟⲩⲃⲟϥ ⲛ̄ϫⲉⲡ̅ⲟ̅ⲥ̅ ⲓⲥϫⲉⲛⲉϥⲭⲏ
* fol. 87 v°. ϧⲉⲛⲑⲛⲉϫⲓ ⲁⲡⲉϥⲣⲁⲛ ⲉⲣⲥⲱⲓⲧ ϧⲉⲛ*ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲁϥϣⲱⲡⲓ ⲛ̄ϫⲉⲡⲉϥⲣⲁⲛ ⲛ̄ⲟⲩⲥⲟϫⲉⲛ ⲛⲥⲑⲟⲓⲛⲟⲩϥⲓ̀ ϧⲉⲛⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲧⲏⲣⲟⲩ ⲉⲑⲃⲉⲫⲁⲓ ⲁⲥⲙⲉⲛⲣⲓⲧϥ ⲛ̄ϫⲉⲧⲁⲯⲩⲭⲏ

(ἵνα) it may give light unto all that are in the house. Let your light so shine before men, that (ἵνα) they may see your good works and glorify your father which is in heaven ». In very deed (ὄντως ἀληθῶς) the light of our blessed (μακ.) father, Abba John Khamé hath attained unto the gates (πύλη)
* fol. 87 r°. of heaven and the sweet savour of his vir* tues (ἀρετή) hath reached unto the throne (θρόνος) of God and the angels (ἄγγελος) and all the saints have rejoiced at his honour. The life (βίος) of our blessed (μακ.) father gave forth shining splendour, even as the shining rays (ἀκτίν) of the sun, giving light unto the uttermost ends of the earth. The sweet savour of his virginity (παρθενεία) hath spread abroad as the sweet smell of the rose in the month Pharmouthi. He was choicer than spices (ἄρωμα), he was a holy gift (δῶρον) unto the Lord, of more value than pearls (μαργαρίτης) and precious stones. The Lord, sanctified him from (the time) when he was in the womb. His
* fol. 87 v°. name hath won renown in * all the world (κόσμος), and hath become a sweetsmelling ointment in all the churches (ἐκκλησία). For this cause hath my soul (ψυχή) loved him, and therefore (οὖν) I desire, O my beloved, to set

ϯⲟⲩⲱϣ ⲟⲩⲛ ⲱ̅ ⲛⲁⲙⲉⲛⲣⲁϯ ⲉ̀ⲕⲓⲙ ⲉ̀ⲡⲟⲣⲅⲁⲛⲟⲛ ⲙⲡⲁⲗⲁⲥ ⲉⲧϫⲟϫⲉⲃ ⲛ̅ⲧⲁϫⲱ ⲛ̅ϩⲁⲛⲕⲟⲩϫⲓ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲫⲃⲓⲟⲥ ⲙ̅ⲡⲉⲛⲛⲁⲓⲁⲧϥ ⲛ̅ⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲭⲁⲙⲉ ϯⲉⲣϩⲟϯ ⲟⲩⲟϩ ϯϣⲑⲉⲣⲑⲱⲣ ⲁⲓϣⲁⲛⲙⲉⲩⲓ̈ ⲉ̀ⲃⲟⲗ ⲉ̀ⲛⲉϥⲕⲁⲑⲁⲣⲧⲟⲙⲁ ⲉⲧϭⲟⲥⲓ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲓⲥⲱⲟⲩⲛ ⲛⲑⲙⲉⲧϩⲏⲕⲓ ⲙ̅ⲡⲁⲛⲟⲩⲥ ⲛⲉⲙⲡϫⲱϫⲉⲃ ⲙ̅ⲡⲁⲗⲁⲥ ⲁⲗⲗⲁ ⲥⲧⲟⲩⲛⲟⲥ[1] ⲛ̅ⲧⲁⲙⲉⲧϫⲱⲃ ⲉ̀ϩⲣⲏⲓ ⲛ̅ϫⲉⲛⲓϯϩⲟ ⲛ̅ⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲫⲁⲓ ⲉⲧⲭⲏ ϧⲉⲛⲧⲉⲛⲙⲏϯ ⲙ̅ⲫⲟⲟⲩ ⲉϥⲣⲁϣⲓ ⲛⲉⲙⲁⲛ ϧⲉⲛⲡⲉϩⲟⲟⲩ ⲛ̅ⲧⲉϥ *-ⲡⲁⲛⲏⲕⲩⲣⲓⲥ * fol. 88 r°. ⲟⲩⲟϩ ⲉϥϯⲉ̀ⲣⲟⲩⲟⲧ ⲛⲁⲛ ⲉⲑⲣⲉⲛϫⲱ ⲉ̀ⲝⲉⲣⲉⲧⲟⲛ ⲙ̅ⲡⲉϥⲃⲓⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲡⲗⲏⲛ ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲓ ϧⲉⲛⲟⲩϯϩⲑⲏϥ ⲱ̅ ⲛⲁⲙⲉⲛⲣⲁϯ ⲡⲓⲗⲁⲟⲥ ⲙ̅ⲙⲁⲓⲛⲟⲩϯ ϯⲟⲩⲱϣ ⲟⲩⲛ ⲉ̀ⲑⲁϩⲉⲙⲑⲏⲛⲟⲩ ⲙ̅ⲫⲟⲟⲩ ⲉ̀ⲟⲩⲁ̅ⲣⲓⲥⲧⲟⲛ ⲙ̅ⲃⲁⲥⲓⲗⲓⲕⲟⲛ ϯⲟⲩⲱϣ ⲉ̀ⲭⲱ ϧⲁⲣⲱⲧⲉⲛ ⲛ̅ⲟⲩⲧⲣⲁⲡⲉⲍⲁ ⲙ̅ⲃⲁⲥⲓⲗⲓⲕⲟⲛ ⲟⲩⲟϩ ⲙⲡ̅ⲛ̅ⲁⲧⲓⲕⲟⲛ ⲛ̅ⲧⲁⲧⲉⲙⲙⲱⲧⲉⲛ ⲛ̅ⲟⲩⲧⲣⲟⲫⲏ ⲛ̅ⲉ̀ⲡⲟⲩⲣⲁⲛⲓⲟⲛ ⲉ̀ⲧⲉⲫⲁⲓⲡⲉ ⲡⲓⲃⲓⲟⲥ ⲉⲑⲙⲉϩ ⲛ̅ⲥⲟⲗⲥⲉⲗ ⲛ̅ⲧⲉ ⲡⲉⲛⲡⲁⲛⲉⲙⲫⲓⲟⲥ ⲛ̅ⲓⲱⲧ ⲉ̀ⲡⲓⲇⲏ ⲁ̅ⲛⲟⲕ ⲟⲩϩⲩⲕⲁⲛⲟⲥ ⲁⲛ ⲉⲑⲣⲓⲉⲣⲫⲁⲓ ⲁⲗⲗⲁ ⲉⲓⲑⲟⲛⲧⲉⲛ ⲙⲙⲟⲓ ϩⲱ ⲉ̀ϯⲭⲏⲣⲁ ⲛ̅ϩⲏⲕⲓ ⲉ̀ⲧⲁⲥϩⲓⲟⲩⲓ̈ ⲛ̅ϯⲧⲉⲃⲓ

1. Read ⲥⲉⲧⲟⲩⲛⲟⲥ.

moving the instrument (ὄργανον) of my feeble tongue, that I may tell some few things from the Life (βίος) of our blessed and holy father, John Khamé. When I consider his lofty good deeds (κατόρθωμα), I am afraid and tremble, more especially (μάλιστα) when I know the poverty of my understanding (νοῦς) and the weakness of my tongue. But (ἀλλά) the prayers of our holy father raise up my feebleness, he that is in our midst today, rejoicing with us on the day of his * festival (πανήγυρις), encouraging us that we may * fol. 88 r°. tell particularly (ἐξαιρετόν) his holy Life (βίος). Then (πλήν) hear me with attention, O my beloved, ye God-loving people (λαός), for I would bid you today to a kingly feast (βασιλικός, ἄριστον), I would set before you a kingly (βασ.) table (τράπεζα) and a spiritual (πνευματικός) that I might feed you with a heavenly food (ἐπουράνιος, τροφή), which is the Life (βίος) that is full of encouragement of our ..... (πανεμφιος)[1] father. Seeing that (ἐπειδή) I am not myself fitted (ἱκανός) to do this, but rather (ἀλλά) I liken myself unto

1. Unidentified. πανεύφημος would scarcely be applied to a monk.

ⲥⲛⲟⲩϯ ⲉ̀ⲡⲕⲁⲍⲟⲫⲩⲗⲁⲕⲓⲟⲛ ⲉⲑⲃⲉⲫⲁⲓ ϯⲛⲁϯ ⲙ̀ⲡⲁⲟⲩⲟⲓ
* fol. 88 v°. ⲉ̀ⲡⲓⲡⲣⲟⲓ̈ⲙⲓⲟⲛ ⲛ̀ⲧⲁϫⲱ * ⲑⲉⲟ̀ⲣⲏⲧⲟⲥ ⲙ̀ⲫⲏ ⲉ̀ⲧⲉⲡⲓⲡ̅ⲛ̅ⲁ̅
ⲉ̀ⲑⲟⲩⲁⲃ ⲛⲁⲉⲣⲭⲱⲣⲏⲅⲓⲛ ⲙ̀ⲙⲟϥ ⲛⲁⲛ ϩⲓⲧⲉⲛⲛⲓⲉⲩⲭⲏ ⲛ̀ⲧⲉ
ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲙ̀ⲡⲁⲛⲁⲅⲓⲟⲥ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ
ⲭⲁⲙⲉ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉ̀ⲧⲁⲩϫⲟⲥ ⲛⲁⲛ ⲙ̀ϫⲉⲛⲉⲛⲓⲟϯ

Ⲡⲁⲓⲁ̀ⲅⲓⲟⲥ ⲇⲉ ⲉⲧⲉⲛⲫⲓⲣⲓ ⲉⲣⲟϥ ⲛⲉⲟⲩⲣⲉⲙⲟⲩϯⲙⲓⲡⲉ ⲉⲩⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ϫⲉϫⲉⲡⲣⲟⲙⲟⲩⲛⲟⲛⲥⲱⲛ ϧⲉⲛⲡⲑⲟϣ ⲥⲁⲓ ⲟⲩⲟϩ ⲛⲉⲁϥⲉⲣϩⲏⲧⲥ ⲉ̀ϯⲁ̀ⲣⲉⲧⲏⲡⲉ ⲓⲥϫⲉⲛⲧⲉϥⲙⲉⲧⲕⲟⲩϫⲓ ⲛⲉⲟⲩϩⲉⲗϫⲉⲡⲉ ϧⲉⲛⲡⲉϥⲥⲙⲟⲧ ⲟⲩⲟϩ ⲉ̀ϥⲟⲓ ⲛ̀ⲣⲉⲙⲣⲁⲩϣ ⲛⲉⲙⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉ̀ϥⲟⲓ ⲛ̀ⲥⲡⲟⲩⲇⲉⲟⲥ ϧⲉⲛϯⲁ̀ⲣⲉⲧⲏ ⲉϥⲥⲉⲙⲛⲏⲟⲩⲧ ϧⲉⲛⲛⲉϥⲥⲁϫⲓ ⲉϥⲟⲣϥ ϧⲉⲛⲛⲉϥⲗⲟⲅⲓⲥⲙⲟⲥ ⲉϥⲟⲩⲁⲃ
* fol. 89 r°. ϧⲉⲛⲡⲉϥⲥⲱⲙⲁ ⲉϥⲧⲟⲩⲃⲏⲟⲩⲧ ϧⲉⲛⲧⲉϥ * -ⲯⲩⲭⲏ ⲉ̀ϥⲟⲓ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲉϥⲟⲓ ⲙ̀ⲙⲁⲓⲁ̀ⲅⲁⲡⲏ ⲙ̀ⲙⲁⲓϣⲉⲙⲙⲟ ⲉ̀ϥⲟⲓ ⲛ̀ⲇⲓⲕⲉⲟⲥ ϧⲉⲛⲧⲉϥⲯⲩⲭⲏ ⲉϥⲟⲓ ⲛ̀ⲥⲁⲃⲉ ⲟⲩⲟϩ ⲛ̀ⲕⲁⲧϩⲏⲧ ⲉϥⲟⲓ ⲛ̀ⲇⲓⲕⲉⲟⲥ ϧⲉⲛⲛⲉϥϩⲃⲏⲟⲩⲓ̀ ⲧⲏⲣⲟⲩ ⲉ̀ϥⲟⲓ ⲛ̀ⲑⲉⲟ̀ⲥⲉⲃⲏⲥ ϧⲉⲛⲡⲓⲛⲁϩϯ ⲉϥϣⲱⲣⲡ ⲙ̀ⲙⲟϥ ⲉ̀ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲉϥⲉⲣⲛⲏⲥⲧⲉⲩⲓⲛ ⲛ̀ⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ ⲉ̀ϥⲉⲣⲡⲣⲟⲥⲉⲩⲭⲉⲥⲑⲉ ϧⲉⲛⲟⲩⲙⲟⲩⲛ ⲉ̀ⲃⲟⲗ ⲉ̀ϥⲉⲣⲙⲉⲗⲉⲧⲁⲛ ⲙ̀ⲫⲣⲏⲛ

the poor widow[1], that did cast two mites into the treasury (γαζοφυλάκιον), therefore will I betake myself unto the preface (προοίμιον) and will tell
* fol. 88 v°. * clearly (? θεωρητῶς)[2] that which the Holy Spirit (πνεῦμα) shall furnish (χορηγεῖν) unto us through the prayers (εὐχή) of our holy and all-saintly (πανάγιος) father, Abba John Khamé, according as (κατά) our fathers have told us.

Now (δέ) this holy man (ἅγιος) of whom we tell was of a village which is called Jepromounonsôn[3], in the nome of Sais, and he gave himself unto virtue (ἀρετή) from his childhood. He was sweet in his nature and unto all men mild, zealous (σπουδαῖος) in virtue (ἀρετή) and prudent in his words, sober in his judgment (λογισμός), pure in his body (σῶμα), sanctified in his
* fol. 89 r°. * soul (ψυχή), good toward all men, a lover of charity (ἀγάπη), a lover of strangers, righteous (δίκαιος) in his soul (ψ.), wise and of understanding, righteous (δίκαιος) in all his ways, devout (θεοσεβής) in the faith, going early

1. *Cf.* Mk., XII, 42; Lu., XXI, 2. — 2. A merely supposititious form. — 3. In the *Synaxarium* (**P. O.**, III, 519) Shoubra Mansû.

ⲙⲡⲉⲛϭ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ϧⲉⲛⲟⲩⲛⲓϣϯ ⲛ̄ϭⲓϣϣⲱⲟⲩ ⲙⲡⲓⲉ̈ϩⲟⲟⲩ ⲛⲉⲙⲡⲓⲉϫⲱⲣϩ ⲉϥϣ̄ϥⲓ ⲙⲡⲉϥⲥⲱⲙⲁ ⲉϥⲓ̈ⲣⲓ ⲙⲙⲟϥ ⲙⲃⲱⲕ ⲛⲧⲉϥⲯⲩⲭⲏ ⲉϥⲥⲁϩⲏⲟⲩⲧ ⲉ̈ⲃⲟⲗ ϩⲁⲣⲱⲟⲩϣ ⲛⲓⲃⲉⲛ ⲙ̄ⲃⲓⲱ̄ⲧⲓⲕⲟⲛ ⲛⲉⲙⲫⲙⲉⲩⲓ ⲛ̄ϯϩⲩⲗⲏ * ⲛⲉⲙⲛⲓ[1]ϭⲣⲉϧⲧ ⲛ̄ⲧⲉ * fol. 89 v°.
ⲡⲁⲓⲃⲓⲟⲥ ⲛⲉⲙⲧⲁⲡⲁⲧⲏ ⲛ̄ϯⲥⲁⲣⲝ ⲉϥⲕⲱⲣϥ ⲛ̄ⲛⲉϥϩⲁⲗⲙⲏ ⲙⲙⲁⲓⲫⲛⲟⲃⲓ ⲉϥⲱⲃϣ ⲙ̄ⲙⲟϥ ⲉ̈ⲛⲓϩⲃⲏⲟⲩⲓ̈ ⲛ̄ⲧⲉ ⲡⲁⲓⲃⲓⲟⲥ ϫⲉⲥⲉⲛⲁⲥⲓⲛⲓ ⲛⲭⲱⲗⲉⲙ ⲉϥϭⲓϣϣⲱⲟⲩ ⲉ̈ⲡⲓⲉⲱⲛ ⲛ̄ⲟⲩⲱⲓⲛⲓ ⲛⲉⲙϯⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲛⲧⲉ ⲛⲓⲑⲙⲏⲓ ⲉϥⲉⲣⲕⲟⲥⲙⲓⲛ ϧⲉⲛϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲛⲉⲩ ϩⲓⲧⲉⲛϯⲇⲱⲣⲉⲁ̄ ⲛ̄ⲧⲉ ⲡ̅ⲓ̅ⲡ̅ⲛ̅ⲁ̅ ⲉ̈ⲑⲟⲩⲁⲃ ⲁⲡⲁⲝ ⲁⲡⲗⲱⲥ ⲉ̈ϥⲟⲓ ⲙⲃⲱⲕ ⲙⲡϭ̅ⲥ̅ ϧⲉⲛⲧⲉϥϫⲟⲙ ⲧⲏⲣⲥ ⲉϥⲁⲣⲉϩ ⲉⲛⲉⲛⲧⲟⲗⲏ ⲙⲡⲉⲛⲑⲉⲟ̄ⲫⲟⲣⲟⲥ ⲛ̄ⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ

Ⲁⲩϫⲟⲥ ⲛⲁⲛ ⲉⲑⲃⲏⲧϥ ϫⲉⲉ̈ϯ ⲉ̈ϥⲟⲓ ⲛϧⲉⲗϣⲓⲣⲓ ⲉϥϧⲉⲛⲛⲁⲓϩⲃⲏⲟⲩⲓ ⲉⲑⲛⲁⲛⲉⲩ ⲉ̈ⲧⲁⲛϫⲟⲧⲟⲩ ⲛⲉⲙϩⲟⲩⲟ ⲉ̈ⲣⲱⲟⲩ * ⲁⲩⲱⲡ ⲛ̄ⲥⲁⲟⲩϧⲉⲗϣⲁⲓⲣⲓ ⲙ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛⲁϥ ϫⲉⲛ̄ⲧⲉϥϭⲓⲧⲥ * fol. 90 r°.

1. Read ⲥϭⲣⲉϧⲧ.

to the church (ἐκκλησία) of Christ, fasting (νηστεύειν) at all times, praying (προσεύχεσθαι) continually, meditating (μελετᾶν) the name of our Lord Jesus Christ with great fervour by day and by night, keeping his body (σῶμα) in subjection [1], making it the servant of his soul (ψ.), withdrawing himself from all worldly (βιωτικός) cares and from thought of the matter * (ὕλη) * fol. 89 v°.
and ease of this life (βίος) and from the deceit (ἀπάτη) of the flesh (σάρξ), bringing to naught his sin-loving ..... [2], forgetting the things of this life (βίος) for they swiftly pass away, and eager for the age (αἰών) of light and the inheritance (κληρονομία) of the righteous. He was adorned (κοσμεῖν) with all good things by the gift (δωρεά) of the holy Spirit (πν.); in a word (ἅπαξ ἁπλῶς) he served the Lord with all his might, keeping the commandments (ἐντολή) of our God-clad (θεοφόρος) father Abba John [3].

It is told us [4] concerning him that while he was yet (ἔτι) a youth and continuing in these good works that we have recorded and more than these, * he was betrothed unto a maiden, a virgin (παρθένος), that he should take * fol. 90 r°.

1. I Cor., IX, 27. — 2. One is inclined to suggest ϩⲟⲣⲙⲏ, as in f. 123. — 3. Perhaps John IV (Patr. 775-799), once a monk of Wadi Habib and later oeconomus of the Church of St Menas (see *P. O.*, X, 381). E-W. . — 4. *Cf.* the history of Ammoun and his bride, *Hist. Monach.*, XXIX; *Hist. Laus.*, VIII.

ⲉⲩⲥϩⲓⲙⲓ ⲕⲁⲧⲁ ⲛⲉⲛⲛⲟⲙⲟⲥ ⲛ̀ϯⲫⲩⲥⲓⲥ ⲉⲧⲁⲩⲓ̀ⲣⲓ ⲙ̀ⲡⲓϩⲟⲡ ⲉ̀ⲣⲟϥ ⲛⲉⲙⲁⲥ ⲕⲁⲧⲁ ⲫⲏ ⲉⲧⲥϣⲉ ⲟⲩⲟϩ ⲁⲩϩⲓⲧϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲛⲩⲙⲫⲱⲛ ⲛⲉⲙⲁⲥ ⲁⲩⲙⲁϣⲑⲁⲙ ⲙ̀ⲡⲓⲣⲟ ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲓⲑⲙⲏⲓ ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲁϥⲫⲱⲣϣ ⲛ̀ⲛⲉϥϫⲓϫ ⲉ̀ⲃⲟⲗ ⲁϥϣⲗⲏⲗ ⲉϩⲣⲏⲓ ϩⲁⲡ̅ⲟ̅ⲥ̅ ⲉϥⲉⲣⲉⲧⲓⲛ ⲙ̀ⲙⲟϥ ⲛ̀ⲧⲉϥϯϫⲟⲙ ⲛⲁϥ ϧⲉⲛⲫⲏ ⲉ̀ⲧⲁϥⲙⲉⲩⲓ̀ ⲉ̀ϫⲟⲕϥ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲛⲁϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲡ̅ⲟ̅ⲥ̅ ⲫ̅ϯ̅ ⲛ̀ⲧⲉ ⲛⲓϫⲟⲙ ⲁⲩϩⲓⲧⲧ ⲛ̀ⲥⲱⲕ ⲓⲥϫⲉⲛⲉⲓϧⲉⲛⲧⲟϯ ⲛ̀ⲑⲟⲕⲡⲉ ⲡⲁⲛⲟⲩϯ ⲓⲥϫⲉⲛⲉⲓϧⲉⲛⲑⲛⲉϫⲓ ⲛ̀ⲧⲉ ⲧⲁⲙⲁⲩ ⲙⲏⲓⲥ ⲛⲏⲓ ⲡⲁ̅ⲟ̅ⲥ̅ ⲉⲑⲣⲓϣⲱⲡⲓ ϧⲉⲛⲟⲩⲧⲟⲩⲃⲟ ⲛ̀ⲧⲉ
* fol. 90 v°. ϯⲡⲁⲣⲑⲉⲛⲓⲁ̀ * ϣⲁⲡⲓϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲟⲛ ⲙⲏⲓⲥ ⲛ̀ⲧⲉⲕⲃⲱⲕⲓ ⲑⲁⲓ ⲉ̀ⲧⲁⲩⲑⲁϩⲙⲉⲥ ⲛⲉⲙⲏⲓ ⲉⲑⲣⲉⲥⲉⲣⲡⲉⲙⲡϣⲁ ⲙ̀ⲡⲓⲕⲗⲏⲣⲟⲥ ⲛ̀ⲧⲉ ϯⲉ̀ ⲛ̀ⲥⲁⲃⲏ ⲙ̀ⲡⲁⲣⲑⲉⲛⲟⲥ ⲡⲓⲱ̅ⲟ̅ⲩ̅ ⲛⲁⲕ ϣⲁⲉ̀ⲛⲉϩ ⲁ̀ⲙⲏⲛ

ⲧⲉϥϣⲉⲗⲉⲧ ⲇⲉ ⲁⲥⲥⲟⲙⲥ ⲁⲥⲛⲁⲩ ⲉ̀ⲫⲏ ⲉ̀ⲑⲟⲩⲁⲃ ⲉϥⲟ̄ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲉⲣⲉⲛⲉϥϫⲓϫ ⲫⲟⲣϣ ⲉ̀ⲃⲟⲗ ⲉⲣⲉⲡⲉϥⲓ̀ ⲛ̀ⲧⲏⲃ ⲟⲓ ⲙ̀ⲫⲣⲏϯ ⲙ̄ⲓ̀ ⲛ̀ⲗⲁⲙⲡⲁⲥ ⲛ̀ⲭⲣⲱⲙ ⲁⲥϣⲱⲡⲓ ϧⲉⲛⲟⲩϩⲟϯ ⲛⲉⲙⲟⲩⲥⲑⲉⲣⲧⲉⲣ ⲓ̀ⲧⲁ ⲁϥⲙⲟⲩϯ ⲉ̀ⲣⲟⲥ ⲛ̀ϫⲉⲡⲓⲑⲙⲏⲓ ⲡⲉϫⲁϥ

her to wife, according (κατά) to the laws (νόμος) of nature (φύσις). And when they had made the marriage feast for him and her, as (κατά) was befitting, they set him with her within the bride-chamber (νυμφών) and they closed the door. But (δέ) the righteous man, our holy father, spread forth his hands and prayed unto the Lord, desiring (αἰτεῖν) him to give him strength in that which he had it in mind to fulfil. And he said[1] : « 'Lord God of hosts I was cast upon thee since I was in the womb, thou art my God since I was in the belly of my mother'. Grant unto me, my Lord, that I may be
* fol. 90 v°. in the purity of virginity (παρθενεία) * unto the end and grant unto thy servant also, she that hath been bidden with me, that she may be worthy of the lot (κλῆρος) of the five wise virgins (παρθένος). Glory (be) unto thee for ever. Amen. »

And (δέ) his bride looked and saw the holy man standing and his hands spread forth and his ten fingers were as it were ten lamps (λαμπάς) of fire and she was in fear and trembling. Then (εἶτα) the righteous man called unto her and said mildly unto her : « Come near unto me, that I may speak

1. Ps. xxi, 10.

ⲡⲁⲥ ϧⲉⲛⲟⲩⲙⲉⲧⲣⲉⲙⲣⲁⲩϣ ϫⲉϧⲱⲛⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟⲓ ⲛ̀ⲧⲁ-
ⲥⲁϫⲓ ⲛⲉⲙⲉ ⲕⲁⲧⲁ ϯⲁ̀ⲅⲁⲡⲏ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲉ̀ⲡⲟⲩϫⲁⲓ ⲛ̀ⲧⲉⲣ-
ⲯⲩⲭⲏ ⲛⲉⲙⲑⲱⲓ ϩⲱ ϩⲓⲟⲩⲥⲟⲡ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉ̀ⲧⲁϥϫⲟⲥ
ⲛ̀ϫⲉⲡⲭ̅ⲥ̅ * ϧⲉⲛⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ϫⲉⲙⲙⲟⲛ ⲡⲉⲑⲛⲁⲁⲥ ⲉ̀ⲧⲁⲓⲁ̀- * fol. 91 r°.
ⲅⲁⲡⲏ ⲛ̀ⲧⲉⲛϩⲗⲓ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲟⲩⲁⲓ ⲭⲱ ⲛ̀ⲧⲉϥⲯⲩⲭⲏ ϩⲓϫⲉⲛ-
ⲡⲉϥϣⲫⲏⲣ ⲉⲡⲓⲇⲏ ⲁⲩϩⲟⲧⲡⲉⲛ ⲛⲉⲙⲛⲉⲛⲉ̀ⲣⲏⲟⲩ ϧⲉⲛⲟⲩ-
ϩⲱⲧⲡ ⲕⲁⲧⲁ ⲥⲁⲣⲝ ⲉ̀ⲡϫⲓⲛϫⲫⲟ ⲛ̀ϩⲁⲛϣⲏⲣⲓ ϧⲉⲛⲟⲩⲙⲕⲁϩ
ⲛ̀ϩⲏⲧ ⲁ̀ⲗⲗⲁ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱⲓ ⲧⲉⲛⲛⲁϩⲱⲧⲡ
ⲛⲉⲙⲛⲉⲛⲉ̀ⲣⲏⲟⲩ ϧⲉⲛⲟⲩϩⲱⲧⲡ ⲙ̀ⲡ̅ⲛ̅ⲁⲧⲓⲕⲟⲛ ⲉ̀ⲡϫⲓⲛϫⲫⲟ
ⲛⲁⲛ ⲛ̀ⲛⲓⲁⲣⲉⲧⲏ ⲉ̀ⲡⲓⲇⲏ ⲟⲩⲛ ⲁⲩϩⲟⲧⲡⲉⲛ ⲛⲉⲙⲛⲉⲛⲉ̀ⲣⲏⲟⲩ
ϧⲉⲛϩⲁⲛⲣⲱⲟⲩϣ ⲙ̀ⲃⲓⲱ̀ⲧⲓⲕⲟⲛ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉⲣⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱⲓ
ⲧⲉⲛⲛⲁϩⲱⲧⲡ ⲉⲛⲉⲛⲉ̀ⲣⲏⲟⲩ ϧⲉⲛⲟⲩϩⲱⲧⲡ ⲙ̀ⲙⲉⲧⲁⲧϩⲩⲗⲏ
ⲙⲁⲣⲉⲛⲟⲩⲉⲓ ⲉ̀ⲃⲟⲗ ⲉ̀ⲡϩⲗⲟϫ ⲙ̀ⲡⲣⲟⲥ ⲟⲩⲥⲏⲟⲩ ⲛ̀ⲧⲉ
ⲧⲥⲁⲣⲝ * ϩⲓⲛⲁ ⲛ̀ⲧⲉⲛⲉⲣⲣⲉⲙϩⲉ ϧⲉⲛⲡⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲓϩⲁⲡ * fol. 91 v°.
ⲙ̀ⲙⲏⲓ ⲉϣⲱⲡ ⲁⲛϣⲁⲛⲁ̀ⲣⲉϩ ⲉ̀ⲧⲉⲛⲡⲁⲣⲑⲉⲛⲓⲁ̀ ⲛⲉⲙⲛⲉⲛⲥⲱⲙⲁ
ⲉⲩⲟⲩⲁⲃ ⲧⲉⲛⲛⲁⲉⲣⲡⲉⲙⲡϣⲁ ϩⲱⲛ ⲛ̀ϯⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ̀ ⲛ̀ⲧⲉ
ⲛⲓⲑⲙⲏⲓ ⲉⲩⲥⲟⲡ ⲉⲡⲓⲇⲏ ⲡⲓⲣⲱⲙⲓ ⲉ̀ⲧⲁϥϭⲓⲥϩⲓⲙⲓ ⲛⲉⲙϯⲥϩⲓⲙⲓ

with thee, according to (κατά) the love (ἀγάπη) of Christ, for the salvation at once of thy soul (ψ.) and of mine also, according as (κατά) Christ hath said * in the holy gospel (εὐαγγέλιον)[1] : 'None hath aught greater than this love (ἀγάπη), that (ἵνα) one lay down his life (ψ.) for his friend'. Seeing that (ἐπειδή) we are united one to another in a union after (κατά) the flesh (σάρξ) for the begetting of children in sorrow of heart[2] yet (ἀλλά) if thou wilt hearken unto me, we will unite together in a spiritual (πνευματικός) union for the begetting of virtues (ἀρετή). For seeing that (ἐπειδὴ οὖν) we have been united one with another in the cares of life (βιωτικός), if thou wilt hearken unto me, we will unite ourselves in an immaterial (-ὕλη) union. Let us depart far from the sweetness of the flesh (σάρξ) which is for (πρός) a time, * that we may be set free in the day of the true judgement. If so be that we keep our virginity (παρθενεία) and our bodies (σῶμα) pure, we shall ourselves be made together worthy of the inheritance (κληρονομία) of the righteous. For (ἐπειδή) the man that hath married a wife and the woman that

* fol. 91 r°. * fol. 91 v°.

1. Joh., xv, 13. — 2. Gen., III, 16.

ⲉ̀ⲧⲁⲥϭⲓϩⲁⲓ ⲁⲩϥⲓⲣⲱⲟⲩϣ ϧⲁⲛⲁⲡⲁⲓⲃⲓⲟⲥ ϩⲓⲛⲁ ⲛ̅ⲥⲉⲣ-
ⲁⲛⲁϥ ⲛ̅ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲛⲏ ⲇⲉ ⲉ̀ⲧⲉⲙⲡⲟⲩϭⲓ ⲁⲩϥⲓⲣⲱⲟⲩϣ
ϧⲁⲛⲁⲡⲟ̅ⲥ̅ ϩⲓⲛⲁ ⲛ̅ⲧⲟⲩⲣⲁⲛⲁϥ ⲛⲁⲛⲉⲥ ⲟⲩⲛ ⲛⲁⲛ ⲛ̅ⲧⲉⲛ-
ϩⲓⲡϩⲟ ⲛⲛⲁⲡⲕⲁϩⲓ ⲟⲩⲟϩ ⲛ̅ⲧⲉⲛϣⲓⲛⲓ ⲛ̅ⲥⲁⲛⲁⲧⲫⲉ ⲛ̅ⲧⲉⲛⲭⲱ
ⲛ̅ⲥⲱⲛ [1] ⲛ̅ⲛⲓⲡⲣⲟⲥ ⲟⲩⲥⲏⲟⲩ ⲛ̅ⲧⲉⲛⲕⲱϯ ⲛ̅ⲥⲁⲛⲓϣⲁⲉⲛⲉϩ
ⲉⲫⲙⲁ ⲛ̅ⲟⲩⲙⲁ ⲛϣⲉⲗⲉⲧ ⲛⲧⲉ ⲡⲁⲓⲕⲟⲥⲙⲟⲥ ⲛ̅ⲧⲉⲛⲉⲣⲡⲉⲙⲡϣⲁ
* fol. 92 r°. ⲙ̅ⲡⲓⲙⲁ ⲛϣⲉⲗⲉⲧ * ⲉⲧϧⲉⲛⲛⲓⲫⲏⲟⲩⲓ̈ ⲛ̅ⲧϣⲉⲃⲓⲱ̅ ⲙ̅ⲡⲓⲣⲁϣⲓ
ⲛⲉⲙⲟⲩⲥⲑⲟⲓ ⲛⲟⲩϥⲓ ⲛ̅ⲧⲉ ⲧⲉⲛⲙⲉⲧⲡⲁⲧϣⲉⲗⲉⲧ ⲉⲑⲛⲁⲥⲓⲛⲓ ⲧⲉⲛ-
ⲛⲁⲉⲣⲡⲉⲙⲡϣⲁ ⲙ̅ⲡⲓⲥⲟϫⲉⲛ ⲛⲧⲉ ⲧⲫⲉ ⲛⲉⲙⲡⲓⲛⲉϩ ⲛ̅ⲑⲉⲗⲏⲗ
ⲫⲁⲓ ⲉⲧϧⲁϯ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲧⲉ̀ⲕⲕⲗⲏⲥⲓⲁ ⲛ̅ⲧⲉ ⲛⲓϣⲟⲣⲡ ⲙ̅ⲙⲓⲥⲓ
ⲛ̅ⲧϣⲉⲃⲓⲱ̅ ⲛ̅ϩⲁⲛϣⲏⲣⲓ ⲉ̀ⲧⲉⲛⲛⲁϫⲫⲱⲟⲩ ⲥⲁⲣⲕⲓⲕⲱⲥ ⲧⲉⲛ-
ⲛⲁϣⲱⲡⲓ ⲛ̅ϣⲏⲣⲓ ⲙ̅ⲫϯ ⲟⲩⲟϩ ⲛ̅ϣⲫⲏⲣ ⲉ̀ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ
ⲟⲩⲟϩ ⲛ̅ⲧⲉⲛϣⲱⲡⲓ ϧⲉⲛⲡⲓⲣⲁϣⲓ ⲛ̅ⲧⲉ ϯⲉ̀ ⲛ̅ⲥⲁⲃⲏ ⲙ̅ⲡⲁⲣⲑⲉ-
ⲛⲟⲥ ⲛⲁⲓ ⲉ̀ⲧⲁⲩⲥⲟⲗⲥⲉⲗ ⲛ̅ⲛⲟⲩⲗⲁⲙⲡⲁⲥ ⲁⲩϩⲱⲗ ⲉ̀ϧⲟⲩⲛ
ⲉ̀ⲡⲓϩⲟⲡ ⲛⲉⲙⲡⲓⲡⲁⲧϣⲉⲗⲉⲧ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲛⲁⲥⲓⲛⲓ ⲛ̅ⲭⲱⲗⲉⲙ
ⲛⲉⲙⲡⲉϥⲱ̅ⲟⲩ ⲡⲓⲛⲟⲩⲃ ⲛⲁⲧⲁⲕⲟ ⲛ̅ⲧⲉⲡⲓϩⲁⲧ ⲉⲣϣⲏⲓⲃⲓ

1. Corrected from ⲛⲛⲱⲛ.

hath married a husband have taken thought for the things of this life (βίος), that they might please one another; but (δέ) they that have not married have taken thought for the things of the Lord, that they might please him. It were good for us therefore (οὖν) that we should despise the things of the earth and seek after those of heaven, that we should renounce the things of a season (πρός-) and seek after those of eternity.

Instead of the bride-chamber of this world (κόσμος), we should be made
* fol. 92 r°. worthy of the bride-chamber * that is in heaven. In exchange for the gladness and the perfume of our bridal state that shall pass away, we may be made worthy of the ointment of heaven and the oil of gladness, that which floweth forth from the church (ἐκκλησία) of the first-born. In exchange for the children that we should beget in the flesh (σαρκικῶς), we shall become the children of God and the companions of his angels (ἀγγ.) and shall rejoice with the five wise virgins (παρθένος), they that trimmed their lamps (λαμπάς) and went in unto the feast with the bridegroom. The earth (κόσμος) shall swiftly pass away and the glory of it, gold shall perish and

ⲑⲙⲉⲧⲥⲁⲓⲉ ⲙ̀ⲡⲓ*-ⲥⲱⲙⲁ ⲛⲁⲧⲁⲕⲟ ⲛ̀ⲧⲉϥⲃⲱⲗ ⲉ̀ⲃⲟⲗ ϧⲉⲛ- * fol. 92 v°.
ⲡⲓⲙ̀ϩⲁⲩ ⲫⲏ ⲇⲉ ⲉ̀ⲧⲓ̀ⲣⲓ ⲙ̀ⲫⲟⲩⲱϣ ⲙ̀ⲫϯ ϥⲛⲁϣⲱⲡⲓ
ϣⲁⲉ̀ⲛⲉϩ

Ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁⲥⲥⲟⲑⲙⲟⲩ ⲛ̀ϫⲉϯⲛⲁⲓⲁⲧⲥ ⲛ̀ϣⲉⲗⲉⲧ ⲛ̀ⲧⲁϥ ⲕⲉ ⲅⲁⲣ ⲟⲩⲛⲁⲓⲁⲧⲥⲧⲉ ⲉⲑⲃⲉⲧⲉⲥⲡⲣⲟϩⲉⲣⲉⲥⲓⲥ ⲉⲑⲛⲁⲛⲉⲥ ⲁⲥϣⲱⲡⲓ ϧⲉⲛⲟⲩⲣⲁϣⲓ ⲛ̀ⲧⲉ ⲡⲓⲡ̄ⲛ̄ⲁ̄ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲥϩⲓⲧⲥ ϩⲓϫⲉⲛⲡⲕⲁϩⲓ ⲁⲥⲟⲩⲱϣⲧ ⲙ̀ⲫϯ ⲟⲩⲟϩ ⲡⲉϫⲁⲥ ϫⲉⲡⲓⲱ̀ⲟⲩ ⲛⲁⲕ ⲡⲭ̄ⲥ̄ ϫⲉⲙ̀ⲡⲉⲕϥⲟϫⲧ ⲙ̀ⲡⲥⲕⲟⲡⲟⲥ ⲙ̀ⲡϭⲓϣϣⲱⲟⲩ ⲛ̀ⲧⲁⲯⲩⲭⲏ ⲧⲉⲡⲓⲑⲩⲙⲓⲁ̄ ⲛ̀ⲧⲉ ⲧⲁⲯⲩⲭⲏ ⲁⲕⲧⲏⲓⲥ ⲛⲏⲓ ⲟⲩⲟϩ ⲡⲧⲱⲃϩ ⲛ̀ⲧⲉ ⲛⲁⲥⲫⲟⲧⲟⲩ ⲙ̀ⲡⲉⲕϣⲟⲛϩⲧ ⲙ̀ⲙⲟϥ ⲛ̀ⲧϣⲉⲃⲓⲱ̄ ⲛ̀ⲟⲩϧⲓⲥⲓ ⲁⲕϯ ⲛⲏⲓ ⲛ̀ⲟⲩⲙ̀ⲧⲟⲛ * ⲛ̀ⲧϣⲉⲃⲓⲱ̄ * fol. 93 r°.
ⲛ̀ⲟⲩⲙ̀ⲕⲁϩ ⲛ̀ϩⲏⲧ ⲁⲕϯ ⲛⲏⲓ ⲛ̀ⲟⲩⲣⲁϣⲓ ⲛ̀ⲧϣⲉⲃⲓⲱ̄ ⲛ̀ⲟⲩⲙⲉⲧⲃⲱⲕ ⲁⲕϯ ⲛⲏⲓ ⲛ̀ⲟⲩⲙⲉⲧⲣⲉⲙϩⲉ ⲛ̀ⲧϣⲉⲃⲓⲱ̄ ⲛ̀ⲟⲩⲧⲁⲕⲟ ⲁⲕϯ ⲛⲏⲓ ⲛ̀ⲟⲩⲙⲉⲧⲁⲧⲧⲁⲕⲟ ⲛ̀ⲧϣⲉⲃⲓⲱ̄ ⲛ̀ⲛⲁⲡⲕⲁϩⲓ ⲁⲕϯ ⲛⲏⲓ ⲛ̀ⲛⲓⲁ̀ⲅⲁⲑⲟⲛ ⲉⲧϧⲉⲛⲛⲓⲫⲏⲟⲩⲓ̀ ⲛ̀ⲧϣⲉⲃⲓⲱ̄ ⲛ̀ⲟⲩⲙⲟⲩ ⲁⲕϯ ⲛⲏⲓ ⲛ̀ⲟⲩⲱⲛϧ ϣⲁⲉⲛⲉϩ ⲁⲕⲉⲣⲟⲩⲱⲓⲛⲓ ⲉ̀ⲣⲟⲓ ⲡⲁⲛⲏⲃ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛⲡⲉⲕⲃⲱⲕ ⲫⲁⲓ ⲉ̀ⲧⲁⲕⲉⲣϣⲟⲣⲡ ⲛ̀ⲥⲟⲧⲡϥ ⲓⲥϫⲉⲛ-

silver rust, the beauty of the * body (σῶμα) shall perish and shall be dis- * fol. 92 v°.
solved in the tomb, but (δέ) 'he that doeth the will of God shall abide for ever'[1].

Now (δέ) when she heard these things, his blessed bride — for (καὶ γάρ) she was indeed blessed by reason of her good disposition (προαίρεσις) — became filled with the joy of the Holy Spirit (πνεῦμα) and she cast herself upon the ground and worshipped God. And she said : « Glory unto thee, O Christ, that thou hast not deprived me of the aim (σκοπός) of my soul's (ψ.) zeal. Thou hast granted me the desire (ἐπιθυμία) of my soul (ψ.) and of the prayer of my lips thou hast not deprived me[2]. In exchange for suffering, thou hast given me rest, * for sorrow of heart thou hast given me gladness, * fol. 93 r°.
for bondage freedom, for things perishable things imperishable, for the things of the earth, the good things that are in heaven, in exchange for death thou hast given me life eternal. Thou hast illuminated me, my Lord, by means of thy servant, him whom thou hast already chosen from (the time) that

1. I Joh., II, 17. — 2. *Cf.* Ps. XX, 2.

ⲛⲉϥⲭⲏ ϧⲉⲛⲑⲛⲉϫⲓ ⲛ̀ⲧⲉ ⲧⲉϥⲙⲁⲩ ⲉⲑⲣⲉϥⲑⲱϩⲉⲙ ⲛ̀ϩⲁⲛ-
ⲙⲏϣ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲧⲉϥⲙⲉⲧⲟⲩⲣⲟ ϫⲉⲫⲱⲕⲡⲉ ⲡⲓⲱ̄ⲟⲩ ϣⲁⲉ̀-
ⲛⲉϩ ϩⲁ̄ⲙⲏⲛ ⲓ̀ⲧⲁ ⲁⲥⲁ̄ⲙⲟⲛⲓ ⲛ̀ⲛⲉⲛϭⲁⲗⲁⲩϫ ⲙ̀ⲡⲉⲛⲓⲱⲧ
ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲥⲟⲩⲱϣⲧ ⲙ̀ⲙⲱⲟⲩ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏϯ
* fol. 93 v°. ϫⲉⲥⲥⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ϫⲉϯ*-ⲟⲩⲛⲟⲩ ⲉ̀ⲧⲁⲓⲉⲣⲁ̀ⲡⲁⲛⲧⲁ ⲉ̀ⲣⲟⲕ
ⲛ̀ϧⲏⲧⲥ ⲟⲩⲟϩ ϥⲥⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ϫⲉⲡⲓⲉ̀ϩⲟⲟⲩ ⲉ̀ⲧⲁⲩϫⲫⲟⲕ
ⲛ̀ϧⲏⲧϥ ⲱ̄ ⲫⲏ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲫϯ ⲁⲗⲏⲑⲱⲥ ⲱ̄ ⲡⲁⲙⲉⲛⲣⲓⲧ
ⲛ̀ⲥⲟⲛ ⲁⲕⲙⲉⲛⲣⲓⲧ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲧⲉⲕⲯⲩⲭⲏ ⲁⲕϯ ⲛⲏⲓ ⲛⲟⲩⲧⲁⲓⲟ
ⲟⲩⲟϩ ⲁⲕϯⲱ̄ⲟⲩ ⲛⲏⲓ ⲁⲕϯ ⲛⲟⲩⲱⲛϧ ⲛ̀ⲧⲁⲯⲩⲭⲏ ⲗⲟⲓⲡⲟⲛ
ⲟⲩⲛ ⲓⲥϫⲉ ⲁⲕⲭⲁⲥ ϧⲉⲛⲡⲉⲕϩⲏⲧ ⲱ̄ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲛ̀ⲥⲟⲛ
ⲉⲑⲣⲉⲕⲁ̄ⲣⲉϩ ⲉ̀ⲧⲉⲕⲡⲁⲣⲑⲉⲛⲓⲁ̄ ⲁ̄ⲛⲟⲕ ϩⲱ ϯⲣⲁϣⲓ ⲉ̀ⲑⲣⲓⲁ̄ⲣⲉϩ
ⲉ̀ⲑⲱⲓ ϩⲱ ⲛ̀ⲑⲟⲕ ⲙⲉⲛ ⲱ̄ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲛ̀ⲥⲟⲛ ⲛⲑⲟⲕ ⲉ̀ⲧⲟⲓ
ⲛ̀ⲟ̄ⲥ̄ ⲉ̀ⲡⲁⲥⲱⲙⲁ ⲕⲁⲧⲁ ⲡⲥⲁϫⲓ ⲙ̀ⲡⲁⲩⲗⲟⲥ ⲡⲓⲁ̄ⲡⲟⲥⲧⲟⲗⲟⲥ
ⲟⲩⲟϩ ⲉⲕϯⲙⲁϯ ⲉ̀ⲑⲣⲉⲕϣⲱⲡⲓ ⲙ̀ⲡⲁⲣⲑⲉⲛⲟⲥ ⲁ̄ⲛⲟⲕ ϩⲱ
* fol. 94 r°. ϯⲥⲉⲃⲧⲱⲧ ⲉⲑ*-ⲣⲓⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱⲕ ϣⲁⲡⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲁⲙⲟⲩ
ⲉ̀ⲡⲓⲇⲏ ⲟⲩⲛ ⲁ̄ⲛⲉⲕⲥⲁϫⲓ ⲉⲧϩⲟⲗϫ ϯⲕⲉⲛⲓ ⲛ̀ⲛⲁⲕⲁⲥ ⲟⲩⲟϩ
ⲁⲩϣⲉ ⲉ̀ϧⲟⲩⲛ ϣⲁⲛⲓⲉⲥⲑⲉⲧⲏⲣⲓⲟⲛ ⲛ̀ⲧⲉ ⲧⲁⲯⲩⲭⲏ ⲟⲩⲟϩ

he was in his mother's belly, that he might call many in unto thy[1] kingdom; for thine is the glory for ever. Amen ». Then (εἶτα) she laid hold of the feet of our holy father and kissed them, saying after this manner :
* fol. 93 v°. « Blessed be the * hour wherein I met (ἀπαντᾶν) thee and the day wherein thou wast born, O thou holy one of God. Verily (ἀληθῶς), O my beloved brother, thou hast loved me as thine (own) soul (ψ.), thou hast given unto me honour and hast glorified me; thou hast given life unto my soul (ψ.). So then (λοιπὸν οὖν), if thou hast set it in thy heart, O my beloved brother, that thou shouldst keep thy virginity (παρθενεία), I likewise rejoice that I should keep mine also. For (μέν) thou, O my beloved brother, art lord of my body (σῶμα), according (κατά) to the saying of Paul, the apostle[2], and art
* fol. 94 r°. agreed that thou shouldst be a virgin (παρθένος), so I too am ready to * obey thee unto the day of my death. For seeing that (ἐπειδὴ οὖν) thy sweet words have made fat my bones and have entered in unto the senses (αἰσθητήριον) of my soul (ψ.), so have I also understood (νοεῖν) them aright (καλῶς) with

1. *Lit.* his. — 2. *Cf.* I Cor., vii, 4.

ⲁⲓⲉⲣⲛⲟⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲕⲁⲗⲱⲥ ϧⲉⲛⲛⲓⲙⲁϣϫ ⲛ̀ⲛⲟⲏⲣⲟⲛ ⲛ̀ⲧⲉ ⲡⲁϩⲏⲧ ⲉⲩⲥⲟⲡ ⲛⲁⲓ ⲉ̀ⲧⲁϥϫⲟⲥ ⲉⲑⲃⲏⲧⲟⲩ ⲛ̀ϫⲉⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ϧⲉⲛⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ ϫⲉ ⲫⲏ ⲉ̀ⲧⲉⲟⲩⲟⲛ ⲙⲁϣϫ ⲙ̀ⲙⲟϥ ⲉ̀ⲥⲱⲧⲉⲙ ⲙⲁⲣⲉϥⲥⲱⲧⲉⲙ ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁϥⲥⲟⲑⲙⲟⲩ ⲛ̀ϫⲉⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲛ̀ⲧⲟⲧⲥ ⲛ̀ϯⲙⲁⲕⲁⲣⲓⲁ ⲛ̀ⲥϩⲓⲙⲓ ⲁϥⲣⲁϣⲓ ⲛ̀ϩⲟⲩⲟ̀ ⲟⲩⲟϩ ⲁϥϯⲱⲟⲩ ⲙ̀ⲫϯ ⲟⲩⲟϩ ⲁⲩⲥⲉⲙⲛⲓ ⲛⲟⲩⲇⲓⲁⲑⲏⲕⲏ ⲛⲉⲙⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲙ̀ⲡⲃ̅ * ⲙ̀ⲡⲉⲙⲑⲟ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲟ̅ⲥ̅ ⲉⲑⲣⲟⲩⲁ̀ⲣⲉϩ ⲉ̀ⲧⲟⲩⲡⲁⲣⲑⲉⲛⲓⲁ̀ ⲕⲁⲧⲁ ⲟⲩϯⲙⲁϯ ⲛ̀ⲧⲉ ⲡⲟⲩϩⲏⲧ * fol. 94 v°.

ⲁ̀ⲗⲏⲑⲱⲥ ⲟⲩⲛⲓϣϯ ⲡⲉ ⲡⲉⲕⲧⲁⲓⲟ ⲱ̀ ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲡⲉⲕⲣⲁⲛ ⲙⲉϩ ⲛ̀ⲥⲑⲟⲓ ⲛⲟⲩϥⲓ ϧⲉⲛⲧⲫⲉ ⲛⲉⲙϩⲓϫⲉⲛⲡⲕⲁϩⲓ ⲕⲁⲗⲱⲥ ⲁϥϫⲟⲥ ⲛ̀ϫⲉⲇⲁⲩⲓⲇ ϧⲉⲛⲧⲉϥⲡⲣⲟⲫⲏⲧⲓⲁ ⲉϥⲥⲁϫⲓ ⲉ̀ⲡⲉⲕⲧⲁⲓⲟ ϫⲉ ⲫⲏ ⲉⲧⲑⲣⲟ ⲛ̀ⲟⲩⲥⲙⲟⲧ ⲛ̀ⲟⲩⲱⲧ ⲉϣⲱⲡⲓ ϧⲉⲛⲟⲩⲏⲓ ⲟⲛⲧⲱⲥ ⲁⲡⲁⲓⲥⲁϫⲓ ⲫⲁⲓ ϫⲱⲕ ⲉ̀ⲃⲟⲗ ϩⲓϫⲉⲛⲛⲁⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲱ̀ ⲛⲓⲙ ⲡⲉⲑⲛⲁⲥⲁϫⲓ ⲉ̀ϯⲛⲓϣϯ ⲙ̀ⲙⲉⲧϫⲱⲣⲓ ⲛ̀ⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲛⲉⲙⲡⲧⲟⲩⲃⲟ ⲙ̀ⲡⲉϥϩⲏⲧ ⲛⲉⲙⲡⲧⲁϫⲣⲟ ⲛ̀ⲛⲉϥⲗⲟⲅⲓⲥⲙⲟⲥ ⲛⲉⲙⲡⲉϥⲛⲓϣϯ ⲛ̀ⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧϥ ⲛⲉⲙⲡⲉϥ-

the understanding (νοερός) ears of my heart, those things concerning which our Lord Jesus Christ spake in the holy gospel (εὐαγγέλιον), saying[1] : 'He that hath ears to hear, let him hear' ». And (δέ) when the blessed (μακ.) John heard these things from the blessed (μακ.) woman he rejoiced the more and gave glory unto God. And they made a covenant (διαθήκη) together, they twain, * in the presence of the Lord, that they should keep their virginity (παρθενεία) according to (κατά) the agreement of their heart. * fol. 94 v°.

Great indeed (ἀληθῶς) is thy honour, O our holy father; thy name is filled with perfume in heaven and upon the earth. Well (καλῶς) hath David said in his prophecy (προφητεία), speaking of thy honour[2], 'He that maketh a solitary to dwell in a house'. Verily (ὄντως) was this saying fulfilled in these blessed ones (μακ.). O, who shall tell of the great courage of our holy father and the purity of his heart, of the firmness of his reason (λογισμός) and of his great continence and his wondrous (παράδοξος) uprightness.

1. Mt., xi, 15. — 2. Ps. lxvii, 6.

* fol. 95 r°. ⲧⲁϩⲟ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲁⲣⲁⲇⲟⲝⲟⲛ * ⲕⲉ ⲅⲁⲣ ⲙ̀ⲙⲟⲛ ⲣⲱⲙⲓ ϧⲉⲛ-
ⲡⲁⲓⲥⲏⲟⲩ ⲛⲁϣϫⲉⲙϫⲟⲙ ⲉ̀ⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲓⲥ
ϯⲟⲓ ⲛ̀ϣⲫⲏⲣⲓ ⲁ̀ⲛⲟⲕ ϫⲉⲙⲡⲉⲛⲉⲕⲙⲉⲩⲓ̀ ϯϧⲓⲥⲓ ⲛⲁⲕ ⲉⲕϣⲟⲡ
ϧⲉⲛⲡⲁⲓⲏⲓ ⲛ̀ⲟⲩⲱⲧ ⲛⲉⲙⲧⲁⲓⲥϩⲓⲙⲓ ⲛⲓⲙ ⲡⲉⲑⲛⲁϧⲱⲛⲧ
ⲉ̀ⲟⲩⲭⲣⲱⲙ ⲛ̀ⲧⲉϥϣⲧⲉⲙⲣⲱⲕϩ ⲛⲓⲙ ⲡⲉⲧⲁϥⲙⲟϣⲓ ϩⲓϫⲉⲛⲛⲓ-
ϫⲉⲃⲥ ⲛ̀ⲭⲣⲱⲙ ⲙ̀ⲡⲉⲕⲣⲏϯ ⲱ̄ ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲟⲩⲟϩ
ⲙ̀ⲡⲉϥⲉⲣⲉⲥⲑⲁⲛⲉⲥⲑⲉ ⲛⲓⲙ ⲡⲉⲧⲁϥϭⲣⲟ ⲉ̀ⲛⲓϩⲩⲇⲟⲛⲏ ⲙⲡⲉⲕ-
ⲣⲏϯ ⲕⲉ ⲅⲁⲣ ⲁⲕϩⲱⲙⲓ ϩⲓϫⲉⲛⲛⲓⲡⲁⲑⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ
ϯⲥⲁⲣⲝ ⲕⲉ ⲅⲁⲣ ⲁⲕϣⲱⲡⲓ ⲛ̀ⲟⲩⲉⲣⲫⲉⲓ ⲛ̀ⲧⲉ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲑⲟⲩⲁⲃ
ⲕⲁⲧⲁ ⲡⲥⲁϫⲓ ⲙ̀ⲡ̅ⲟ̅ⲥ̅ ϫⲉⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲁϥⲛⲓϥⲓ ⲉⲫⲙⲁ ⲉ̀ⲧⲉϩⲛⲁϥ
* fol. 95 v°. ⲉⲧⲉⲛ̀ⲑⲟⲕⲡⲉ ⲱ̄ ⲡⲉⲛⲡⲁⲅⲓⲟⲥ [1] ⲛ̀ⲓⲱⲧ ⲉⲑⲃⲉⲫⲁⲓ * ⲁⲕⲱ̄ϣⲉⲙ
ⲙ̀ⲡⲓⲭⲣⲱⲙ ⲛ̀ⲧⲉ ϯⲡⲟⲣⲛⲓⲁ̀ ⲛ̀ⲑⲟϥ ⲟⲩⲛ ⲡ̅ⲟ̅ⲥ̅ ⲁϥϫⲟⲥ
ⲉⲑⲃⲏⲧⲕ ϫⲉⲟⲩⲟⲛ ϩⲁⲛⲣⲱⲙⲓ ⲉ̀ⲁⲩⲁⲓⲧⲟⲩ ⲛ̀ⲥⲓⲟⲩⲣ ⲙⲙⲓⲛ
ⲙⲙⲱⲟⲩ ⲉⲑⲃⲉϯⲙⲉⲧⲟⲩⲣⲟ ⲛⲛⲓⲫⲏⲟⲩⲓ̀ ⲙⲁⲣⲟⲩϭⲓϣⲓⲡⲓ ϯⲛⲟⲩ
ⲛ̀ϫⲉⲛⲏ ⲉⲧϭⲱϧⲉⲙ ⲙ̀ⲡⲟⲩⲥⲱⲙⲁ ϧⲉⲛϩⲁⲛⲥⲱϥ ⲛⲉⲙϩⲁⲛ-
ⲙⲉⲧⲡⲁⲣⲁⲫⲩⲥⲓⲥ ⲉⲩⲥⲱⲧⲉⲙ ⲉⲑⲃⲉⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ϫⲉⲙ-
ⲡⲉϥⲉⲣⲕⲟⲓⲛⲱⲛⲓⲛ ⲛⲉⲙⲧⲉϥⲥϩⲓⲙⲓ

1. Read ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ.

* fol. 95 r°. * For (καὶ γάρ) at this time there is no man shall be able thus to contain himself. Lo, I myself marvel that thy thoughts have not troubled thee, being in this same house with this woman. Who shall approach a fire and shall not be burnt, who is he that hath walked like thee upon coals of fire and hath not known (αἰσθάνεσθαι)[1]? Who hath conquered pleasures (ἡδονή) as thou didst? For (καὶ γάρ) thou hast trampled on all the passions (πάθος) of the flesh (σάρξ), for (καὶ γάρ) thou didst become a temple of the Holy Spirit[2] (πν.), according to (κατά) the saying of the Lord[3] : 'The wind (πν.) bloweth where it listeth'; that is to say thou, O our all-saintly
* fol. 95 v°. (πανάγιος) father. Therefore[4] * didst thou extinguish the flame of fornication (πορνεία), and of thee also hath the Lord said[5] : 'There be men that have made themselves eunuchs for the kingdom of heaven'. Let them be ashamed now that defile their bodies (σῶμα) with pollutions and with unnatural sins (παραφύσις), when they hear concerning our holy father, that he had not intercourse (κοινωνεῖν) with his wife.

1. ? *Cf.* Prov., VI, 27, 28. 2. I Cor., VI, 19. 3. Joh., III, 8. — 4. One would expect 'because thou didst'. — 5. Mt., XIX, 12.

Ⲗⲟⲓⲡⲟⲛ ⲙⲉⲛⲉⲛⲥⲁⲛⲁⲓ ⲁⲥϣⲱⲡⲓ ⲛ̄ϫⲉⲟⲩϣⲫⲏⲣⲓ ⲙⲡⲁⲣⲁⲇⲟⲝⲟⲛ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̄ϫⲉⲫϯ ⲟⲩⲟϩ ⲁϥⲑⲣⲉⲟⲩⲃⲱ ⲛⲁⲗⲟⲗⲓ ⲣⲱⲧ ⲉ̄ⲡϣⲱⲓ ϧⲉⲛⲡⲓⲛⲩⲙⲫⲱⲛ ⲉⲥⲫⲟⲣⲓ ⲉ̄ⲃⲟⲗ ϧⲉⲛⲡⲓⲏⲓ ⲧⲏⲣϥ ⲉⲥⲟⲡⲧ ⲛ̄ⲕⲁⲣⲡⲟⲥ ⲫⲁⲓ ⲇⲉ ⲁϥϣⲱⲡⲓ ⲉ̄ⲟⲩⲁ̄ⲡⲟⲇⲓⲝⲓⲥ ⲉⲥⲉⲛϩⲟⲧ ⲛⲉⲙⲟⲩ*-ⲙⲉⲧⲙⲉⲑⲣⲉ ⲙⲡⲧⲟⲩⲃⲟ * fol. 96 r°.
ⲙ̄ⲫⲃⲓⲟⲥ ⲙⲡⲉⲛⲁ̄ⲅⲓⲱ̄ⲧⲁⲧⲟⲥ ⲛ̄ⲓⲱⲧ ⲉ̄ⲑⲟⲩⲁⲃ ⲛⲉⲙⲛⲉϥⲕⲁⲑⲟⲣⲧⲱⲙⲁ ⲉⲧϭⲟⲥⲓ ⲉ̄ⲧⲁϥⲛⲁⲩ ⲉ̄ⲧⲁⲓϣⲫⲏⲣⲓ ⲛ̄ϫⲉⲡⲉⲛⲓⲱⲧ ⲉ̄ⲑⲟⲩⲁⲃ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲉⲙⲧⲉϥⲥϩⲓⲙⲓ ⲟⲩⲟϩ ⲁⲩⲧⲁϫⲣⲟ ⲛ̄ϩⲟⲩⲟ̄ ϧⲉⲛⲧⲁⲅⲁⲡⲏ ⲙⲡⲭ̄ⲥ̄ ⲉⲩϣⲉⲡϩⲙⲟⲧ ⲛ̄ⲧⲟⲧϥ ⲙⲡⲟ̄ⲥ̄ ⲉⲩϯⲱⲟⲩ ⲛⲁϥ ϧⲉⲛϩⲁⲛⲇⲟⲝⲟⲗⲟⲅⲓⲁ ⲛⲉⲙϩⲁⲛⲥⲙⲟⲩ ⲛⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ ⲙⲡⲓⲉ̄ϩⲟⲟⲩ ⲛⲉⲙⲡⲓⲉ̄ϫⲱⲣϩ ⲉⲩϣⲟⲡ ϧⲉⲛⲟⲩⲛⲓϣϯ ⲛ̄ⲣⲁϣⲓ ⲟⲩⲟϩ ⲉⲩϩⲱⲥ ⲉ̄ⲫϯ ⲙⲫⲣⲏϯ ⲛⲛⲓⲁⲅⲅⲉⲗⲟⲥ

Ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲙⲉⲛⲉⲛⲥⲁⲛⲁⲓⲥⲁϫⲓ ⲧⲏⲣⲟⲩ ⲁϥⲛⲁⲩ ϧⲉⲛⲡⲓⲉ̄ϫⲱⲣϩ ⲉ̄ⲟⲩⲣⲱⲙⲓ ⲛ̄ⲟⲩⲱⲓⲛⲓ ϧⲉⲛⲟⲩⲟⲡⲧⲁⲥⲓⲁ̄ ⲉⲧⲓ ⲉϥⲟ̄ϩⲓ ⲉⲣⲁⲧϥ ⲉϥϣⲗⲏⲗ ⲟⲩⲟϩ ⲁϥⲥⲁϫⲓ ⲛⲉⲙⲁϥ ⲛϫⲉⲡⲓⲣⲱⲙⲓ
* ⲛ̄ⲟⲩⲱⲓⲛⲓ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲙ̄ⲡⲉⲣⲉⲣⲁ̄ⲙⲉⲗⲉⲥ ⲉϯⲇⲓⲁ̄ⲕⲟⲛⲓⲁ̄ * fol. 96 v°.
ⲉ̄ⲧⲁⲩⲑⲁϩⲙⲉⲕ ⲉ̄ⲣⲟⲥ ⲉ̄ⲃⲟⲗ ϩⲓⲧⲉⲛⲡⲟ̄ⲥ̄ ⲫϯ ⲁⲕϣⲁⲛⲧⲱⲛⲕ ⲛ̄ⲣⲁⲥϯ ⲙⲁϣⲉ ⲛⲁⲕ ⲉ̄ϣⲓϩⲏⲧ ⲉ̄ⲡϣⲁϥⲉ ⲙ̄ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ

Now (λοιπόν) after these things a wondrous (παράδοξος) marvel came to pass. God commanded and caused a vine to spring up in the bride-chamber (νυμφών), laden with fruit (καρπός) and spreading forth in the whole house. And (δέ) this happened for a faithful proof (ἀπόδειξις) and for a * testimony to * fol. 96 r°.
the purity of life (βίος) of our most saintly (ἁγιώτατος), holy father, and of his lofty good deeds (κατόρθωμα). When our holy father John and his wife saw this marvel, they were the more established in the love (ἀγάπη) of Christ, giving thanks unto the Lord and glorifying him in praisings (δοξολογία) and in blessings, by day and by night, at all hours, being in great gladness and praising God, like the angels (ἄγγ.).

And (δέ) after all these things it came to pass in the night that he saw in a vision (ὀπτασία), the while (ἔτι) he stood in prayer, a man of light, and he spake with him * saying : « Be not neglectful (ἀμελής) of this ministration * fol. 96 v°.
(διακονία) unto which thou art called through the Lord God. When thou risest on the morrow, betake thee to Shihêt, to the desert of our father Abba

ⲙⲁⲕⲁⲣⲓ ⲟⲩⲟϩ ⲛ̄ⲧⲉⲕϣⲓⲛⲓ ⲛ̄ⲥⲁⲫⲙⲁ ⲛϣⲱⲡⲓ ⲙ̄ⲡⲁⲓⲱⲧ ⲧⲉⲣⲟϯ ⲛ̄ⲧⲉⲕⲉⲣⲙⲟⲛⲁⲭⲟⲥ ϧⲁⲧⲟⲧϥ ⲛ̄ⲧⲉⲕⲉⲣⲫⲟⲣⲓⲛ ⲙ̄ⲡⲓⲥⲭⲏⲙⲁ ⲛⲧⲉ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ϫⲉⲟⲩⲇⲓⲕⲉⲟⲥⲡⲉ ⲡⲓϧⲉⲗⲗⲟ ⲙ̄ⲙⲁⲕⲁⲣⲓⲟⲥ ⲉ̄ⲧⲉⲙⲙⲁⲩ ⲟⲩⲟϩ ⲟⲩϩⲓⲕⲁⲛⲟⲥⲡⲉ ⲉ̄ⲡⲟⲩϫⲁⲓ ⲛ̄ϩⲁⲛⲙⲏϣ ⲙ̄ⲯⲩⲭⲏ ϫⲉⲫⲁⲓⲡⲉ ⲫⲟⲩⲱϣ ⲙ̄ⲡⲟ̄ⲥ̄ ⲉ̄ⲧⲁϥⲧⲱⲛϥ ⲛ̄ϫⲉⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲛ̄ϩⲁⲛⲁⲧⲟⲟⲩⲓ̈ ⲁϥⲙⲟⲩϯ ⲉ̄ⲧⲉϥϣⲉ-
* fol. 97 r°. ⲗⲉⲧ ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉϯϣⲓⲛⲓ ⲉ̄ⲣⲟ ⲱ̄ ⲧⲁⲥⲱ*-ⲛⲓ ⲉⲑⲛⲁⲛⲉⲥ ⲁ̄ⲛⲟⲕ ⲅⲁⲣ ⲁⲩϩⲟⲛϩⲉⲛ ⲛⲏⲓ ⲉ̄ⲃⲟⲗ ϩⲓⲧⲉⲛⲡⲟ̄ⲥ̄ ⲉⲑⲣⲓϣⲉ ⲛⲏⲓ ⲛ̄ⲧⲁⲉⲣⲙⲟⲛⲁⲭⲟⲥ ⲛ̄ⲑⲟ ϩⲱⲓ ⲱ̄ ⲧⲁⲥⲱⲛⲓ ⲙ̄ⲙⲉⲛⲣⲓⲧ ϣⲱⲡⲓ ⲉ̄ⲣⲉⲥⲣⲱϣⲧ ⲉ̄ⲡⲟⲩϫⲁⲓ ⲛ̄ⲧⲉⲯⲩⲭⲏ ⲗⲟⲓⲡⲟⲛ ϯϣⲓⲛⲓ ⲉ̄ⲣⲟ ϣⲁⲧⲉⲛⲛⲁⲩ ⲉ̄ⲛⲉⲛⲉ̄ⲣⲏⲟⲩ ϧⲉⲛϯⲙⲉⲧⲟⲩⲣⲟ ⲛ̄ⲧⲉ ⲛⲓⲫⲏⲟⲩⲓ̈ ⲉ̄ⲧⲁⲥⲥⲱⲧⲉⲙ ⲉ̄ⲛⲁⲓⲥⲁϫⲓ ⲛ̄ⲧⲟⲧϥ ⲙ̄ⲫⲏ ⲉ̄ⲑⲟⲩⲁⲃ ⲁⲥϣⲱⲡⲓ ϧⲉⲛⲟⲩⲛⲓϣϯ ⲛ̄ⲉⲙⲕⲁϩ ⲛ̄ϩⲏⲧ ⲟⲩⲟϩ ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉϯϯϩⲟ ⲉ̄ⲣⲟⲕ ⲱ̄ ⲡⲁⲟ̄ⲥ̄ ⲛ̄ⲥⲟⲛ ϩⲓⲛⲁ ⲛ̄ⲧⲉⲕⲉⲣⲡⲁⲙⲉⲩⲓ̈ ϧⲉⲛⲛⲉⲕϣⲗⲏⲗ ϩⲓⲛⲁ ⲛ̄ⲧⲉⲡⲟ̄ⲥ̄ ⲉ̄ⲣⲟⲓⲕⲟⲛⲟⲙⲓⲛ ⲙ̄ⲡⲁⲃⲓⲟⲥ ⲧⲏⲣϥ ⲕⲁⲧⲁ ⲫⲏ ⲉⲑⲣⲁⲛⲁϥ ⲟⲩⲟϩ ⲡⲉϫⲉⲫⲏ ⲉ̄ⲑⲟⲩⲁⲃ ⲛⲁⲥ ϫⲉϫⲉⲙⲛⲟϯ [1] ⲫϯ ⲛⲁⲭⲁϯ ⲛ̄ⲥⲱϥ ⲁⲛ

1. Read ⲛⲟⲙϯ.

Macarius, and enquire after the dwelling of my father Teroti [1] and become a monk (μοναχός) with him and wear (φορεῖν) the habit (σχῆμα) of the angels (ἄγγ.), for that blessed (μακ.) old man is righteous (δίκαιος) and fitted (ἱκανός) for the salvation of many souls (ψ.). For this is the will of the Lord ». When he arose at dawn, our holy father called unto his bride and said unto her :
* fol. 97 r°. « I bid thee farewell, my good sis*ter, for (γάρ) I am bidden of the Lord to depart and to become a monk (μοναχός). Thou also, O my beloved sister, do thou apply thyself to the salvation of thy soul (ψ.). So (λοιπόν) I bid thee farewell until we see one another in the kingdom of heaven. » When she heard these things from the holy one, she was in great sorrow of heart, and said unto him : « I pray thee, O my lord brother, that thou wouldest remember me in thy prayers, that (ἵνα) the Lord may order (οἰκονομεῖν) my whole life (βίος) according as (κατά) it pleaseth him ». And the holy one said unto her : « Be of good courage, the Lord shall not forsake thee ».

1. This name recurs Zoega, p. 107. *Cf.* ⲧⲟⲩⲣⲟⲗⲁ, *CSCO*, 43 (*Acta Mart.*), 202.

*Ⲟⲩⲟϩ ⲁϥϣⲉⲡⲧⲟⲧⲥ ⲁϥⲓ̈ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧⲥ ϧⲉⲛⲟⲩϩⲓⲣⲏⲛⲏ * fol. 97 v°.
ⲟⲩⲟϩ ⲁϥⲧⲏⲓϥ ⲉ̀ⲡⲓⲙⲱⲓⲧ ⲙ̀ⲙⲟϣⲓ ⲉϥϯ ⲛ̀ⲧⲟⲧϥ ⲛ̀ϫⲉⲡⲓϩⲙⲟⲧ ⲛ̀ⲧⲉ ⲫϯ ϣⲁⲛⲧⲉϥⲓ̈ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲉⲛⲑⲉⲟⲣⲏⲙⲟⲛⲟⲥ ⲁ̅ⲙⲁ ⲛⲑⲉⲟ̅ⲥⲉⲃⲏⲥⲧⲁⲧⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ⲡⲓⲡⲁⲛⲁⲣⲉⲧⲟⲥ ⲛ̀ⲁⲑⲗⲟⲫⲟⲣⲟⲥ ⲡⲉⲝⲁⲣⲭⲟⲥ ⲛ̀ϯⲙⲉⲧⲙ̇ⲟⲛⲁⲭⲟⲥ ⲡⲕⲁⲛⲱⲛ ⲛ̀ⲧⲉ ϯⲁ̀ⲣⲉⲧⲏ ⲡϣⲃⲱⲧ ⲛϯⲙⲉⲧϧⲉⲗⲗⲟ ⲡϫⲱⲕ ⲛϯⲙⲉⲧⲟⲩⲏⲃ ⲫⲏ ⲉ̀ⲧⲁϥϭⲓⲁ̀ⲝⲓⲟⲥ ⲛ̀ⲑⲙⲉⲧⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲛⲓⲱϣ ⲕⲁⲧⲁ ⲧⲉⲣⲙⲏⲛⲓⲁ̀ ⲙ̀ⲡⲉϥⲣⲁⲛ ⲟⲩⲟϩ ⲁϥϣⲓⲛⲓ ⲁⲩⲧⲁⲙⲟϥ ⲉⲫⲙⲁ ⲛϣⲱⲡⲓ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲛⲥⲧⲁⲩⲣⲟⲫⲟⲣⲟⲥ ⲡⲁⲓⲱⲧ ⲧⲉⲣⲟϯ ⲉⲧⲁϥⲕⲱⲗϩ ⲉ̀ⲡⲓⲣⲟ ⲕⲁⲧⲁ
*ⲧⲥⲩⲛⲏⲑⲓⲁ̀ ⲛ̀ⲛⲓⲙⲟⲛⲁⲭⲟⲥ ⲟⲩⲟϩ ⲁ̀ⲡⲓⲙ̀ⲛⲟⲩⲧ ⲁ̀ⲟⲩⲱⲛ * fol. 98 r°.
ⲙ̀ⲡⲓⲣⲟ ⲛⲁϥ ⲡⲉϫⲉⲡⲓⲙⲛⲟⲩⲧ ⲛⲁϥ ϫⲉⲁⲕⲉⲣⲉⲧⲓⲛ ⲛⲟⲩ ⲡⲁϣⲏⲣⲓ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲉ̀ϣⲱⲡ ⲫⲟⲩⲱϣ ⲙ̀ⲫϯ[1] ⲉⲓⲟⲩⲱϣ ⲛ̀ⲧⲁⲉⲣⲙⲟⲛⲁⲭⲟⲥ ⲡⲓⲙⲛⲟⲩⲧ ⲇⲉ ⲁϥⲧⲁⲙⲉⲡⲓϧⲉⲗⲗⲟ ⲉⲑⲃⲏⲧϥ ⲁϥⲑⲣⲟⲩⲉⲛϥ ⲉ̀ϧⲟⲩⲛ ϧⲉⲛⲟⲩⲣⲁϣⲓ ⲡⲉⲛⲓⲱⲧ ⲟⲩⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲧⲉⲣⲟϯ ⲛⲉⲁⲩϭⲱⲣⲡ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛⲡⲟ̅ⲥ̅ ⲉϥⲧⲁⲙⲟ

1. Read ⲙ̀ⲫϯⲡⲉ.

* And he saluted her and departed from her in peace (εἰρήνη) and betook * fol. 97 v°.
him to the high-road, the grace of God assisting him, until he came to the holy *topos* of our divinely-speaking (? θεορρήμων) and (ἅμα) most pious (θεοσεβέστατος), holy father, Abba Macarius, the all-virtuous champion (πανάρετος, ἀθλοφόρος), the chief of monkhood (ἔξαρχος, -μοναχός) the measure of virtue (κανών, ἀρετή), the staff of age, the completion of the priesthood, he that was found worthy (-ἄξιος) of the blessedness (-μακάριος) of the promises, according to (κατά) the interpretation (ἑρμηνεία) of his name. And he enquired and was shown the dwelling of our holy cross-bearing (σταυροφόρος) father, my father[1] Teroti. When he knocked at the door, after (κατά) * the custom * fol. 98 r°.
(συνήθεια) of the monks (μον.), the porter opened unto him the door, and said unto him : « What desirest (αἰτεῖν) thou, my son? » He said unto him : « If it be the will of God, I desire to become a monk » (μοναχός). And the porter told the old man concerning him and he caused him to be brought in in gladness. For (οὖν) unto our holy father, Abba Teroti, it had been revealed

1. Clearly here a title. *Cf.* ⲡⲁⲥⲟⲛ similarly used elsewhere. (H. Thompson in Fl. Petrie, *Memphis*, I, 21).

ⲙⲙⲟϥ ⲉ̀ⲡϫⲓⲛⲓ̀ ϩⲁⲣⲟϥ ⲙⲡⲉⲛⲓⲱⲧ ⲛⲇⲓⲕⲉⲟⲥ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲉϥϯⲙⲟⲩⲉ̀ ϧⲉⲛⲡⲓϩⲙⲟⲧ ⲛ̀ⲧⲉ ⲡ̅ⲟ̅ⲥ̅ ⲁϥϯⲱ̅ⲟⲩ ⲙⲫϯ ⲟⲩⲟϩ ⲁϥϣⲟⲡϥ ⲉ̀ⲣⲟϥ ϧⲉⲛⲟⲩⲛⲓϣϯ ⲙ̀ⲡⲣⲟⲑⲩⲙⲓⲁ̄ ⲟⲩⲟϩ
* fol. 98 v°. ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲟⲩⲡⲉ ⲡⲁⲓⲥⲕⲩⲗⲙⲟⲥ ⲉ̀·-ⲧⲁⲕⲁⲓϥ ϣⲁⲣⲟⲛ ⲱ̅ ⲡⲁϣⲏⲣⲓ ⲁϥⲉ̀ⲣⲟⲩⲱ̅ ⲛ̀ϫⲉⲡⲉⲛⲓⲱⲧ ϧⲉⲛⲟⲩⲑⲉⲃⲓⲟ̅ ⲉⲣⲉⲡⲉϥϩⲟ ⲫⲁϧⲧ ⲉ̀ⲡⲉⲥⲏⲧ ϫⲉⲉ̀ⲧⲁⲓ̈ ⲉ̀ⲡⲁⲓⲙⲁ ⲱ̅ ⲡⲁⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲛⲧⲁϣⲱⲡⲓ ϧⲁⲧϧⲏⲓⲃⲓ ⲛ̀ⲧⲉ ⲛⲉⲕϣⲗⲏⲗ ⲛ̀ⲧⲁϯϩⲟ ⲉ̀ⲡ̅ⲟ̅ⲥ̅ ⲉⲑⲃⲉⲛⲁⲛⲟⲃⲓ ⲓ̀ⲧⲁ ⲁϥⲟⲩⲱϣ ⲛ̀ϫⲉⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲧⲉⲣⲟϯ ⲉ̀ⲉⲣⲇⲟⲕⲓⲙⲁⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲥϣⲉ ⲉ̀ⲡⲓⲙⲟⲛⲁⲭⲟⲥ ⲉϥⲥⲁϩⲏⲟⲩⲧ ⲉ̀ⲃⲟⲗ ϩⲁϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧϩⲱⲟⲩ ⲉϥϩⲉϫϩⲱϫ ϧⲉⲛⲙⲟⲑⲛⲉⲥ ⲛⲓⲃⲉⲛ ⲛⲧⲉ ⲡⲁⲓⲕⲟⲥⲙⲟⲥ ϣⲁⲉ̀ϩⲣⲏⲓ ⲉ̀ⲧⲉϥϫⲓⲛⲥⲁϫⲓ ⲡⲉϫⲉⲫⲏ ⲉ̀ⲑⲟⲩⲁⲃ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲁϥ ϫⲉϯⲣϩⲉⲗⲡⲓⲥ ⲉ̀ⲛⲉⲕϣⲗⲏⲗ ϫⲉⲡⲉⲕϩⲏⲧ ⲛⲁⲙ̄ⲧⲟⲛ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲓ

* fol. 99 r°. *Ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁϥϯ ⲉ̀ϫⲱϥ ⲙ̀ⲡⲓⲥⲭⲏⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲉϥⲉ̀ⲙⲓ ϫⲉⲡⲁⲓϩⲱⲃ ⲟⲩⲉⲃⲟⲗ ϩⲓⲧⲉⲛⲫϯⲡⲉ ⲟⲩⲟϩ ⲁϥϯ ⲛⲁϥ ⲛⲟⲩⲙⲁ ⲙⲙⲁⲩⲁⲧϥ ⲉⲑⲣⲉϥⲉⲣⲏⲥⲩⲭⲁⲍⲓⲛ ⲛ̀ϧⲏⲧϥ

of the Lord, he telling him of the coming unto him of our righteous (δίκαιος) father. And when he saw him, giving forth splendour by the grace of the Lord, he gave glory unto God and received him with great willingness (προθυμία). And he said unto him : « Wherefore this haste (σκυλμός) that
* fol. 98 v°. *thou hast made (to come) unto us, O my son? » Our holy father made answer with humility, his face cast down, saying : « I came hither, O my holy father, that [1] I might remain under the shadow of thy prayers, and entreat the Lord because of my sins ». Then (εἶτα) our holy father, Abba Teroti, desired to prove (δοκιμάζειν) him and he said unto him : « It befitteth the monk (μοναχός) that he be withdrawn from all things evil and straitened as to all comforts of this world (κόσμος), even unto his speech ». The holy man John said unto him : « I trust (-ἐλπίς) in thy prayers that thy heart shall have satisfaction in me ».

* fol. 99 r°. *And thus he put upon him the holy habit (σχῆμα), knowing that this thing was from God, and he gave him a place apart wherein he might be in

1. The apparent meaning of ⲟⲩⲟϩ, though one would expect ϫⲉ ϩⲓⲛⲁ, or the like.

ⲟⲩⲟϩ ⲛⲁϥϫⲓⲙⲓ ⲙ̄ⲡⲉϥϣⲓⲛⲓⲡⲉ ⲉϥϯ ⲛ̄ⲧⲟⲧϥ ⲙ̄ⲡⲥⲁϫⲓ
ⲙ̄ⲡⲟ̅ⲥ̅ ⲛⲉⲙ ⲡⲓϣⲉⲙϣⲓ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̄ⲧⲉ ⲛⲏ ⲉ̀ⲧⲁⲩⲉⲣⲥⲱⲓⲧ ϧⲉⲛ-
ϯⲁ̄ⲣⲉⲧⲏ ⲛⲉⲙ ⲡⲓⲕⲁⲛⲱⲛ ⲛ̄ⲛⲓⲥⲩⲛⲁⲝⲓⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̄ⲧⲉ
ⲛⲓⲁϫⲡⲓ ⲉⲑⲣⲉϥϣⲗⲏⲗ ⲕⲁⲧⲁ ⲟⲩⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲕⲁⲧⲁ ⲡⲓⲟⲩⲁϩ-
ⲥⲁϩⲛⲓ ⲛ̄ⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲁⲅⲁⲑⲉ ⲡⲓⲥⲧⲩⲗⲗⲓⲧⲏⲥ ⲟⲩⲟϩ
ⲛⲧⲉϥⲉⲣⲁ̄ⲅⲱⲛⲓⲍⲉⲥⲑⲉ ⲟⲩⲃⲉ ⲛⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲧϩⲱⲟⲩ ⲛ̄ⲧⲉ ϯⲡⲟⲛⲏ-
ⲣⲓⲁ̄ ⲛⲉⲙ ⲛⲓⲡⲁⲑⲟⲥ ⲉⲧⲥⲟϥ ⲛ̄ⲧⲉϥⲕⲟⲣϥⲟⲩ ϩⲓⲧⲉⲛ *-ⲡϭⲱⲗⲕ * fol. 99 vº.
ⲛ̄ϯⲉⲅⲕⲣⲁⲧⲓⲁ̄ ⲡⲉⲛⲓⲱⲧ ⲟⲩⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ
ⲛⲁϥϣⲱⲡ ⲉ̀ⲣⲟϥ ⲛ̄ⲛⲓⲥⲁϫⲓ ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲉ ⲡⲓϧⲉⲗⲗⲟ ϧⲉⲛⲟⲩ-
ⲛⲓϣϯ ⲙ̀ⲙⲉⲧⲣⲉϥⲥⲱⲧⲉⲙ ⲉ̀ϥϯ ⲉ̀ⲡⲁⲛⲁⲓ ⲙ̀ⲙⲏⲛⲓ ϩⲓⲧⲉⲛⲡϭⲓⲥⲓ
ⲛ̄ⲛⲓⲡⲟⲗⲏⲧⲓⲁ̄ ⲛⲉⲙ ⲛⲓⲁⲥⲕⲏⲥⲓⲥ ⲉⲧϧⲟⲥⲓ ⲛⲁⲓ ⲉ̀ⲧⲉϥⲓ̈ⲣⲓ ⲙ̀ⲙⲱⲟⲩ
ϧⲉⲛⲫⲏ ⲉⲧϩⲏⲡ ⲛⲉⲙⲫⲏ ⲉⲑⲟⲩⲟⲛϩ ⲉ̀ⲃⲟⲗ ⲡⲓϧⲉⲗⲗⲟ ⲇⲉ
ⲉ̀ⲑⲟⲩⲁⲃ ⲧⲉⲣⲟϯ ⲉ̀ⲧⲁϥⲉ̀ⲙⲓ ⲉ̀ⲛⲉϥⲁ̄ⲣⲉⲧⲏ ⲁϥϯⲱ̄ⲟⲩ ⲙ̀ⲫϯ
ϩⲱⲥⲧⲉ ⲛⲧⲉϥϣⲟⲩϣⲟⲩ ⲉ̀ϫⲱϥ ϧⲁⲧⲉⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ

Ⲙⲉⲛⲉⲛⲥⲁⲛⲁⲓ ⲇⲉ ⲁⲥϣⲱⲡⲓ ϧⲉⲛⲟⲩⲉ̀ϫⲱⲣϩ ⲉ̀ⲧⲓ ⲉϥⲟ̄ϩⲓ
ⲉ̀ⲣⲁⲧϥ ⲉ̀ϯⲡⲣⲟⲥⲉⲩⲭⲏ ⲛ̄ϫⲉ ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛ̄ⲓⲱⲧ ⲓⲱⲁⲛⲛⲏⲥ
ⲁϥⲛⲁⲩ ⲉ̀ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ⲧⲉ ⲡⲟ̅ⲥ̅ ⲉϥⲟ̄ϩⲓ ⲉⲣⲁⲧϥ ⲙ̀ⲡⲉϥⲙ̄ⲑⲟ

quiet (ἡσυχάζειν). And he visited him, imparting unto him the word of the Lord and the holy service of those that had become renowned in virtue (ἀρετή) and the canon (κανών) of the holy *Synaxis* of the hours[1], that he should pray every (κατά) hour, according to (κατά) the commandment of our father, Abba Agathon, the stylite[2], and that he should contend with (ἀγωνίζεσθαι) the evil spirits (πν.) of wickedness (πονηρία) and vile passions (πάθος) and bring them to nought by * the strictness of continence (ἐγκράτεια). So (οὖν) our holy * fol. 99 vº. father, Abba John, received all the words of the old man with great submission, increasing in grace daily by the loftiness of his polity (πολιτεία) and the laborious exercises (ἄσκησις) that he performed (both) in secret and openly. And when the holy old man Teroti learnt of his virtues (ἀρετή), he glorified God, and so (ὥστε) commended him before all men.

Now (δέ) after these things it befell of an evening, the while (ἔτι) our all-saintly (πανάγιος) father John was standing at prayer (προσευχή), that he beheld

1. This plural of ⲁϫⲡ is unknown to me. — 2. A disciple of Abraham and George. He received the habit from John the Hegumen, the contemporary of the patriarch Benjamin (*ob.* 662). (E-W.).

* fol. 100 r°. ϧⲉⲛⲟⲩⲱ̄ⲟⲩ * ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉϯϩⲓⲣⲏⲛⲏ ⲛⲁⲕ ⲡⲓⲃⲱⲕ ⲛ̄ⲧⲉ ⲫϯ ⲁⲕϣⲁⲛⲧⲱⲛⲕ ⲛ̄ϣⲱⲣⲡ ⲁ̄ⲙⲟⲩ ⲉ̄ⲃⲟⲗ ϧⲉⲛⲡⲁⲓⲙⲁ ⲟⲩⲟϩ ⲛ̄ⲧⲉⲕϣⲉ ⲛⲁⲕ ⲉⲑⲣⲁⲟⲩⲏ ⲙ̄ⲡⲓⲛⲓϣϯ ⲙ̄ⲫⲱⲥⲧⲏⲣ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲙⲁϣⲉ ⲛⲁⲕ ⲥⲁⲡⲉⲙⲉⲛⲧ ϩⲓⲫⲟⲩⲉⲓ ⲛ̄ⲛⲓⲙⲁ ⲛ̄ϣⲱⲡⲓ ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲉⲕⲑⲁⲙⲓⲟ̄ ⲛⲟⲩⲙⲁ ⲛ̄ϣⲱⲡⲓ ⲙ̄ⲙⲁⲩ ⲛ̄ⲧⲉⲕϣⲱⲡⲓ ⲛ̄ϧⲏⲧϥ ⲛⲁⲓⲛⲉ ⲛⲏ ⲉⲧⲉϥϫⲱ ⲙ̄ⲙⲱⲟⲩ ⲛ̄ϫⲉⲡ̄ⲟ̄ⲥ̄ ⲫϯ ϫⲉϯⲛⲁϯ ⲛⲁⲕ ⲛ̄ⲟⲩⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ̄ ϧⲉⲛⲡⲓⲙⲁ ⲉ̄ⲧⲉⲙⲙⲁⲩ ϯⲛⲁⲑⲱⲟⲩϯ ⲉ̄ⲣⲟⲕ ⲛ̄ⲟⲩⲗⲁⲟⲥ ⲉϥⲟϣ ⲟⲩⲟϩ ⲛ̄ⲧⲉⲕϭⲓⲙⲱⲓⲧ ⲛⲱⲟⲩ ⲉ̄ϯⲉⲣⲅⲁⲥⲓⲁ̄ ⲛ̄ⲁⲅⲅⲉⲗⲓⲕⲟⲛ ⲛ̄ⲧⲉⲕϣⲱⲡⲓ ⲛⲱⲟⲩ
* fol. 100 v°. ⲛⲟⲩϭⲁⲩⲙⲱⲓⲧⲡⲉ ⲛ̄ⲣⲉϥ*-ⲛⲟϩⲉⲙ ⲛ̄ⲧⲉ ⲛⲟⲩⲯⲩⲭⲏ ⲟⲩⲟϩ ⲥⲛⲁϣⲱⲡⲓ ⲛⲁⲕ ⲛ̄ϫⲉⲟⲩⲁⲅⲓⲁ̄ ⲛ̄ⲕⲟⲓⲛⲱⲛⲓⲁ̄ ⲛ̄ⲥⲉⲙⲟⲩϯ ⲉ̄ⲡⲉⲕⲣⲁⲛ ⲉϩⲣⲏⲓ ⲉ̄ϫⲱⲥ ⲡⲉⲕⲣⲁⲛ ⲛⲁϣⲱⲡⲓ ⲛ̄ⲥⲱⲓⲧ ϧⲉⲛⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ϥⲛⲁϯⲕⲗⲏⲣⲟⲥ ⲛⲁⲕ ⲛ̄ϫⲉⲡ̄ⲟ̄ⲥ̄ ⲉ̄ϩⲣⲏⲓ ϧⲉⲛⲛⲁⲓϣⲁϥⲉⲩ ⲉⲑⲃⲉϫⲉⲁⲕⲙⲟϣⲓ ϩⲓⲛⲓϣⲉ ⲛⲧⲁⲧⲥⲓ ⲛ̄ⲧⲉ ⲛⲏ ⲉ̄ⲧⲁⲩⲉⲣⲥⲟⲩⲓⲛ ϩⲓϫⲉⲛⲡⲁⲓⲧⲱⲟⲩ ⲁⲩϣⲱⲡⲓ ⲛⲁⲣⲭⲏⲅⲟⲥ ⲛ̄ⲧⲉ ⲛⲏ ⲉ̄ⲧⲁⲩϣⲱⲡⲓ ϩⲓⲡϣⲁϥⲉ ⲉⲧⲉⲡⲓⲛⲓϣϯ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓⲡⲉ ⲛⲉⲙⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲉⲙⲁⲃⲃⲁ ⲡⲓϣⲟⲓ ⲛⲉⲙⲙⲁⲝⲓⲙⲟⲥ ⲛⲉⲙⲇⲱⲙⲉⲧⲓⲟⲥ ⲟⲩⲟϩ ⲉ̄ⲡⲓⲇⲏ ⲁⲕⲭⲟϩ ⲉ̄ⲡⲟⲩⲥⲙⲟⲧ ⲭⲛⲁ-

* fol. 100 r°. an angel (ἄγγ.) of the Lord, standing before him in glory. * And he said unto him : « Peace (εἰρήνη) be unto thee, thou servant of God. When thou risest in the morning, come forth from this place and go unto the cell of the great light (φωστήρ) Abba John. Go thou toward the west, far removed from all dwellings and make there a dwelling and live therein. For these things saith the Lord : 'I will give thee an inheritance (κληρονομία) in that place, I will gather unto thee much people (λαός) and thou shalt lead them unto the angelic (ἀγγελικός) work (ἐργασία) and thou shalt be to them a leader and the saviour
* fol. 100 v°. * of their souls (ψ.). And there shall be for thee a holy community (ἁγία κοινωνία), and by thy name it shall be called. Thy name shall be renowned in all the world (κόσμος). The Lord shall give unto thee a lot (κλῆρος) in these deserts, because thou hast walked in the footprints of those that are become famous on this mount, and that have become rulers (ἀρχηγός) for them that have dwelt in the wilderness, namely the great Abba Macarius and Abba John, Abba Pishoi, and Maximus and Dometius, and seeing that (ἐπειδή) thou hast striven after their likeness, thou shalt be with them in the same resting-

ϣⲱⲡⲓ ⲛⲉⲙⲱⲟⲩ ϧⲉⲛⲡⲓⲙⲁ ⲛ̀ⲙ̀ⲧⲟⲛ ⲛⲟⲩⲱⲧ * ϧⲉⲛⲑⲙⲉⲧ- *fol. 101 r°.
ⲟⲩⲣⲟ ⲛ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲟⲩⲟϩ ϯⲛⲁϩⲓⲕⲟⲧ ⲉ̀ⲣⲟⲕ ⲕⲁⲧⲁ ⲫⲟⲩⲁϩ-
ⲥⲁϩⲛⲓ ⲙ̀ⲡ̅ⲟ̅ⲥ̅ ⲛ̀ⲥⲉⲙⲟⲩϯ ⲉ̀ⲡⲉⲕⲣⲁⲛ ϫⲉⲓⲱⲁⲛⲛⲏⲥ ⲭⲁⲙⲉ
ϣⲁⲧⲉⲕϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲟⲩⲱϣ ⲧⲏⲣϥ ⲙ̀ⲡ̅ⲟ̅ⲥ̅ ⲛⲁⲓ ⲇⲉ
ⲉ̀ⲧⲁϥϫⲟⲧⲟⲩ ⲛⲁϥ ⲁϥϣⲉ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲟϥ ⲛ̀ϫⲉⲡⲓⲁⲅⲅⲉ-
ⲗⲟⲥ ⲟⲩⲟϩ ⲁϥⲟⲩⲟⲛϩϥ ⲉ̀ⲡⲉϥⲓⲱⲧ ⲙ̀ⲡ̅ⲛ̅ⲁ̅ⲧⲓⲕⲟⲛ ⲟⲩⲟϩ
ⲁϥⲧⲁⲙⲟϥ ⲉ̀ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲧⲁⲧⲟⲟⲩⲓ̀ ⲇⲉ ϣⲱⲡⲓ ⲁϥⲧⲱⲛϥ
ⲛ̀ϫⲉⲡⲉⲛⲓⲱⲧ ⲛ̀ⲇⲓⲕⲉⲟⲥ ⲁϥⲓ̀ ϣⲁⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ
ⲧⲉⲣⲟϯ ⲁϥⲧⲁⲙⲟϥ ⲉ̀ⲛⲏ ⲉ̀ⲧⲁⲩϫⲟⲧⲟⲩ ⲛⲁϥ ⲡⲉϫⲉⲡⲉϥⲓⲱⲧ
ⲛⲁϥ ϫⲉⲙⲁϣⲉ ⲛⲁⲕ ⲛ̀ⲧⲉⲕϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲟⲩⲱϣ ⲙ̀ⲡ̅ⲟ̅ⲥ̅
ϫⲉϥⲛⲁⲓ̈ⲣⲓ ⲛⲁⲕ ⲛ̀ϫⲉⲡ̅ⲟ̅ⲥ̅ * ⲛ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁϥϫⲟⲧⲟⲩ *fol. 101 v°.
ⲛⲁⲕ ⲛ̀ϫⲉⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲟⲩⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ
ⲓⲱⲁⲛⲛⲏⲥ ⲭⲁⲙⲉ ⲁϥϯϩⲟ ⲉ̀ⲡⲉϥⲓⲱⲧ ⲉⲑⲣⲉϥⲥⲙⲟⲩ ⲉ̀ⲣⲟϥ
ⲟⲩⲟϩ ⲁϥⲥⲙⲟⲩ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉⲡⲓϧⲉⲗⲗⲟ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ
ⲧⲉⲣⲟϯ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲓ̀ⲥⲁⲁⲕ ⲉ̀ⲧⲁϥⲥⲙⲟⲩ ⲉ̀ⲓ̀ⲁ̀ⲕⲱⲃ ⲉϥϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉⲉϥⲉⲥⲙⲟⲩ ⲉ̀ⲣⲟⲕ ⲛ̀ϫⲉⲡ̅ⲟ̅ⲥ̅ ⲫ̅ϯ̅ ϣⲁⲛⲧⲉⲕϫⲱⲕ
ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉϥⲟⲩⲱϣ ⲉⲑⲟⲩⲁⲃ ⲁ̀ⲙⲏⲛ ⲉ̀ⲧⲁϥϭⲓ ⲙ̀ⲡⲓⲥⲙⲟⲩ
ⲙ̀ⲡⲉϥⲓⲱⲧ ⲛ̀ϫⲉⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲁϥⲙⲟϣⲓ

place, * in the kingdom of heaven. And I will visit thee, according (κατά) to the commandment of the Lord and thy name shall be called John Khamé, that thou mayest fulfil[1] all the will of the Lord ». *fol. 101 r°.

And (δέ) when he had said these things unto him, the angel (ἄγγ.) departed from him and appeared unto his spiritual (πνευματικός) father and related all these things unto him. But (δέ) when morning came, our righteous (δίκαιος) father arose and went unto our holy father, Abba Teroti, and told him those things that had been said unto him. And his father said unto him : « Go thou and fulfil the will of the Lord; for the Lord shall do unto thee *all things of which the angel (ἄγγ.) spake unto thee ». Therefore (οὖν) our holy father John Khamé besought his father that he would bless him, and the holy old man Abba Teroti blessed him, even as Isaac blessed Jacob, saying : « The Lord God shall bless thee that thou mayest fulfil his holy will. Amen ». And when our holy and all-saintly (πανάγιος) *fol. 101 v°.

1. Or 'until thou hast fulfilled'.

ⲉϥⲣⲁϣⲓ ϣⲁⲛⲧⲉϥⲓ̀ ⲉ̀ⲡⲓⲙⲁ ⲉ̀ⲧⲁϥϫⲟⲥ ⲛⲁϥ ⲉⲑⲃⲏⲧϥ ⲛ̀ϫⲉ-
ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲟⲩⲟϩ ⲁϥⲑⲁⲙⲓⲟ ⲛ̀ⲟⲩⲥⲡⲉⲗⲉⲟⲛ ϧⲉⲛⲡⲓⲙⲁ
*fol. 102 r°. ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ ⲉϥϣⲣϥ ⲙ̀ⲙⲟϥ ⲛ̀ϧⲏⲧϥ ⲉ̀ϥⲉⲣⲯⲁⲗⲓⲛ ϧⲉⲛ-
ⲡⲁⲓⲯⲁⲗⲙⲟⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲁⲕⲧⲁϩⲟ ⲛ̀ⲛⲁϭⲁⲗⲁⲩϫ
ⲉ̀ⲣⲁⲧⲟⲩ ϩⲓϫⲉⲛⲟⲩⲡⲉⲧⲣⲁ ⲟⲩⲟϩ ⲁⲕⲥⲟⲩⲧⲉⲛⲛⲁⲧⲁⲧⲥⲓ
ⲁⲕϩⲓⲟⲩⲓ̀ ⲛ̀ⲟⲩϩⲱⲥ ⲙ̀ⲃⲉⲣⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲱⲓ ⲛⲉⲙⲟⲩⲥⲙⲟⲩ
ⲉ̀ⲡⲉⲛⲛⲟⲩϯ ⲁ̀ⲙⲏⲛ

Ⲱ ⲛⲓⲙ ⲡⲉⲑⲛⲁⲥⲁϫⲓ ⲛ̀ⲛⲓⲁ̀ⲣⲉⲧⲏ ⲉⲧϭⲟⲥⲓ ⲛ̀ⲧⲉ ⲡⲁⲓⲑⲙⲏⲓ
ⲛⲉⲙⲛⲓϫⲓⲛⲙⲓϣⲓ ⲉ̀ⲧⲁϥϭⲣⲟ ⲛ̀ϧⲏⲧⲟⲩ ⲛⲁⲓ ⲁ̀ⲣⲉϣⲁⲛⲟⲩⲁⲓ
ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲱⲟⲩ ϣⲁϥⲉⲛϩⲟⲩⲣ ⲁⲩϫⲟⲥ ⲟⲛ ⲉⲑⲃⲉⲡⲉⲛⲓⲱⲧ
ⲉ̀ⲑⲟⲩⲁⲃ ϫⲉⲁϥϧⲟⲥⲓ ϧⲉⲛⲛⲉϥⲁⲥⲕⲉⲥⲓⲥ ⲉ̀ϩⲟⲧⲉϩⲁⲛⲙⲏϣ
ⲛ̀ⲧⲉ ⲛⲉⲛⲓⲟϯ ⲉⲑⲃⲉⲡⲉϥϭⲱⲗⲕ ⲁⲩⲉⲣⲙⲉⲑⲣⲉ ⲟⲛ ⲉⲑⲃⲏⲧϥ
*fol. 102 v°. ϫⲉⲁϥϭⲓⲥⲓ ϧⲉⲛⲛⲓⲡⲟⲗⲏⲧⲓⲁ̀ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲏⲗⲓⲁⲥ * ⲡⲓⲑⲉⲥ-
ⲃⲓⲧⲏⲥ ⲁⲩϫⲟⲥ ⲟⲛ ⲉⲑⲃⲏⲧϥ ϫⲉⲁϥϣⲁⲛⲟ̄ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲉⲡⲓ-
ϣⲗⲏⲗ ϣⲁϥⲕⲉⲗϫⲕⲉⲗⲓ ϧⲉⲛⲟⲩⲛⲓϣϯ ⲛ̀ϫⲟⲙ ⲁⲧϭⲛⲉⲧⲁϩⲛⲟ
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲕⲣⲓⲕⲟⲥ ϣⲁⲧⲉϯϥⲱϯ ⲛ̀ⲧⲉ ⲡⲉϥⲥⲱⲙⲁ ϧⲁϯ
ⲉⲃⲟⲗ ⲥⲁⲡⲉⲥⲏⲧ ⲛ̀ⲛⲉϥϭⲁⲗⲁⲩϫ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲙⲱⲟⲩ ⲁ̀ⲣⲉ-
ϣⲁⲛⲟⲩⲁⲓ ϫⲱⲕⲉⲙ ⲛ̀ϧⲏⲧϥ ⲛ̀ⲧⲉϥϩⲱⲣⲡ ⲙ̀ⲡⲉϥⲥⲱⲙⲁ

father had received his father's blessing, he journeyed, rejoicing, until he came to the place concerning which the angel (ἄγγ.) had told him and he
*fol. 102 r°. made there a cave (σπήλαιον), * shutting himself within it and singing (ψάλλειν) this psalm (ψαλμός), saying[1] : « 'Thou hast set my feet upon a rock (πέτρα) and established my footsteps, thou hast put a new song in my mouth, and a blessing unto our God. Amen' ».

O who shall tell the lofty virtues (ἀρετή) of this righteous man and the combats wherein he conquered, which, if one should hear them, he would tremble! It is said also concerning our holy father that he wearied himself in his exercises (ἄσκησις) beyond many of our fathers because of his strictness, and they bear witness concerning him that he was exalted in his
*fol. 102 v°. polity (πολιτεία), even as Elijah * the Tishbite. Farther, is it said of him that when he stood at prayer he was wont to bend the knee with great effort without interruption, as though he formed a ring (κρίκος)[2], until the sweat of his body (σῶμα) flowed down upon his feet like water, as though

1. Ps. xxxix, 2, 3. — 2. *Cf.* Is., lviii, 5.

ⲧⲏⲣϥ ⲕⲉ ⲅⲁⲣ ⲛⲁϥϯ ⲙⲉⲧⲁⲛⲓⲁ̄ⲡⲉ ϧⲉⲛϩⲁⲛⲏⲡⲥ ⲛ̄ϣⲟ ⲛⲁⲓ ⲁ̄ⲣⲉϣⲁⲛⲟⲩⲁⲓ ⲥϧⲏⲧⲟⲩ ⲥⲉⲛⲁⲧⲉⲛϩⲟⲩⲧϥ [1] ⲁⲛ ⲛ̄ϫⲉⲛⲓⲁⲑⲛⲁϩϯ ⲛⲁⲓ ⲉ̄ⲧⲉϥⲛⲏⲟⲩ ⲉⲑⲃⲏⲧⲟⲩ ⲛ̄ϫⲉⲡⲓϫⲱⲛⲧ ⲛ̄ⲧⲉ ⲫϯ ⲁⲗⲗⲁ ⲉⲑⲃⲉⲟⲩ ϯϫⲱ ⲙ̄ⲙⲟⲥ ⲙ̄ⲡⲁⲓⲣⲏϯ ⲕⲉ [2] ⲛ̄ⲑⲱⲧⲉⲛ ⲧⲏⲣⲟⲩ ⲧⲉⲧⲉⲛⲟⲓ ⲙ̄ⲙⲉⲑⲣⲉ ⲛⲉⲙⲏⲓ ⲉ̄ⲛⲏ ⲉ̄ϯϫⲱ ⲙ̄ⲙⲱⲟⲩ *ⲁⲗⲏⲑⲱⲥ ⲱ̄ ⲛⲁⲙⲉⲛⲣⲁϯ ⲁⲓⲉⲣ ⲙ̄ⲫⲣⲏϯ ⲛ̄ⲟⲩⲁⲓ ⲉϥϧⲉⲛ- *fol. 103 r°.
ⲟⲩⲛⲓϣϯ ⲙ̄ⲡⲉⲗⲁⲅⲟⲥ ⲛ̄ⲁⲧⲁⲧⲣⲏϫϥ ⲙ̄ⲙⲟⲛ ⲣⲏϯ ⲙ̄ⲙⲟⲓ ⲉ̄ⲁ̄ⲙⲟⲛⲓ ⲉ̄ⲡⲓⲭⲣⲟ ⲉⲑⲃⲉⲛⲓⲛⲓϣϯ ⲛ̄ⲁ̄ⲣⲉⲧⲏ ⲛ̄ⲧⲉ ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛ̄ⲓⲱⲧ ⲓⲱⲁⲛⲛⲏⲥ ⲭⲁⲙⲉ ⲕⲉ ⲅⲁⲣ ⲟⲩⲗⲁⲥ ⲛ̄ⲥⲁⲣⲝ̄ ⲡⲉⲧⲉⲙ̄ⲙⲟⲓ ⲛⲉⲙϩⲁⲛⲥⲫⲟⲧⲟⲩ ⲛ̄ⲣⲉϥⲉⲣⲛⲟⲃⲓ ⲙ̄ⲙⲟⲛ ϣϫⲟⲙ ⲙ̄ⲙⲟⲓ ⲁⲛ ⲉⲑⲣⲓϫⲱ ⲙ̄ⲡⲉϥⲧⲁⲓⲟ ⲟⲩⲟϩ ϧⲉⲛⲡϫⲓⲛⲑⲣⲓⲛⲁⲩ ⲉ̄ⲡⲉⲧⲉⲛⲣⲱⲟⲩⲧϥ ⲧⲏⲣⲟⲩ ⲉⲑⲣⲉⲧⲉⲛⲉ̄ⲣⲉⲡⲓⲑⲩⲙⲓⲛ ϧⲉⲛⲟⲩⲣⲁϣⲓ ⲉ̄ⲥⲱⲧⲉⲙ ⲉⲡⲉϥⲃⲓⲟⲥ ⲁ̄ⲛⲟⲕ ϩⲱ ⲁⲓϫⲉⲙⲛⲟⲙϯ ⲛ̄ϩⲟⲩⲟ̄ ⲁ̄ⲡⲁϩⲏⲧ ⲟⲩⲛⲟϥ ⲉ̄ⲣⲟⲓ ⲉ̄ⲃⲟⲗ ϧⲉⲛⲡⲓⲣⲁϣⲓ ⲁⲗⲏⲑⲱⲥ ⲱ̄ ⲛⲁⲙⲉⲛⲣⲁϯ ⲡⲓⲗⲁⲟⲥ ⲙ̄ⲙⲁⲓⲭⲣ̄ⲥ̄ ⲁⲓⲉⲣ ⲙ̄ⲫⲣⲏϯ ⲛ̄ⲟⲩϩⲟⲙⲧ *ⲉϥⲥⲉⲛⲥⲉⲛ ⲛⲉⲙⲟⲩⲕⲩⲙⲃⲁⲗⲟⲛ ⲉ̄ϥⲉϣⲗⲏⲗⲟⲩⲓ̄ ϧⲉⲛⲡϫⲓⲛ- *fol. 103 v°.
ⲑⲣⲓⲥⲁϫⲓ ⲛ̄ⲛⲓⲕⲁⲑⲟⲣⲑⲱⲙⲁ ⲛ̄ⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲛ̄ⲑⲉⲟ̄ⲫⲟⲣⲟⲥ

1. ϥ altered to ⲟⲩ by a modern hand. — 2. Read ⲕⲉ ⲅⲁⲣ.

one should bathe himself therein and wet his whole body (σῶμα). For (καὶ γάρ) he made many thousand obeisances (μετάνοια), such that if one should write them, he would not be believed of them that are without faith, for whose sake the wrath of God cometh[1]. But (ἀλλά) wherefore speak I thus? for indeed (καὶ γάρ) ye do all bear witness with me to those things that I tell. *In truth (ἀληθῶς), O my beloved, I am as one in a great and boundless sea *fol. 103 r°.
(πέλαγος) without means to reach the shore, because of the great virtues (ἀρετή) of our all-saintly (πανάγιος) father, John Khamé. For indeed (καὶ γάρ) mine is a tongue of flesh (σάρξ) and sinful lips; I am not able to tell of his honour. Yet when I see your eagerness and how gladly ye desire (ἐπιθυμεῖν) to hear his Life (βίος), I myself take courage the more, my heart rejoices in gladness. Verily (ἀληθῶς), O my beloved, ye Christ-loving people, I am as sounding brass * and a clanging cymbal (κύμβαλον)[2], when I speak of *fol. 103 v°.
the good deeds (κατόρθωμα) of our God-clad (θεοφόρος) father, John, he

1. Eph., v, 6. — 2. I Cor., xiii, 1.

ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲫⲁⲓ ⲉ̄ⲣⲉⲡⲉϥⲃⲓⲟⲥ ⲛⲉⲙⲛⲉϥⲁ̄ⲣⲉⲧⲏ ⲉⲩⲧⲉⲛ-
ⲑⲱⲛⲧ ⲉ̄ⲛⲁⲡⲓⲛⲓϣϯ ⲁⲛⲧⲱⲛⲓⲟⲥ ⲙⲁⲗⲓⲥⲧⲁ ⲛⲉϥⲡⲣⲁⲝⲓⲥ
ⲧⲏⲣⲟⲩ ⲛⲁⲓ ⲉ̄ⲧⲉⲣⲟⲩⲱⲓⲛⲓ ⲙ̄ⲫⲣⲏϯ ⲛ̄ⲛⲓⲥⲓⲟⲩ ⲛ̄ⲧⲉ ϩⲁⲛⲁ̄-
ⲧⲟⲟⲩⲓ ⲛⲁⲓ ⲁⲓϣⲁⲛⲉⲣⲡⲟⲩⲙⲉⲩⲓ̄ ϣⲁⲓⲉⲣⲁⲡⲟⲣⲓⲛ ϧⲉⲛⲟⲩϩⲟϯ
ⲟⲩⲟϩ ⲛ̄ⲧⲉϥⲧⲱⲙⲧ ⲛ̄ϫⲉⲡⲁⲛⲟⲩⲥ ⲁⲗⲗⲁ ϯⲛⲁϫⲟⲥ ϩⲱ
ⲡ̅ⲛ̅ⲁ̅ⲧⲓⲕⲱⲥ ⲛⲉⲙⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲉ̄ⲑⲟⲩⲁⲃ ⲇⲁⲩⲓⲇ ϫⲉⲡ̅ⲟ̅ⲥ̅
ⲉ̄ⲕⲉⲁ̄ⲟⲩⲱⲛ̄ ⲛⲛⲁⲥⲫⲟⲧⲟⲩ ⲉⲣⲉⲣⲱⲓ ϫⲱ ⲙ̄ⲡⲉⲕⲥⲙⲟⲩ

Ⲁⲩϫⲟⲥ ⲟⲛ ⲉⲑⲃⲏⲧϥ ⲛ̄ⲑⲟϥ ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛⲓⲱⲧ
* fol. 104 r°. ϫⲉⲟⲩⲙⲏϣ ⲛ̄ⲥⲟⲡ ⲛⲁϥ *ⲟⲩⲱⲙ ⲁⲛⲡⲉ ⲓⲥϫⲉⲛⲥⲁⲃⲃⲁⲧⲟⲛ
ϣⲁⲡⲥⲁⲃⲃⲁⲧⲟⲛ ϩⲁⲛⲕⲉⲥⲟⲡ ⲇⲉ ⲟⲛ ⲙ̄ⲡⲁϥⲟⲩⲱⲙ ⲉ̄ⲃⲏⲗ
ⲕⲁⲧⲁ ϩ̄ⲙ̄ ⲛⲉ̄ϩⲟⲟⲩ ⲟⲩⲙⲏϣ ⲛ̄ⲥⲟⲡ ϣⲁϥⲉⲣⲁ̄ⲛⲁⲭⲱⲣⲓⲛ
ⲉ̄ⲡϣⲁϥⲉ ⲛ̄ⲧⲉϥⲉⲣⲏⲥⲩⲭⲁⲍⲓⲛ ϧⲁⲣⲓ ϧⲁⲣⲟϥ ϧⲉⲛϩⲁⲛ-
ⲡⲟⲗⲏⲧⲓⲁ̄ ⲛ̄ⲁⲧⲥⲁϫⲓ ⲙ̄ⲙⲱⲟⲩ ⲁⲩ[1]ⲉⲣⲙⲉⲑⲣⲉ ⲟⲛ ⲉⲑⲃⲏⲧϥ
ϫⲉⲛⲁϥϩⲓⲛⲓⲙ ⲁⲛⲡⲉ ⲟⲩⲇⲉ ϧⲉⲛⲡⲓⲉ̄ϩⲟⲟⲩ ⲟⲩⲇⲉ ϧⲉⲛⲡⲓⲉ̄-
ϫⲱⲣϩ ⲉ̄ⲃⲏⲗ ⲉ̄ⲟⲩⲕⲟⲩϫⲓ ⲛⲥⲣⲟⲙ ⲙⲙⲁⲩⲁⲧϥ ⲉϥⲃⲟⲗⲥ[2]
ⲉ̄ϧⲟⲩⲛ ⲉ̄ϯϫⲟⲓ ⲙⲉⲛⲉⲛⲥⲱⲥ ϣⲁϥⲧⲱⲛϥ ⲛ̄ⲭⲱⲗⲉⲙ ϣⲁϥⲉⲣ-
ⲯⲁⲗⲓⲛ ϧⲉⲛⲡⲁⲓⲯⲁⲗⲙⲟⲥ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉⲛ̄ⲛⲁϯ ⲛⲟⲩ-

1. Corrected from ⲁⲧ. — 2. Usually ⲟⲩⲟⲗⲥ.

whose Life (βίος) and whose virtues (ἀρετή) may be likened unto those of the great Anthony, and especially (μάλιστα) all his acts (πρᾶξις), which shine as the stars of the morning, so that when I remember them I am at a loss (-ἀπορεῖν) and fearful and my mind (νοῦς) is amazed. But (ἀλλά) I too shall say spiritually (πνευματικῶς) with the holy prophet (προφήτης) David[1]: 'O Lord, open thou my lips and my mouth shall speak thy blessing'.

It is told also concerning our all-saintly (πανάγιος) father, that many times
* fol. 104 r°. he would * not eat from Sabbath (σάββατον) to Sabbath (σάββατον), but (δέ) at other times he would not eat save every (κατά) forty days. Many a time he would retire (ἀναχωρεῖν) to the desert and be in quiet (ἡσυχάζειν) by himself, in austerities (πολιτεία) not to be described. Further they bear witness concerning him that he slept not, (οὐδέ) by day (οὐδέ) or by night, save only for a brief slumber, leaning against the wall, after which he would arise swiftly and would sing (ψάλλειν) in this psalm (ψαλμός), saying[2]: 'I will

1. Ps. L, 15. — 2. Ps. CXXXI, 4, 5.

ϩⲓⲛⲓⲙ ⲛ̀ⲛⲁⲃⲁⲗ ⲛⲉⲙⲟⲩⲥⲣⲟⲙ ⲛ̀ⲛⲁⲃⲟⲩϩⲓ ⲛⲉⲙⲟⲩⲙⲧⲟⲛ
ⲛ̀ⲛⲁⲥⲙⲁⲩ ϣⲁϯϫⲓⲙⲓ ⲛ̀ⲟⲩⲙⲁ ⲙⲡ̄ⲟ̄ⲥ̄ ⲛⲉⲙⲟⲩⲙⲁ ⲛ̀ϣⲱⲡⲓ
ⲙ̀ⲫϯ ⲛ̀ⲓ̈ⲁ̄ⲕⲱⲃ * ⲟⲩⲟϩ ϧⲉⲛ̀ⲫⲁⲓ ⲁ̀ⲥⲉⲣⲟⲩⲱⲓⲛⲓ ⲛ̀ϫⲉⲧⲉϥ- *fol. 104 v°.
ⲯⲩⲭⲏ ⲛⲉⲙⲡⲉϥϩⲏⲅⲉⲙⲱⲛⲓⲕⲟⲛ ⲉⲩⲥⲟⲡ ⲟⲩⲟϩ ⲛⲁϥⲉⲣⲟⲩ-
ⲱⲓⲛⲓ ⲛ̀ϫⲉⲡⲉϥϩⲟ ϩⲓⲧⲉⲛϯⲉ̀ⲛⲉⲣⲅⲓⲁ̄ ⲛ̀ⲧⲉ ⲡⲓⲡ̄ⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ
ⲫⲁⲓ ⲉ̀ⲧⲁϥⲙ̄ⲧⲟⲛ ⲙ̀ⲙⲟϥ ⲛ̀ϧⲏⲧϥ ⲉⲑⲃⲉⲡ[1]ⲉϥⲧⲟⲩⲃⲟ
ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉ̀ⲧⲁϥϫⲟⲥ ⲛ̀ϫⲉⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲡⲉⲛⲥⲱⲧⲏⲣ
ⲛ̀ⲁ̄ⲅⲁⲑⲟⲥ ϧⲉⲛⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ
ϫⲉⲫⲏ ⲉⲧⲥⲱⲧⲉⲙ ⲉ̀ⲛⲁⲥⲁϫⲓ ⲟⲩⲟϩ ⲉ̀ⲧⲁⲣⲉϩ ⲉ̀ⲣⲱⲟⲩ ⲫⲏ
ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲉⲑⲙⲏⲓ ⲙ̄ⲙⲟⲓ ⲟⲩⲟϩ ⲫⲏ ⲉⲑⲙⲉⲓ ⲙ̀ⲙⲟⲓ ⲉϥⲉⲙⲉⲛ-
ⲣⲓⲧϥ ⲛ̀ϫⲉⲡⲁⲓⲱⲧ ⲟⲩⲟϩ ⲉ̀ⲛⲉⲓ̀ ϩⲁⲣⲟϥ ⲉ̀ⲛⲉⲑⲁⲙⲓⲟ̄ ⲙⲡⲉⲛⲙⲁ
ⲛ̀ϣⲱⲡⲓ ⲛ̀ϧⲏⲧϥ ⲁⲩϫⲟⲥ ⲟⲛ ⲉⲑⲃⲏⲧϥ ⲛ̀ⲑⲟϥ ⲡⲉⲛⲓⲱⲧ
ⲉⲑⲟⲩⲁⲃ ⲓⲱⲁⲛⲛⲏⲥ ϫⲉϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ϣⲁⲣⲉⲛⲓⲥⲛⲏⲟⲩ ⲁⲓⲧⲟⲩ
* ⲕⲁⲛ ⲟⲩⲁⲣⲉⲧⲏ ⲕⲁⲛ ⲕⲉϩⲱⲃ ϣⲁϥⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ϧⲉⲛⲫⲏ *fol. 105 r°.
ⲉⲧϩⲏⲡ ⲉⲑⲃⲉⲫⲁⲓ ⲟⲩⲛ ⲁ̀ⲡⲉϥⲣⲁⲛ ⲉⲣⲥⲱⲓⲧ ϧⲉⲛⲙⲁⲓ ⲛⲓⲃⲉⲛ
ⲱ̄ ⲛⲓⲙ ⲡⲉⲑⲛⲁϣⲥⲁϫⲓ ⲙⲡⲁϣⲁⲓ ⲛ̀ⲛⲓϭⲱⲣⲡ ⲉ̀ⲃⲟⲗ ⲛⲉⲙⲛⲓ-
ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲉⲙ̀ⲛⲓⲁⲡⲟⲕⲁⲗⲩⲙⲯⲓⲥ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ
ⲉⲩⲥⲟⲡ ⲟⲩⲙⲏϣ ⲅⲁⲣ ⲛ̀ⲥⲟⲡ ϣⲁϥⲛⲁⲩ ⲉ̀ⲡⲱⲟⲩ ⲙⲡ̄ⲟ̄ⲥ̄

1. ⲡⲉϥ added above.

not give sleep to mine eyes, nor slumber to mine eye-lids, nor rest unto my temples, until I find a place for the Lord and a dwelling-place for the God of Jacob'. * And thereby his soul (ψ.) and his mind (ἡγεμονικός) shone *fol. 104 v°.
forth, and his face shone through the power (ἐνέργεια) of the Holy Spirit (πν.) which rested within him, because of his purity; according as (κατά) our Lord Jesus Christ, our good (ἀγαθός) Saviour, hath said in the holy gospel (εὐαγγέλιον)[1] : 'He that heareth my words and keepeth them, he it is that loveth me; and he that loveth me my father will love him and we will go unto him and make our dwelling within him'. It is told also concerning our holy father John, that all things that the brethren did, * whether (κἄν) a *fol. 105 r°.
(deed) of virtue (ἀρετή) or (κἄν) other matter, he would see them in secret. For this cause therefore (οὖν), was his name renowned everywhere. O who may tell the number of the manifestations and the mysteries (μυστήριον) and

1. *Cf.* John, xiv, 21.

ϩⲓϫⲉⲛⲡⲓⲙⲁ ⲛⲉⲣϣⲱⲟⲩϣⲓ ⲙ̀ⲫⲣⲏϯ ⲛⲟⲩⲭⲣⲱⲙ ⲟⲩⲟϩ ϣⲁϥⲥⲱⲧⲉⲙ ⲉ̀ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲉⲩϫⲱ ⲙⲡⲓⲧⲣⲓⲥⲁ̅ⲅⲓⲟⲥ ⲙ̀ⲫⲛⲁⲩ ⲛ̀ϯⲁ̅ⲛⲁⲫⲟⲣⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲩϫⲟⲥ ⲟⲛ ⲉⲑⲃⲉⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲓⲱⲁⲛⲛⲏⲥ ϫⲉⲟⲩⲙⲏϣ ⲛ̀ⲥⲟⲡ ϣⲁⲥⲟⲩⲟⲛϩⲥ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉϯⲑⲉⲟ̅ⲇⲟⲕⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲙⲁⲣⲓⲁ̅ ⲑⲏ ⲉⲧⲁⲥϫⲫⲟ ⲛⲁⲛ ⲙⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅
*fol. 105 v°. ⲡ̅ⲭ̅ⲥ̅ ⲡⲉⲛⲟⲩⲣⲟ ⲙ̀ⲙⲏⲓ ⲛ̀ⲧⲉⲥϯ ⲛⲁϥ * ⲛ̀ϯϩⲓⲣⲏⲛⲏ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲥⲥⲉⲗⲥⲱⲗϥ

Ⲁⲥϣⲱⲡⲓ ⲇⲉ ϧⲉⲛⲡⲓⲉ̀ϫⲱⲣϩ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ϯⲕⲩⲣⲓⲁ̅ⲕⲏ ⲉ̀ⲧⲓ ⲉϥⲟ̅ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲉϥⲓ̀ⲣⲓ ⲛ̀ⲧⲉϥⲥⲩⲛⲁⲝⲓⲥ ⲁ̅ⲥⲓ ⲉ̀ϧⲟⲩⲛ ϣⲁⲣⲟϥ ⲛ̀ϫⲉϯⲑⲉⲟ̅ⲇⲟⲕⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲙⲁⲣⲓⲁ̅ ⲉⲥϣⲟⲡ ϧⲉⲛⲟⲩⲛⲓϣϯ ⲛ̀ⲱ̅ⲟⲩ ⲛ̀ⲁⲧϣⲥⲁϫⲓ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲛⲁⲣⲉϩⲁⲛⲙⲏϣ ⲛ̀ⲁⲅⲅⲉⲗⲟⲥ ⲙⲟϣⲓ ⲛⲉⲙⲁⲥ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛϯϩⲟϯ ⲁϥϩⲉⲓ ϩⲓϫⲉⲛⲡⲉϥϩⲟ ϯⲑⲉⲟ̅ⲇⲟⲕⲟⲥ ⲇⲉ ⲁⲥⲧⲟⲩⲛⲟⲥϥ ⲟⲩⲟϩ ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉⲧϩⲓⲣⲏⲛⲏ ⲛⲁⲕ ⲓⲱⲁⲛⲛⲏⲥ ⲫⲙⲉⲛⲣⲓⲧ ⲙ̀ⲡⲁϣⲏⲣⲓ ⲓ̅ⲏ̅ⲥ̅ ⲛⲉⲙⲡⲉϥⲓⲱⲧ ⲛ̀ⲁ̅ⲅⲁⲑⲟⲥ ⲛⲉⲙⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲑⲟⲩⲁⲃ ϫⲉⲙⲛⲟⲙϯ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕⲧⲁϫⲣⲟ ⲛ̀ⲧⲉⲕϣⲱⲡⲓ ⲛ̀ⲟⲩⲣⲱⲙⲓ ⲛ̀ϫⲱⲣⲓ ⲉⲕϣⲟⲡ ϧⲉⲛⲟⲩⲛⲓϣϯ ⲛ̀ϩⲩⲡⲟⲙⲟⲛⲏ ⲉⲕⲃⲱⲧⲥ ⲟⲩⲃⲉⲛⲓⲡ̅ⲛ̅ⲁ̅ ⲛ̀ⲉⲛⲁⲛⲧⲓⲟⲛ

the revelations (ἀποκάλυψις) that he saw from time to time. For (γάρ) oftentimes he would see the glory of the Lord upon the altar as it were a fire and would hear the angels (ἄγγ.) singing the *Trisagion* at the time of the holy *Anaphora*. It is also told of our holy father John that oftentimes there appeared unto him the holy *Theotokos* Mary, she who bare for us our Lord
*fol. 105 v°. Jesus Christ, our true king, and she wished[1] him * peace (εἰρήνη) and comforted him.

Now (δέ) it befell in the holy night of the Lords Day (κυριακή), the while (ἔτι) he stood performing his *Synaxis*, that the holy *Theotokos* Mary came in unto him in great and unspeakable glory and a multitude of angels (ἄγγ.) accompanied her. He fell upon his face from fear, but (δέ) the *Theotokos* raised him and said unto him : « Peace be unto thee, John, beloved of my son Jesus, and of his good (ἀγαθός) father and of the Holy Spirit (πν.). Be of good courage and steadfast and become a mighty man, having great endurance (ὑπομονή), fighting against the evil hostile (ἐναντίος) spirits (πν.),

1. *Lit.* gave.

* ⲉⲧϩⲱⲟⲩ ⲛⲁⲓ ⲉⲧϯⲟⲩⲃⲏⲕ ⲓⲥ ϩⲏⲡⲡⲉ ϯϣⲟⲡ ⲛⲉⲙⲁⲕ *fol. 106 r°.
ϣⲁⲛⲧⲉⲕϭⲣⲟ ⲉ̀ⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲉⲙⲧⲟⲩⲕⲁⲧⲁⲝⲓⲁ̄ ⲉⲧϩⲱⲟⲩ
ϣⲁⲛⲧⲉⲕϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲟⲩⲱϣ ⲧⲏⲣϥ ⲙ̀ⲡⲁϣⲏⲣⲓ ⲓ̈ⲧⲁ
ⲇⲓⲁⲑⲏⲕⲏ[1] ϯⲛⲁⲥⲉⲙⲛⲏⲧⲥ ⲛⲉⲙⲁⲕ ⲟⲩⲟϩ ⲡⲁⲛⲁⲓ ϯⲛⲁⲁⲣⲉϩ
ⲉ̀ⲣⲟϥ ⲛⲁⲕ ϫⲉϯⲛⲁϣⲱⲡⲓ ⲙ̀ⲡⲁⲓⲙⲁ ⲛⲉⲙⲁⲕ ϫⲁⲓⲟⲩⲁϣϥ
ⲥⲛⲁϣⲱⲡⲓ ⲛⲁⲕ ⲛ̀ϫⲉⲟⲩⲁⲅⲓⲁ̄ ⲛ̀ⲕⲟⲓⲛⲱⲛⲓⲁ̄ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩ-
ϣⲱⲡⲓ ⲛⲁⲕ ⲛ̀ϫⲉϩⲁⲛⲙⲏϣ ⲛ̀ϣⲏⲣⲓ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩⲙⲟⲩϯ
ⲙ̀ⲡⲉⲕⲣⲁⲛ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲥ ⲛ̀ⲥⲉⲕⲱⲧ ⲛ̀ⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ̄ ϧⲉⲛⲧⲉⲕ-
ⲕⲟⲓⲛⲱⲛⲓⲁ̄ ⲛ̀ⲥⲉⲙⲟⲩϯ ⲉ̀ⲡⲁⲣⲁⲛ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲥ ⲡⲥⲙⲟⲩ
ⲙ̀ⲡⲁϣⲏⲣⲓ ⲛⲉⲙⲧⲉϥϩⲓⲣⲏⲛⲏ ⲛⲉⲙⲧⲉϥⲥⲕⲉⲡⲏ ⲛⲁϣⲱⲡⲓ ϧⲉⲛ-
ⲧⲉⲕⲕⲟⲓⲛⲱⲛⲓⲁ̄ * ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲁϩⲓⲕⲟⲧ ⲉ̀ⲡⲉⲕⲙⲟⲛⲁⲥⲧⲏ- *fol. 106 v°.
ⲣⲓⲟⲛ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩϣⲱⲡⲓ ⲉⲩⲣⲱⲓⲥ ⲉ̀ⲛⲉⲕϣⲏⲣⲓ ⲛ̀ⲛⲉϩⲗⲓ ⲛⲉⲡⲓ-
ⲃⲟⲩⲗⲟⲥ ϩⲓϣⲁⲧⲥ ⲉ̀ⲛⲓⲥⲟⲃⲧ ⲛ̀ⲧⲉ ⲡⲉⲕⲙⲁ ⲛ̀ϣⲱⲡⲓ ϣⲁⲉ̀ⲛⲉϩ
ⲁ̄ⲣⲉϣⲁⲛⲛⲉⲕϣⲏⲣⲓ ⲙⲟϣⲓ ϩⲓⲛⲉⲕⲙⲱⲓⲧ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲓ̀ⲣⲓ ⲛ̀ⲛⲉⲕ-
ⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ⲥⲉⲁ̀ⲣⲉϩ ⲉ̀ⲛⲉⲕⲉⲛⲧⲟⲗⲏ ⲛⲉⲙⲛⲉⲕⲛⲟⲙⲟⲥ ⲛ̀ⲧⲟⲩ-
ⲙⲉⲛⲣⲉⲛⲟⲩⲉⲣⲏⲟⲩ ϧⲉⲛⲟⲩⲁ̀ⲅⲁⲡⲏ ⲛ̀ⲥⲉϣⲱⲡⲓ ϧⲉⲛⲟⲩⲧⲟⲩⲃⲟ
ⲛⲉⲙⲟⲩⲇⲓⲕⲉⲟ̀ⲥⲩⲛⲏ ϯⲛⲁϣⲱⲡⲓ ⲛⲉⲙⲱⲟⲩ ϣⲁⲉ̀ⲛⲉϩ ϯⲛⲁ-

1. Read ⲧⲁⲇⲓⲁⲑⲏⲕⲏ.

* that contend with thee. And lo, I am with thee until thou shalt overcome *fol. 106 r°.
them all and their evil. . . . . (κxταξια)[1] and fulfil all the will of my Son. Further (εἶτα) I will establish (my) covenant (διαθήκη) with thee and will preserve my mercy for thee; for I will abide in this place with thee, because I love it; and it shall become for thee a holy community (ἁγία κοινωνία), and there shall be unto thee multitudes of children and they shall call it by thy name; and shall build a church (ἐκκλησία) in thy community (κοινωνία) and shall call it by my name; and the blessing of my Son and his peace (εἰρήνη)
and his protection (σκέπη) shall abide in thy community (κοι.). * The angels *fol. 106 v°.
(ἄγγ.) shall visit thy monastery (μοναστήριον) and shall watch over thy children, that no traitor (ἐπίβουλος) break through the walls of thy dwelling-place for ever. As long as thy children walk in thy ways and do thy bidding and keep thy commandments (ἐντολή) and thy laws (νόμος) and love one another in charity (ἀγάπη) and remain in purity and righteousness (δικαιοσύνη),

1. The form κατα(τα)ξια is not found, but might here mean 'designs, projects'. A more probable reading is καχεξία.

ⲥⲙⲟⲩ ⲉ̀ⲧⲟⲩⲇⲓⲁ̀ⲕⲱⲛⲓⲁ̄ ⲛⲉⲙⲡⲟⲩϩⲱⲃ ⲛ̄ϫⲓϫ ⲟⲩⲟϩ
ⲡⲓⲱⲛϧ ⲛⲉ̀ⲛⲉϩ ⲥⲉⲛⲁⲉⲣⲕⲗⲏⲣⲟⲛⲟⲙⲓⲛ ⲙ̄ⲙⲟϥ ⲛⲉⲙⲁⲕ ϧⲉⲛ-
ⲑⲙⲉⲧⲟⲩⲣⲟ ⲛ̄ⲛⲓⲫⲏⲟⲩⲓ̀ ⲟⲩⲟϩ ⲁⲥϯ ⲛⲁϥ ⲛ̄ⲅ̄ϯ ⲛⲛⲟⲙⲓⲥⲙⲁ
*fol. 107 r°. ⲛⲛⲟⲩⲃ * ⲉ̀ⲣⲉⲫⲙⲏⲓⲛⲓ ⲙⲡⲓⲥⲧ⳥ⲥ ϩⲓϫⲱⲟⲩ ⲡⲉϫⲁⲥ ⲛⲁϥ
ϫⲉⲟ̀ⲓ ⲛ̄ⲛⲁⲓ ⲛ̄ⲧⲉⲕⲭⲁⲩ ϧⲉⲛϯⲁⲥⲟⲩⲓ̀ ⲛ̄ⲧⲉ ϯⲇⲓⲁ̀ⲕⲱⲛⲓⲁ̄
ⲡⲥⲙⲟⲩ ⲙⲡⲁϣⲏⲣⲓ ⲛⲁϣⲱⲡⲓ ⲛ̄ϧⲏⲧⲥ ϣⲁⲉ̀ⲛⲉϩ ⲁⲩϫⲟⲥ
ϫⲉϩⲏⲡⲡⲉ ⲓⲥ ⲛⲁⲓ ⲥⲉⲭⲏ ϧⲉⲛⲡⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ϣⲁⲉ̀ϧⲟⲩⲛ
ⲉ̀ⲫⲟⲟⲩ ⲛⲁⲓ ⲉ̀ⲧⲁⲥϫⲟⲧⲟⲩ ⲛⲁϥ ⲁⲥϯⲛⲁϥ ⲛ̄ϯϩⲓⲣⲏⲛⲏ
ⲟⲩⲟϩ ⲁⲥⲙⲁϩϥ ⲛ̄ϫⲟⲙ ⲁⲥϩⲟⲡⲥ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲟϥ ϧⲉⲛⲟⲩ-
ⲛⲓϣϯ ⲛ̄ⲱ̄ⲟⲩ ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲛ̄ⲇⲓⲕⲉⲟⲥ ⲁϥϣⲱⲡⲓ ϧⲉⲛⲟⲩ-
ⲛⲓϣϯ ⲛ̄ⲣⲁϣⲓ ⲉⲑⲃⲉⲛⲓⲥⲁϫⲓ ⲉ̀ⲧⲁⲥϫⲟⲧⲟⲩ ⲛⲁϥ ⲛ̄ϫⲉϯⲑⲉⲟ̄-
ⲇⲟⲕⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲙⲁⲣⲓⲁ̄ ⲙⲁⲗⲗⲟⲛ ⲟⲩⲛ ⲁⲥϣⲱⲡⲓ ⲛ̄ϧⲏⲧϥ
ⲛ̄ϫⲉⲟⲩⲛⲓϣϯ ⲛ̄ϫⲟⲙ ⲛⲁϥⲉⲣⲯⲁⲗⲓⲛⲡⲉ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ
ϫⲉⲁⲓⲕⲱϯ ⲛ̄ⲥⲁⲡⲉⲕϩⲟ ⲡ̄ⲟ̄ⲥ ⲡⲉⲕϩⲟ ⲡ̄ⲟ̄ⲥ ⲡⲉⲧⲁⲓⲕⲱϯ
*fol. 107 v°. * ⲛ̄ⲥⲱϥ ⲙⲡⲉⲣⲫⲱⲛϩ ⲙ̄ⲡⲉⲕϩⲟ ⲥⲁⲃⲟⲗ ⲙ̄ⲙⲟⲓ ϣⲱⲡⲓ ⲛⲏⲓ
ⲛ̄ⲟⲩⲃⲟ̄ⲏ̄ⲑⲟⲥ ⲙ̄ⲡⲉⲣⲭⲁⲧ ⲛ̄ⲥⲱⲕ ϣⲁⲛⲧⲁⲓ̀ⲣⲓ ⲙ̄ⲡⲉⲕⲟⲩⲱϣ
ⲡ̄ⲟ̄ⲥ ⲡⲁⲛⲟⲩϯ ⲁⲙⲏⲛ

I will abide with them for ever and I will bless their ministration (διακονία) and their handiwork and they shall inherit (κληρονομεῖν) eternal life with thee in the kingdom of heaven ». And she gave unto him three gold *solidi* (νόμισμα),
*fol. 107 r°. * having upon them the sign of the Cross (σταυρός) and said unto him : « Take these and put them in the purse of the ministry (διακονία) (and) the blessing of my Son shall be in it for ever ». (It is said, Behold, these lie in the monastery (μοναστήριον) even unto this day.) When she had said these things unto him, she wished him peace (εἰρήνη) and filled him with strength and she was hidden from him in great glory. But (δέ) our righteous (δίκαιος) father was in great gladness by reason of the words the holy *Theotokos* Mary had said unto him and there came upon him a still (μᾶλλον οὖν) greater power. And he sang (ψάλλειν) saying [1] : « 'I have sought after thy face O Lord, thy
*fol. 107 v°. face O Lord, have I sought. * Turn not thy face away from me, be unto me a helper (βοηθός), forsake me not, that I may fulfil thy will, O Lord my God, Amen' ».

1. Cf. Ps. xxvi, 8. 9.

ⲁⲩϫⲟⲥ ⲟⲛ ⲉⲑⲃⲏⲧϥ ϫⲉ ⲙ̄ⲡⲓⲥⲛⲟⲩ ⲉ̄ⲧⲁⲩⲕⲱⲧ ⲙ̄ⲡⲓⲥⲟⲃⲧ ⲛ̄ⲧⲉ ⲡⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲛⲉⲙⲛⲓⲡⲩⲣⲅⲟⲥ ϫⲉⲛⲁⲣⲉⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ⲧⲉ ⲡ̄ⲟ̄ⲥ̄ ϯ ⲛ̄ⲧⲟⲧⲟⲩ ϧⲉⲛⲛⲟⲩϩⲃⲏⲟⲩⲓ̄ ⲧⲏⲣⲟⲩ ϩⲓⲧⲉⲛⲡⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̄ⲧⲉ ⲫ︦ϯ︦ ⲛϩⲟⲩⲟ̄ ⲇⲉ ϯϫⲟⲙ ⲉ̄ⲧϭⲟⲥⲓ ⲛ̄ⲧⲉ ⲫ︦ϯ︦ ⲛⲁⲥⲟⲓ ⲛ̄ϣⲫⲏⲣ ⲛ̄ⲉⲣϩⲱⲃ ⲛⲉⲙⲱⲟⲩ ϩⲓⲧⲉⲛⲛⲓⲡⲣⲉⲥⲃⲓⲁ̄ ⲛ̄ⲧⲉ ϯⲑⲉⲟ̄ⲇⲟⲕⲟⲥ ⲉ̄ⲑⲟⲩⲁⲃ ⲙⲁⲣⲓⲁ ⲫⲣⲁⲛ ⲇⲉ ⲙ̄ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲓⲱⲁⲛⲛⲏⲥ ⲁϥϣⲱⲡⲓ ⲛ̄ⲥⲱⲓⲧ ϧⲉⲛⲙⲁⲓ ⲛⲓⲃⲉⲛ ϩⲱⲥⲇⲉ ⲛ̄ⲧⲉⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲣⲙⲁⲕⲁⲣⲓⲍⲓⲛ ⲙⲙⲟϥ ϩⲱⲥ ⲡⲣⲟⲫⲏⲧⲏⲥ * ⲟⲩⲟϩ ⲛ̄ⲣⲉϥϯⲥⲃⲱ ϧⲉⲛⲧⲉϥⲅⲉⲛⲉⲁ̄ ⲉⲑⲃⲉϫⲉ- *fol. 108 r°.
ⲁϥⲓϣⲓ ⲛ̄ⲧⲉϥⲥⲁⲣⲝ ⲛⲉⲙⲛⲉϥⲉⲡⲓⲑⲩⲙⲓⲁ̄ ⲛⲉⲙⲛⲉϥⲙⲉⲩⲓ̄ ⲛⲉϥⲣⲱⲟⲩϣ ⲧⲏⲣⲟⲩ ⲁϥⲁⲓⲧⲟⲩ ⲙ̄ⲃⲱⲕ ⲙ̄ⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲡⲉⲛⲛⲟⲩϯ ⲉϥⲓ̈ⲣⲓ ⲛⲛⲓⲟⲩⲧⲁϩ ⲛ̄ⲧⲉ ⲡⲓⲡ̄ⲛ̄ⲁ̄ ⲉ̄ⲑⲟⲩⲁⲃ ϧⲉⲛⲟⲩⲁ̄ⲅⲁⲡⲏ ⲛⲉⲙⲟⲩⲣⲁϣⲓ ⲛⲉⲙⲟⲩⲑⲉⲗⲏⲗ ⲛⲉⲙⲟⲩϩⲓⲣⲏⲛⲏ ⲛⲉⲙⲟⲩⲙⲉⲧⲣⲉϥⲱⲟⲩ ⲛ̄ϩⲏⲧ ⲛⲉⲙⲟⲩⲙⲉⲧⲭ̄ⲣ̄ⲥ̄ ⲛⲉⲙⲟⲩⲙⲉⲧⲁⲅⲁⲑⲟⲥ ⲛⲉⲙⲟⲩⲛⲁϩϯ ⲛⲉⲙⲟⲩⲙⲉⲧⲣⲉⲙⲣⲁⲩϣ ⲛⲉⲙⲟⲩⲉⲅⲕⲣⲁⲧⲓⲁ̄ ⲛⲁⲓ ⲟⲩⲛ ⲟⲩ ⲙⲟⲛⲟⲛ ϫⲉϥⲓⲣⲓ ⲙ̄ⲙⲱⲟⲩ ⲁⲗⲗⲁ ⲛⲁϥϯⲥⲃⲱⲡⲉ ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲣⲟⲩⲁⲓⲧⲟⲩ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲛⲱⲟⲩ ϫⲉⲫⲏ

It is told also regarding him that at the time when they were building the wall of the monastery (μοναστήριον) and the towers (πύργος), the angels (ἄγγ.) of the Lord would help them in all their labours by the commandment of God; but (δέ) especially the most high power of God was a fellow worker with them, through the mediation (πρεσβεία) of the holy *Theotokos* Mary. And (δέ) the name of our holy father John became renowned in all places, so that (ὥστε) everyone blessed (μακαρίζειν) him as (ὡς) prophet (προφήτης) * and as *fol. 108 r°.
teacher in his generation (γενεά), because he crucified his flesh (σάρξ), and his desires (ἐπιθυμία) and his thoughts [1]. All his cares he made the servants of our Lord Jesus Christ, our God, bringing forth the fruits of the Holy Spirit (πν.) in love (ἀγάπη) and gladness, and rejoicing and peace (εἰρήνη) and long suffering and kindness (-χρηστός), and goodness (-ἀγαθός) and faith and meekness and temperance (ἐγκράτεια) [2]. These things not only (οὐ μονόν) did he (himself) perform, but (ἀλλά) to everyone he taught that they should do

1. Cf. Gal., v, 24. — 2. Ib., 22.

*fol. 108 v°. ⲉ̀ⲧⲉⲡⲓⲣⲱⲙⲓ ⲛⲁⲥⲁⲧϥ ⲛ̀ⲑⲟϥ ⲟⲛ ⲡⲉⲧⲉϥ-*ⲛⲁⲱⲥϧ ⲫⲏ ⲉⲑⲛⲁⲥⲓϯ ⲛ̀ⲧⲉϥⲥⲁⲣⲝ̀ ϥⲛⲁⲱⲥϧ ⲟⲛ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲧⲉϥⲥⲁⲣⲝ̀ ⲛⲟⲩⲧⲁⲕⲟ ⲫⲏ ⲉⲧⲥⲓϯ ⲙ̀ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲁϥⲛⲁⲱⲥϧ ⲟⲛ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲛⲟⲩⲱⲛϧ ⲛ̀ⲉⲛⲉϩ ⲁⲗⲏⲑⲱⲥ ⲱ̄ ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲕⲥⲓϯ ⲟⲩⲟϩ ⲁⲕⲱⲥϧ ⲛ̀ⲟⲩⲟⲩⲧⲁϩ ⲙ̀ⲡ̅ⲛ̅ⲁ̅ⲧⲓⲕⲟⲛ ⲉⲩⲥⲟⲡ ⲁⲩⲕⲱⲡ ⲛⲁⲕ ⲛ̀ϫⲉⲛⲉⲕⲕⲁⲣⲡⲟⲥ ϧⲉⲛⲣ̄ ⲛⲉⲙⲝ̄ ⲛⲉⲙⲗ̄

ϯⲟⲩⲱϣ ⲟⲩⲛ ⲱ ⲛⲁⲙⲉⲛⲣⲁϯ ⲉⲑⲣⲓⲧⲁⲙⲱⲧⲉⲛ ⲉⲑⲃⲉⲡⲑⲱϣ ⲛ̀ⲧⲉϥⲙⲁⲕⲁⲣⲓⲁ̄ ⲛ̀ⲥϩⲓⲙⲓ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁϥϣⲉ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧⲥ ⲛ̀ϫⲉⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲓⲱⲁⲛⲛⲏⲥ ⲁϥϣⲉ ⲛⲁϥ ⲉ̀ⲡϣⲁϥⲉ ⲁⲥⲧⲱⲛⲥ ⲛ̀ⲭⲱⲗⲉⲙ ⲁⲥⲥⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉⲛⲧⲁⲥ ⲛⲛⲓϩⲏⲕⲓ ⲟⲩⲟϩ ⲁⲥϣⲱⲡ ⲙ̀ⲡⲓϥⲱⲓ
*fol. 109 r°. *ⲛ̀ⲧⲉ ⲧⲉⲥⲁ̄ⲫⲉ ⲟⲩⲟϩ ⲁⲥϣⲱⲡⲓ ⲙⲙⲟⲩⲛⲁⲭⲏ ⲟⲩⲟϩ ⲛⲁⲥⲓ̄ⲣⲓⲡⲉ ⲛ̀ϩⲁⲛⲡⲟⲗⲏⲧⲓⲁ̄ ⲉ̀ⲛⲁϣⲱⲟⲩ ⲛⲉⲙϩⲁⲛⲁⲥⲕⲏⲥⲓⲥ ⲉⲩⲟϣ ⲉ̀ⲙⲁϣⲱ ϩⲱⲥⲇⲉ ⲛ̀ⲧⲉⲡⲉⲥⲣⲁⲛ ⲉⲣⲥⲱⲓⲧ ⲛ̀ϩⲟⲩⲟ̄ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩⲑⲱⲟⲩϯ ⲉ̀ⲣⲟⲥ ⲛ̀ϫⲉϩⲁⲛⲙⲏϣ ⲙ̀ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̀ⲥϩⲓⲙⲓ ⲛ̀ⲧⲟⲩⲉⲣⲙⲟⲛⲁⲭⲏ ϧⲁⲧⲟⲧⲥ ⲟⲩⲟϩ ⲁⲥⲕⲱⲧ ⲛⲱⲟⲩ ⲛⲟⲩⲙⲟⲛⲏ ⲟⲩⲟϩ ⲁⲥϣⲱⲡⲓ ⲛ̀ⲁⲣⲭⲏⲅⲟⲥ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲟⲩ ⲛⲁⲥϯ

*fol. 108 v°. them, saying unto them[1] : « 'Whatsoever a man soweth that * shall he also reap. He that soweth unto his flesh (σάρξ) shall reap also of the flesh (σάρξ) corruption, (but) he that soweth unto the Spirit (πν.) shall also of the Spirit (πν.) reap eternal life' ». Verily (ἀληθῶς), O our holy father, thou hast both sown and reaped spiritual (πνευματικός) fruit. Thy fruits (καρπός) are increased unto thee an hundred and sixty and thirty fold[2].

I desire, then (οὖν), O my beloved, to relate unto you concerning the destiny of his blessed (μακ.) wife. Now (δέ) it befell, when our holy father John departed from her and went into the desert, that she arose swiftly and distributed all she had to the poor and she shaved the hair * of her head and
*fol. 109 r°. became a nun (-μοναχή). And she practised many austerities (πολιτεία) and exercises (ἄσκησις) in great number, so that (ὥστε) her name was greatly renowned and there gathered unto her a multitude of virgins (παρθένος) and they became nuns (-μοναχή) under her. And she built for them a nunnery

1. Gal., vi, 7, 8. — 2. Cf. Mt., xiii, 8.

ⲉ̀ⲧⲟⲧⲟⲩⲡⲉ ⲛ̀ϩⲁⲛϩⲃⲏⲟⲩⲓ̀ ⲉ̀ⲑⲛⲁⲛⲉⲩ ⲛⲉⲙⲛⲓⲙⲱⲓⲧ ⲛ̀ⲧⲉ ⲡ̅ⲟ̅ⲥ̅ ⲟⲩⲟϩ ϧⲉⲛⲫⲁⲓ ⲁⲥϣⲱⲡⲓ ⲛ̀ϭⲁⲩⲙⲱⲓⲧ ⲉ̀ⲡⲟⲩϫⲁⲓ ⲛ̀ϩⲁⲛⲙⲏϣ ⲙ̀ⲯⲩⲭⲏ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲱⲛϧ ⲛ̀ⲉ̀ⲛⲉϩ ⲟⲩⲟϩ ⲛⲁⲩⲛⲏⲟⲩ ⲛ̀ⲁϣⲁⲓⲡⲉ ϧⲉⲛⲧⲟⲩⲏ̀ⲡⲓ ⲛ̀ϫⲉⲛⲓⲡⲁⲣⲑⲉⲛⲟⲥ * ⲉϥϯ *fol. 109 v°.
ⲛ̀ⲧⲟⲧⲟⲩ ⲛ̀ϫⲉⲡⲓϩⲙⲟⲧ ⲛ̀ⲧⲉ ⲫ̅ϯ̅ ⲛ̀ⲑⲟⲥ ⲇⲉ ϯⲙⲁⲓⲁⲧⲥ ⲛⲁⲥⲟⲓ ⲙ̀ⲃⲱⲕ ⲙ̀ⲡ̅ⲟ̅ⲥ̅ ⲟⲩⲟϩ ⲁⲥⲁⲓⲁⲓ ϧⲉⲛⲛⲉⲥⲉ̀ϩⲟⲟⲩ ⲁⲥⲙ̀ⲧⲟⲛ ⲙ̀ⲙⲟⲥ ϧⲉⲛⲡⲉⲑⲣⲁⲛⲁϥ ⲙ̀ⲡ̅ⲟ̅ⲥ̅ ϩⲓⲧⲉⲛⲛⲓⲉⲩⲭⲏ ⲛ̀ⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲓⲥ ⲛⲁⲓⲕⲉⲭⲱⲟⲩⲛⲓ ⲟⲛ ⲁϥⲉ̀ⲛⲟⲩ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲇⲱⲣⲟⲛ ⲙ̀ⲫ̅ϯ̅ ⲛ̀ϫⲉⲡⲉⲛⲑⲉⲟ̅ⲫⲟⲣⲟⲥ ⲛ̀ⲓⲱⲧ ⲁ̅ⲗⲏⲑⲱⲥ ⲥⲉⲟϣ ⲛ̀ϫⲉⲛⲓⲯⲩⲭⲏ ⲉⲧⲁⲕⲑⲁϩⲙⲟⲩ[1] ⲛ̀ⲧⲟⲧϥ ⲙⲡⲓϫⲁϫⲓ ⲉⲧϩⲱⲟⲩ ⲛ̀ⲇⲓⲁⲃⲟⲗⲟⲥ ϩⲓⲧⲉⲛⲛⲉⲕϣⲗⲏⲗ ⲉ̀ⲑⲟⲩⲁⲃ

Ⲛⲓⲙ ⲛ̀ⲗⲁⲥ ⲛ̀ⲥⲁⲣⲝ ⲓⲉ ⲛⲓⲙ ⲛ̀ϩⲏⲧ ⲛ̀ⲣⲱⲙⲓ ⲉⲑⲛⲁⲥⲁϫⲓ ⲛ̀ⲛⲉⲕⲧⲁϩⲟ ⲉⲣⲁⲧⲟⲩ ⲛⲉⲙⲡⲉⲕⲱ̅ⲟⲩ ⲡⲣⲟⲥ ⲡϣⲓ ⲙ̀ⲡⲉⲕⲧⲁⲓⲟ ⲛⲉⲙⲧⲉⲕϫⲓⲛⲙⲟⲩⲛ ⲉ̀ⲫ̅ϯ̅ ⲕⲁⲛ ⲟⲩⲁⲓ ⲉ̀ⲣⲉⲡⲉϥϩⲏⲧ * ⲧⲟⲩ- *fol. 110 r°.
ⲃⲏⲟⲩⲧ ⲙ̀ⲫⲣⲏϯ ⲛⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲟⲩⲟϩ ⲉ̀ⲣⲉⲡⲉϥⲛⲟⲩⲥ ⲟ̅ⲛⲓ ⲛ̀ⲛⲓⲁ̅ⲥⲱⲙⲁⲧⲟⲥ ϥⲛⲁϣϫⲱ ⲁⲛ ⲙ̀ⲡϫⲱⲕ ⲙ̀ⲡⲉⲕⲧⲁⲓⲟ ⲛⲉⲙⲡⲓⲱ̅ⲟⲩ ⲉ̀ⲧⲁϥⲧⲏⲓϥ ⲛⲁⲕ ⲛ̀ϫⲉⲡ̅ⲟ̅ⲥ̅ ϧⲉⲛⲧⲫⲉ ⲛⲉⲙϩⲓϫⲉⲛⲡ-

1. Read? ⲛⲁϩⲙⲟⲩ.

(μονή) and became a ruler (ἀρχηγός) over them. And she assisted them in good works and in the ways of the Lord, and thus became a leader for the salvation of many souls (ψ.) unto eternal life. And the virgins (παρθένος) began to increase in number, * the grace of God assisting them. And (δέ) the blessed *fol. 109 v°.
woman was the servant of the Lord and she increased in her days and went to rest at the Lord's pleasure, through the prayers (εὐχή) of our holy father, Abba John. And lo, these others also our God-clad (θεοφόρος) father John brought in as gifts (δῶρον) unto the Lord. Many indeed (ἀληθῶς) are the souls (ψ.) that thou hast saved from the evil devilish (διάβολος) enemy, by thy holy prayers.

What tongue of flesh (σάρξ) or what heart of man shall tell of thy uprightness and thy glory in (πρός) the measure of thy honour, and of thy constancy toward God. Even be it (κἄν) one whose heart is pure * as are the *fol. 110 r°.
angels (ἄγγ.) and his mind (νοῦς) like unto the incorporeal (ἀσώματος), yet

ⲕⲁϩⲓ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉ̀ⲧⲁϥϫⲟⲥ ⲛ̀ϫⲉⲡⲉⲛⲟ̅ⲥ̅ ⲓ̀ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ϧⲉⲛ-
ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉ̀ⲑⲟⲩⲁⲃ ϫⲉ ⲫⲏ ⲉⲑⲛⲁϯⲱⲟⲩ ⲛⲏⲓ ϯⲛⲁ-
ϯⲱ̀ⲟⲩ ⲛⲁϥ ⲉⲑⲃⲉⲫⲁⲓ ϯⲟⲩⲱϣ ⲉ̀ⲭⲁⲣⲱⲓ ⲙⲉⲛ ⲁⲗⲗⲁ
ϯⲉⲣϩⲟϯ ϫⲉⲛ̀ⲛⲓϣⲱⲡⲓ ϩⲁⲡⲓⲉⲛⲕⲗⲏⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲃⲱⲕ
ⲉⲧϩⲱⲟⲩ ⲉ̀ⲧⲁϥϩⲱⲡ ⲙ̀ⲡⲓϩⲁⲧ ⲛ̀ⲧⲉ ⲡⲉϥⲟ̅ⲥ̅ ϧⲉⲛⲡⲓⲕⲁϩⲓ
ⲉⲑⲃⲉⲫⲁⲓ ϯⲛⲁⲟⲩⲁϩⲧⲟⲧ ⲛ̀ⲧⲁⲥⲱⲕ ⲙ̀ⲡⲓⲥⲁϫⲓ ⲛ̀ⲧⲁϫⲱ
ⲛ̀ϩⲁⲛ̀ⲕⲉⲕⲟⲩϫⲓ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲛⲉϥⲧⲁϩⲟ ⲉ̀ⲣⲁⲧⲟⲩ ⲛⲉⲙⲛⲉϥϭⲣⲟ
ⲛ̀ⲁⲧⲁⲧⲣⲏϫⲟⲩ ⲛ̀ⲧⲉⲛⲉϥⲡⲟⲗⲏⲧⲓⲁ̅ ⲛⲁⲓ ⲁ̀ⲣⲉϣⲁⲛⲟⲩⲁⲓ
*fol. 110v°. ϫⲟⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲡⲓⲥⲁϫⲓ ⲛⲁⲟⲩⲱϣⲥ ⲉ̀ⲃⲟⲗ * ⲛ̀ϩⲟⲩⲟ̅
ⲁⲗⲗⲁ ⲧⲉⲛⲛⲁⲭⲱ ⲛ̀ϩⲁⲛⲙⲏϣ ⲛ̀ⲥⲱⲛ ⲉϩⲛⲁⲛ ⲛ̀ⲧⲉⲛϫⲱ
ⲛ̀ϩⲁⲛⲕⲟⲩϫⲓ ⲉⲛϯ ⲙ̀ⲫⲙⲉⲩⲓ̀ ⲛⲱⲧⲉⲛ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ ϫⲉ-
ⲁϥϣⲱⲡⲓ ⲛ̀ⲟⲛⲟⲙⲁⲥⲧⲟⲥ ϧⲉⲛⲛⲓϣⲁϥⲉⲩ ⲉ̀ⲑⲟⲩⲁⲃ ⲟⲩⲟϩ
ⲛ̀ⲣⲉϥϯⲥⲃⲱ ϧⲉⲛⲧⲉϥⲅⲉⲛⲉⲁ̅ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲡⲁⲩⲗⲟⲥ ⲉ̀ⲧⲁϥⲉⲣ-
ⲙⲁϩⲓ̅ⲅ̅ ϧⲉⲛⲛⲓⲁ̅ⲡⲟⲥⲧⲟⲗⲟⲥ ⲫⲁⲓⲡⲉ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲡⲉⲛⲓⲱⲧ
ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲭⲁⲙⲉ ⲁϥϣⲱⲡⲓ ⲛ̀ⲟⲩⲙⲁϩⲉ̅
ϧⲉⲛⲛⲓⲧⲟⲡⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ⲧⲁⲩϣⲱⲡⲓ ϧⲉⲛϣⲓϩⲏⲧ ϩⲓⲧⲉⲛ-
ⲡⲓⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲙⲉⲛⲉⲛⲥⲁⲛⲁⲓ ⲉ̀ⲧⲓ

shall he not be able to tell the fulness of thy honour and the glory that the Lord hath given unto thee, in heaven and upon the earth; even as (κατά) our Lord Jesus Christ hath said in the holy gospel (εὐαγγέλιον) [1] : « He that glorifieth me, him will I glorify. » For this cause I would indeed (μέν) be silent, yet (ἀλλά) fear I lest I come under the charge (ἔγκλημα) of the wicked servant that hid in the ground the silver of his lord. Therefore will I be instant and prolong the discourse and will tell other few things from his upright deeds and the boundless victories of his austerities (πολιτεία), such that should one tell them all, the discourse would be greatly extended.
*fol. 110v°. * But (ἀλλά) we will leave aside many, choosing to tell some few, reminding you, O my beloved, that he became famous (ὀνομαστός) in the holy deserts and a teacher in his generation (γενεά), even as Paul, that became the thirteenth of the apostles (ἀπόστολος). Thus it was that our holy father, Abba John Khamé, became the fifth in the holy *topoi* that were in Shihêt, by the commandment of the Lord.

1. Apparently not an exact quotation.

ⲉ̄ⲣⲉⲡⲉⲛⲓⲱⲧ ⲉ̄ⲑⲟⲩⲁⲃ ⲓⲱⲁⲛⲛⲏⲥ ⲭⲏ ϧⲉⲛⲡⲓⲥⲡⲏⲗⲉⲟⲛ ⲉϥⲉⲣ-
ⲙⲉⲗⲉⲧⲁⲛ ⲙ̄ⲡⲓⲣⲁⲛ ⲛ̄ⲟⲩϫⲁⲓ ⲛ̄ⲧⲉ ⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲡⲉⲛ-
ⲛⲟⲩϯ ⲛⲉⲙϩⲁⲛⲡⲣⲟⲥⲉⲩⲭⲏ ⲛ̄ⲁⲑⲙⲟⲩⲛⲕ ⲛⲉⲙϩⲁⲛ*-ⲧⲱⲃϩ *fol. 111 r°.
ⲛ̄ⲁⲧⲥⲁϫⲓ ⲉ̄ⲣⲱⲟⲩ ϧⲉⲛⲛⲏ ⲉⲧϩⲏⲡ ⲟⲩ ⲅⲁⲣ ⲙ̄ⲡⲉϩⲗⲓ
ⲛ̄ⲣⲱⲙⲓ ⲉ̄ⲙⲓ ⲉ̄ⲡϫⲱⲕ ⲛ̄ⲛⲓϧⲓⲥⲓ ⲉ̄ⲧⲁϥϣⲟⲡⲟⲩ ϫⲉⲛⲁϥⲫⲏⲧ
ⲉ̄ⲃⲟⲗ ϩⲁⲡⲓⲱ̄ⲟⲩ ⲉⲧϣⲟⲩⲓⲧ ⲛ̄ⲧⲉ ⲛⲓⲣⲱⲙⲓ ⲉⲧⲁⲩⲛⲁⲩ ⲇⲉ
ⲉ̄ⲧⲉϥⲙⲉⲧⲧⲉⲗⲓⲟⲥ ⲛ̄ⲧⲉ[1] ⲛⲓⲇⲉⲙⲱⲛ ⲉⲧϩⲱⲟⲩ ⲁⲩϩⲟⲕⲟⲩ
ⲟⲩⲃⲏϥ ϧⲉⲛϩⲁⲛⲛⲟⲩⲙⲉⲣⲟⲛ ⲛⲉⲙϩⲁⲛⲥⲧⲣⲁⲧⲟⲛ ⲛ̄ⲭⲁⲕⲓ
ⲉⲩⲙⲉⲩⲓ̈ ⲉ̄ⲉⲛϥ ⲉ̄ⲡⲉⲥⲏⲧ ⲉ̄ⲃⲟⲗ ϧⲉⲛⲡϭⲓⲥⲓ ⲛ̄ⲧⲉ ϯⲁⲣⲉⲧⲏ
ⲉⲩⲃⲟⲧⲥ ⲟⲩⲃⲉⲛⲉϥⲗⲟⲅⲓⲥⲙⲟⲥ ϧⲉⲛϩⲁⲛⲙⲉⲩⲓ ⲛ̄ⲁⲧⲭⲁⲧⲟⲩ-
ⲟⲩ ⲉ̄ⲃⲟⲗ ⲉⲧϩⲱⲟⲩ ⲙ̄ⲡⲓⲉ̄ϩⲟⲟⲩ ⲛⲉⲙⲡⲓⲉ̄ϫⲱⲣϩ ⲉⲩϯϩⲟϯ
ⲛⲁϥ ϧⲉⲛϩⲁⲛⲥⲙⲟⲧ ⲛ̄ϩⲟⲣⲧϥ ⲛ̄ⲑⲟϥ ⲇⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲁϥϭⲟϫⲓ
ⲛ̄ⲥⲱⲟⲩ ⲧⲏⲣⲟⲩ ϩⲓⲧⲉⲛⲡⲓⲙⲏⲓⲛⲓ ⲉⲑⲟⲩⲁⲃ ⲛ̄ⲧⲉ ⲡⲓⲥⲧ⳩ⲥ ⲉⲧⲁϥ-
ⲛⲁⲩ ⲇⲉ ⲛ̄ϫⲉⲫϯ ⲉ̄ⲧⲉϥ*-ⲛⲓϣϯ ⲛ̄ϩⲩⲡⲟⲙⲟⲛⲏ ⲁϥϯⲙ- *fol. 111 v°.
ⲧⲟⲛ ⲛⲁϥ ⲉ̄ⲃⲟⲗ ϩⲁⲙⲉⲩⲓ ⲛⲓⲃⲉⲛ

Ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲇⲉ ⲛ̄ϫⲉϩⲁⲛⲙⲏϣ ⲉⲑⲃⲏⲧϥ ⲛⲉⲙⲛⲉϥ-
ⲁ̄ⲣⲉⲧⲏ ⲁⲩⲑⲱⲟⲩϯ ⲉ̄ⲣⲟϥ ⲛ̄ϫⲉϩⲁⲛⲙⲏϣ ⲉⲩⲟϣ ⲟⲩⲟϩ

1. Read ⲛ̄ϫⲉ.

But (δέ) after these things, while yet (ἔτι) our holy father John dwelt in the cave (σπήλαιον), meditating (μελετᾶν) the saving name of our Lord Jesus Christ, our God, with prayers (προσευχή) unceasing and * secret petitions beyond *fol. 111 r°.
telling — for (οὐ γάρ) no man knew the fulness of the sufferings that he endured, for he fled from the vain glory of men — it befell, when the evil demons (δαίμων) saw his perfectness (-τέλειος), they armed against him in troops (νούμερον) and dark hosts (στρατός), thinking to bring him down from the height of virtue (ἀρετή) and attacking his mind (λογισμός) with evil thoughts unceasingly, by day and night and terrifying him with phantom forms. But (δέ) the righteous man pursued after them all with the holy sign of the Cross (σταυρός). And (δέ) when God saw his * great endurance (ὑπομονή), he *fol. 111 v°.
gave him rest from all thoughts[1].

And (δέ) when many had heard concerning him and his virtues (ἀρετή), a great multitude gathered about him, and they besought him that he would

1. (Evil) thoughts.

ⲁⲩϯϩⲟ ⲉ̄ⲣⲟϥ ⲉⲑⲣⲉϥϯ ⲙ̄ⲡⲓⲥⲭⲏⲙⲁ ⲛ̄ⲧⲉ ϯⲙⲉⲧⲙⲟⲛⲁⲭⲟⲥ
ⲉ̄ϩⲣⲏⲓ ⲉϫⲱⲟⲩ ⲟⲩⲟϩ ⲁⲩϣⲱⲡⲓ ⲛⲁϥ ⲛ̄ϫⲉϩⲁⲛⲙⲏϣ
ⲛ̄ϣⲏⲣⲓ ⲟⲩⲟϩ ⲁϥϯⲑⲱϣ ⲛⲱⲟ́ⲩ ⲉ̄ⲟⲩⲕⲟⲓⲛⲱⲛⲓⲁ̄ ⲉⲑⲣⲟⲩ-
ⲕⲱⲧ ⲛⲟⲩⲙⲁ ⲛ̄ϣⲱⲡⲓ ⲟⲩⲟϩ ⲁⲩⲕⲱⲧ ⲛ̄ⲟⲩⲛⲓϣϯ ⲙⲡⲉⲗⲁ-
ⲅⲟⲥ ⲙ̄ⲙⲁ ⲛ̄ϣⲱⲡⲓ ⲛⲉⲙϩⲁⲛⲡⲩⲣⲅⲟⲥ ⲉⲩϭⲟⲥⲓ ⲛⲉⲙϩⲁⲛ-
ⲥⲟⲃⲧ ⲉⲩⲧⲁϫⲣⲏⲟⲩⲧ ⲛ̄ⲕⲁⲗⲱⲥ ⲙⲁⲗⲗⲟⲛ ⲕⲉ ⲙⲁⲗⲗⲟⲛ
ⲛⲁⲩⲛⲏⲟⲩ ⲛ̄ⲁϣⲁⲓ ⲛ̄ϫⲉⲛⲓⲥⲛⲏⲟⲩ ⲟⲩⲟϩ ⲛⲁϥϯⲥⲃⲱ
ⲛⲱⲟⲩⲡⲉ ⲉⲡⲟⲩϫⲁⲓ ⲛⲛⲟⲩⲯⲩⲭⲏ ⲉⲑⲣⲟⲩⲁ̄ⲣⲉϩ ⲉ̄ϯⲙⲉⲧ-
* fol. 112 r°. ⲟⲩⲁⲓ ⲛ̄ⲧⲉ * ⲡⲓⲛⲁϩϯ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲛ̄ⲧⲟⲩⲙⲉⲛⲣⲉⲡⲓϣⲗⲏⲗ
ⲛⲉⲙϯⲛⲏⲥⲧⲓⲁ̄ ⲛ̄ⲧⲟⲩⲙⲉⲛⲣⲉⲛⲟⲩⲉ̄ⲣⲏⲟⲩ ⲛ̄ⲧⲟⲩⲁ̄ⲣⲉϩ
ⲉ̄ⲡⲧⲟⲩⲃⲟ ⲙ̄ⲡⲟⲩⲥⲱⲙⲁ ⲛⲉⲙⲧⲟⲩⲯⲩⲭⲏ ⲛ̄ⲧⲟⲩϣⲱⲡⲓ
ⲙ̄ⲙⲁⲓϩⲏⲕⲓ ⲙ̄ⲙⲁⲓⲁ̄ⲅⲁⲡⲏ ⲛ̄ⲧⲟⲩⲙⲉⲛⲣⲉⲡⲓⲱⲣϥ ⲛ̄ⲥⲉⲭⲁϯϩⲟϯ
ⲛ̄ⲧⲉ ⲫϯ ⲙⲡⲟⲩⲙⲑⲟ ⲉⲃⲟⲗ ⲛ̄ⲥⲛⲏⲟⲩ ⲛⲓⲃⲉⲛ ⲁϥⲥⲉⲙⲛⲓ ⲛⲱⲟⲩ
ⲛ̄ϩⲁⲛⲕⲁⲛⲱⲛ ⲛⲉⲙϩⲁⲛⲛⲟⲙⲟⲥ ⲉⲩⲟⲩⲁⲃ ⲁϥⲥⲉⲙⲛⲓ ⲛⲱⲟⲩ
ⲛ̄ⲟⲩⲙⲁ ⲛⲑⲱⲟⲩϯ ⲉⲑⲣⲟⲩⲑⲱⲟⲩϯ ⲉ̄ⲣⲟϥ ϧⲉⲛⲧⲫⲁϣⲓ ⲙⲡⲓ-
ⲉ̄ϫⲱⲣϩ ⲟⲩⲟϩ ⲛ̄ⲥⲉϫⲱ ⲯⲁⲗⲙⲱⲇⲓⲁ̄ ⲛⲉⲙϩⲁⲛϩⲱⲇⲏ
ⲙⲡⲛⲁⲧⲓⲕⲟⲛ ϣⲁⲛⲧⲉⲡⲓⲟⲩⲱⲓⲛⲓ ϣⲁⲓ ⲁϥϩⲟⲛϩⲉⲛ ⲛⲱⲟⲩ ⲟⲛ
ⲉⲑⲣⲟⲩϣⲗⲏⲗ ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ϧⲁⲣⲓ ϧⲁⲣⲟϥ ⲉⲩⲥⲟⲡ ⲉ̄ⲃⲟⲗ

put upon them the habit (σχῆμα) of the monkhood (-μοναχός). And there were (given) unto him many children and he formed them into a community (κοινωνία) that they should build a dwelling-place. And they built a great ocean (πέλαγος) of dwellings and high towers (πύργος) and walls firmly (καλῶς) established. And the brethren began to increase more and more (μᾶλλον καὶ μᾶλλον) and he taught them, for the salvation of their souls (ψ.),
* fol. 112 r°. that they should keep the unity of * the right faith and should love prayer and fasting (νηστεία) and love one another and keep the purity of their body (σῶμα) and soul (ψ.) and that they should be lovers of the poor and lovers of charity (ἀγάπη) and should love solitude and should put before them at all times the fear of the Lord. And he established for them canons (κανών) and holy laws (νόμος) and set up for them a meeting-place, where they should meet together in the middle of the night and should sing psalmody (ψαλμῳδία) and spiritual (πνευματικός) songs (ᾠδή)[1] until the light dawn. And he bade them moreover one and all that they should pray each one

1. *Cf.* Eph., v, 19.

ϩⲓⲧⲉⲛⲛⲁⲓ ⲛⲉⲙϩⲁⲛⲕⲉⲭⲱⲟⲩⲛⲓ ⲉϥϯ ⲙ̄ⲙⲱⲟⲩ * ⲉ̀ⲧⲟⲧⲟⲩ *fol. 112 v°.
ⲁϥⲑⲣⲟⲩϧⲙⲟⲙ ⲧⲏⲣⲟⲩ ϧⲉⲛⲟⲩϭⲓϣϣⲱⲟⲩ ⲛ̄ⲧⲉ ⲫ︦ϯ︦

Ⲁⲩϫⲟⲥ ⲟⲛ ⲉ̀ⲑⲃⲏⲧϥ ⲛ̄ⲑⲟϥ ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲉϥⲟϩⲓ ⲉ̀ⲣⲁⲧϥ ⲉ̀ⲧⲓ ⲉϥⲉⲣⲯⲁⲗⲓⲛ ⲛ̄ⲑⲟϥ ⲛⲉⲙⲛⲓⲥⲛⲏⲟⲩ ϧⲉⲛⲡⲓⲉ̀ϫⲱⲣϩ ⲟⲛ ⲁϥⲟⲩⲟⲛϩϥ ⲉ̀ⲣⲟϥ ⲛ̄ϫⲉⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲁ̄ⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲓⲕⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲧϩⲓⲣⲏⲛⲏ ⲛⲁⲕ ⲡⲓⲃⲱⲕ ⲉ̀ⲑⲛⲁⲛⲉϥ ⲟⲩⲟϩ ⲉ̀ⲧⲉⲛϩⲟⲧ ⲛ̄ⲧⲉ ⲫ︦ϯ︦ ⲧϩⲓⲣⲏⲛⲏ ⲛ̄ⲛⲉⲕϣⲏⲣⲓ ⲧⲏⲣⲟⲩ ⲛⲉⲙⲛⲏ ⲉⲧⲥⲱⲧⲉⲙ ⲛ̄ⲥⲁⲛⲉⲕⲛⲟⲙⲟⲥ ⲁ̄ⲡⲥⲑⲟⲓ ⲛⲟⲩϥⲓ̈ ⲛ̄ⲛⲉⲕⲡⲣⲟⲥⲉⲩⲭⲏ ⲓ ⲉ̀ⲡϣⲱⲓ ⲙ̄ⲡⲉⲙⲑⲟ ⲙ̄ⲫ︦ϯ︦ ⲉ̀ⲟⲩⲉⲣⲫⲙⲉⲩⲓ̈ ⲛⲁⲕ ϣⲁⲉ̀ⲛⲉϩ ⲡⲉⲕⲣⲁⲛ ⲛⲁⲙⲟⲩⲛ ⲉ̀ⲃⲟⲗ ϣⲁⲛⲓⲅⲉⲛⲉⲁ̄ ⲧⲏⲣⲟⲩ ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁϥϫⲟⲧⲟⲩ ⲛⲁϥ ⲛ̄ϫⲉⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲁ̄ⲑⲁ*-ⲛⲁⲥⲓⲟⲥ ⲁϥϩⲟⲡϥ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲟϥ ⲉⲧⲁϥϣⲱⲡⲓ ⲟⲩⲛ *fol. 113 r°.
ϧⲉⲛⲟⲩⲣⲁϣⲓ ⲛ̄ϫⲉⲫⲏ ⲉ̀ⲑⲟⲩⲁⲃ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̄ⲛⲉϥϣⲏⲣⲓ ⲉⲑⲣⲟⲩⲉⲣⲟⲛⲟⲙⲁⲍⲓⲛ ⲙ̄ⲫⲣⲁⲛ ⲙ̄ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ϧⲉⲛⲡϩⲩⲙⲛⲟⲥ ⲛ̄ⲧⲉ ⲡⲓⲅ̄ ⲛⲁⲗⲟⲩ ⲛ̄ⲁ̄ⲅⲓⲟⲥ ⲟⲩⲟϩ ⲥⲉⲓ̀ⲣⲓ ⲙ̄ⲡⲉϥⲟⲩⲁϩⲥⲁϩⲛⲓ ϣⲁⲉϧⲟⲩⲛ ⲉ̀ⲫⲟⲟⲩ ⲙ̄ⲡⲉϩⲟⲟⲩ ⲉⲩⲱ̄ⲟⲩ ⲙ̄ⲫ︦ϯ︦

Ⲛⲓϣⲟⲣⲡ ⲇⲉ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲛⲉϥϣⲏⲣⲓ ⲁϥⲭⲁⲩ ⲛⲁϥ ϧⲉⲛⲟⲩ-

apart. And by these (rules) and some others also the which he delivered unto them * he caused them all to wax hot in godly zeal. *fol. 112 v°.

It is told also concerning our holy father that while yet (ἔτι) he stood singing (ψάλλειν) with the brethren by night, our father Abba Athanasius the apostolic (ἀποστολικός) appeared unto him and said unto him : « Peace (εἰρήνη) be unto thee, thou good and faithful servant of God. Peace (εἰρήνη) unto all thy children and unto them that obey thy laws (νόμος). The sweet smell of thy prayers (προσευχή) hath mounted up into the presence of God, as a remembrance for thee for ever, and thy name shall endure to all generations (γενεά) ». And (δέ) when our father Abba Athanasius had said these things unto him * he was hidden from him. Therefore (οὖν) was the holy *fol. 113 r°.
man glad and he commanded his children that they should name (ὀνομάζειν) the name of our father Abba Athanasius in the hymn (ὕμνος) of the Three Holy (ἅγιος) Children; and they do his bidding even unto this day, to the glory of God.

Now (δέ) the first of his children he made of the order (τάξις) of disciples

ⲧⲁⲍ̄ⲓⲥ ⲙ̀ⲙⲁⲑⲏⲧⲏⲥ ⲉ̀ⲧⲉⲛⲁⲓⲛⲉ ⲛⲟⲩⲣⲁⲛ ⲡⲉⲛⲓⲱⲧ ϣⲉⲛⲟⲩϯ ⲡϫⲱⲕ ⲙⲡⲑⲱⲟⲩϯ ⲉ̀ϧⲟⲩⲛ ⲛⲧⲉ ⲧⲁⲓⲑⲱⲟⲩⲧⲥ ⲛⲉⲙⲡⲁⲓⲱⲧ ⲡⲁⲡⲁ ⲙⲁⲣⲕⲟⲥ ⲡⲉϥⲇⲓⲁ̄ⲧⲟⲭⲟⲥ ⲙⲉⲛⲉⲛⲥⲱϥ ⲛⲉⲙⲡⲁⲓⲱⲧ ⲕⲟⲗⲟⲩⲑⲟⲥ ⲛⲉⲙⲡⲁⲓⲱⲧ ⲡⲓⲇⲓⲁ̄ⲕⲱⲛ ⲅⲉⲱⲣⲅⲓ ⲛⲉⲙⲡⲁⲓⲱⲧ ⲁⲛⲧⲱⲛⲓ ⲛⲉⲙⲡⲁⲓⲱⲧ ⲅⲉⲱⲣⲅⲓ ⲛⲁⲓ ⲉⲧⲁⲩⲉⲣⲙⲉⲑⲣⲉ ϧⲁ-
*fol. 113 v°. ⲣⲱⲟⲩ * ϫⲉⲁⲩⲉⲣⲡⲉⲙ̀ⲡϣⲁ ⲙ̀ⲡⲓϩⲙⲟⲧ ⲛ̀ⲧⲉ ⲡⲓⲡ̅ⲛ̅ⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲁⲣⲉϣⲁⲛⲟⲩⲁⲓ ϩⲓⲧⲟⲧϥ ⲉ̀ⲥⲁϫⲓ ⲙ̀ⲡϫⲱⲕ ⲛ̀ⲛⲟⲩⲕⲁⲑⲟⲣⲑⲱⲙⲁ ⲡⲓⲥⲁϫⲓ ⲛⲁⲁ̄ϣⲁⲓ ⲉ̀ⲡⲓϩⲟⲩⲟ

Ⲙⲉⲛⲉⲛⲥⲁⲛⲁⲓ ⲇⲉ ⲟⲛ ⲁⲩⲁϣⲁⲓ [1] ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲁⲩⲉⲣⲭⲟⲣⲟⲇⲟⲛⲓⲛ ⲙⲙⲟϥ ⲙⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲡⲁⲣⲁ ⲡⲉϥⲟⲩⲱϣ ⲉ̀ⲧⲁϥⲁ̄ⲗⲏⲓ ϩⲓϫⲉⲛⲡⲓⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲁϥⲉⲣϩⲏⲧⲥ ⲉ̀ϯⲁ̄ⲛⲁⲫⲟⲣⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲉⲟⲩⲱ̄ⲟⲩ ⲛ̀ⲧⲉ ⲡ̅ⲟ̅ⲥ ϩⲓϫⲉⲛⲡⲓⲙⲁ ⲛⲉⲣϣⲱⲟⲩϣⲓ̈ ⲙ̀ⲫⲣⲏϯ ⲛⲟⲩⲭⲣⲱⲙ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲧⲁⲓⲑⲉⲱ̄ⲣⲓⲁ̄ ⲛ̀ϫⲉⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲁϥϯ ⲱ̄ⲟⲩ ⲙⲫϯ

Ⲙⲉⲛⲉⲛⲥⲁⲛⲁⲓ ⲇⲉ ⲁⲩⲧⲁⲙⲉⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲙⲏⲛ ⲉ̀ⲣⲟϥ ⲉⲑⲣⲉϥϣⲉ ⲛⲁϥ ⲉ̀ⲛⲓⲥⲁ ⲛ̀ⲧⲉ

1. Read? ⲁⲙⲟⲛⲓ.

(μαθητής) unto him, and these are their names : our father Shenouti[1] the completion of the collecting together of this congregation; and my father[2] *Papa* Mark, his successor (διάδοχος) after him, and my father Coluthus, and my father the deacon (διάκονος) George, and my father Anthony, and my
*fol. 113 v°. father George, of whom is born witness * that they were worthy of the grace of the holy Spirit (πν.). And if one should begin to tell the fulness of their good deeds (κατόρθωμα), the discourse would increase greatly.

And (δέ) moreover after these things they laid hold of (?) our holy father, and consecrated (χειροτονεῖν) him priest (πρεσβύτερος) against (παρά) his will. When he was standing before the sanctuary (θυσιαστήριον) and began the holy *Anaphora*, a glory of the Lord came upon the altar, as it were a fire. And when our holy father saw this sight (θεωρία), he glorified God.

And (δέ) after these things our holy father was told by the angel (ἄγγ.) that stayed by him that he should go unto the parts of Southern (Egypt),

1. John's successor, Shenouti, appears to be named in a colophon dated A.D. 918 (Zoega, p. 45). (E-W.). — 2. *Cf.* p. 23, note.

ⲫⲙⲁⲣⲏⲥ ⲉ̀ⲡⲟⲩϫⲁⲓ ⲛ̀ϩⲁⲛ*-ⲕⲉⲙⲏϣ ⲙ̀ⲯⲩⲭⲏ ⲉⲩⲥⲟⲡ *fol. 114 r°.
ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲉⲙⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ
ⲡⲓϣⲱⲓ ⲛⲓⲛⲓϣϯ ⲙ̀ⲫⲱⲥⲧⲏⲣ ⲁϥⲙⲟⲩϯ ⲇⲉ ⲛ̀ϫⲉⲡⲉⲛⲓⲱⲧ
ⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ⲟⲩⲁⲓ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲛⲉϥϣⲏⲣⲓ ⲉⲧⲉⲡⲉⲛⲓⲱⲧ ϣⲉⲛⲟⲩ-
ϯⲡⲉ ⲡⲉϥⲇⲓⲁ̀ⲇⲟⲭⲟⲥ ⲙⲉⲛⲉⲛⲥⲱϥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲡⲁϣⲏⲣⲓ
ⲁⲩⲑⲁϩⲙⲉⲧ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛⲡ̄ⲟ̄ⲥ̄ ⲉⲟⲩⲇⲓⲁ̀ⲕⲟⲛⲓⲁ̀ ⲓⲥ ϯϯ ⲛ̀ⲛⲓ-
ⲥⲛⲏⲟⲩ ⲉⲧⲟⲧⲕ ⲛ̀ⲧⲉⲕⲟ̄ϩⲓ ⲉ̀ⲣⲁⲧⲕ ⲙ̀ⲡⲁⲓⲙⲁ ⲉⲕϯ ⲙ̀ⲡⲑⲱϣ
ⲛⲛⲓⲥⲛⲏⲟⲩ ϣⲁⲛⲧⲁⲧⲁⲥⲑⲟⲓ ϣⲁⲣⲟⲕ ϧⲉⲛⲫⲟⲩⲱϣ ⲙ̀ⲫϯ
ϩⲓⲧⲉⲛⲡⲓϩⲙⲟⲧ ⲇⲉ ⲛⲧⲉ ⲫϯ ⲁϥϣⲉ ⲛⲁϥ ⲉⲫⲙⲁⲣⲏⲥ ⲉⲥⲉⲣ-
ϩⲉⲙⲓ ⲙ̀ⲙⲟϥ ⲛϫⲉϯⲃⲟⲏ̄ⲑⲓⲁ̀ ⲛ̄ⲧⲉ ⲫϯ ⲟⲩⲟϩ ⲁϥϫⲓⲙⲓ
ⲛ̀ⲟⲩⲧⲟⲡⲟⲥ ⲁϥϣⲱⲡⲓ ⲛ̀ϧⲏⲧϥ ⲱ̄ ⲛⲓⲙ ⲡⲉⲑⲛⲁϣⲥⲁϫⲓ ⲛ̀ⲛⲓ-
ⲡⲟⲗⲏⲧⲓⲁ ⲉ̀ⲧⲁϥⲁⲓⲧⲟⲩ * ϧⲉⲛⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲉ̀ⲧⲁⲩⲛⲁⲩ *fol. 114 v°.
ⲇⲉ ⲛ̀ϫⲉⲛⲓⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲉ̀ⲛⲉϥⲁ̀ⲣⲉⲧⲏ ⲁⲩⲓ̀
ϣⲁⲣⲟϥ ⲛ̀ϫⲉϩⲁⲛⲙⲏϣ ⲟⲩⲟϩ ⲁⲩϣⲱⲡⲓ ⲛⲁϥ ⲛ̀ϣⲏⲣⲓ ⲟⲩⲟϩ
ⲥⲉⲙⲟⲩϯ ⲉⲫⲣⲁⲛ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϫⲉⲡⲁⲡⲁ ⲓⲱⲁⲛ-
ⲛⲏⲥ ⲭⲁⲙⲉ ϣⲁⲉ̀ϧⲟⲩⲛ ⲉ̀ⲫⲟⲟⲩ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲡⲉϥⲙⲁⲑⲏⲧⲏⲥ
ⲇⲉ ϩⲱⲥ ⲣⲉϥⲥⲱⲧⲉⲙ ⲛ̀ⲥⲁⲡⲉϥⲓⲱⲧ ⲛⲁϥⲟ̄ϩⲓ ⲉⲣⲟϥ ϩⲓϫⲉⲛ-
ⲛⲉϥϭⲁⲗⲁⲩϫ ⲛⲉ̀ϩⲟⲟⲩ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲡⲉⲛⲓⲱⲧ ⲁⲓⲧⲟⲩ ϧⲉⲛⲫ-
ⲙⲁⲣⲏⲥ ⲉϥⲟ̄ϩⲓ ⲉ̀ⲣⲁⲧϥ ϧⲉⲛⲡⲓⲙⲁ ⲉ̀ⲧⲁⲡⲉϥⲓⲱⲧ ϣⲉ ⲛⲁϥ

for the salvation of other * multitudes of souls (ψ.) together, after the manner *fol. 114 r°. of our father Abba John and our father Abba Pishoi, the great lights (φωστήρ). And (δέ) our holy father called unto one of his children, namely our father Shenouti, his successor (διάδοχος) after him, and said unto him : « My son, I am called of the Lord to a ministry (διακονία). Lo, I entrust to thee the brethren, do thou stand in this place and direct the brethren until I return unto thee by the will of God ». And (δέ) by the grace of God he departed unto Southern (Egypt), the help (βοήθεια) of God guiding him, and he found a *topos* and dwelt therein. O who can recount the austerities (πολιτεία) that he practised * there? And (δέ) when the men of that place *fol. 114 v°. saw his virtues (ἀρετή), there came multitudes unto him and became children unto him, and the name of that *topos* is called 'Papa John Khamé' even unto this day. But (δέ) his disciple (μαθητής), being (ὡς) obedient unto his father, stood upon his feet all the days that our father passed in Southern (Egypt), standing in the place wherein our father left him when he departed from

ⲁϥⲭⲁϥ ⲛ̄ϧⲏⲧϥ ⲛⲁϥⲉⲣϩⲩⲡⲟⲙⲉⲛⲓⲛ ⲡⲉ ⲉϥϯ ⲙ̀ⲡⲑⲱϣ
ⲙ̀ⲡⲓⲙⲁ ⲛ̀ϣⲱⲡⲓ ϩⲱⲥⲇⲉ ⲛ̄ⲧⲉϥϣⲁϥⲓ ⲛ̄ϫⲉⲡⲉϥⲥⲱⲙⲁ
ⲙ̄ⲫⲣⲏϯ ⲛ̄ⲟⲩⲥⲧⲩⲗⲟⲥ ⲟⲩⲟϩ ⲁ̄ⲛⲓⲥⲛⲏⲟⲩ ϯϩⲟ ⲉ̀ⲣⲟϥ ϫⲉⲛ̄-
*fol. 115 r°. ⲧⲉϥϩⲉⲙⲥⲓ ⲛⲟⲩⲕⲟⲩϫⲓ ⲛ̄ⲧⲉϥⲙ̄ⲧⲟⲛ * ⲙ̄ⲙⲟϥ ⲙ̄ⲡⲉϥⲑⲱⲧ
ⲛ̄ϩⲏⲧ ⲟⲩⲟϩ ⲁ̄ⲛⲓⲥⲛⲏⲟⲩ ⲧⲁⲕⲧⲟ ⲛ̄ϩⲁⲛⲱ̄ⲛⲓ ⲉ̀ⲣⲟϥ ⲟⲩⲟϩ
ⲁϥϣⲱⲡⲓ ⲉϥⲟ̄ϩⲓ ⲉⲣⲁⲧϥ [1] ϧⲉⲛⲟⲩⲛⲓϣϯ ⲙ̄ⲙⲉⲧⲣⲉϥⲥⲱⲧⲉⲙ
ⲙ̄ⲫⲣⲏϯ ⲙ̄ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲁⲕⲉ
ϧⲉⲛⲡϫⲓⲛⲑⲣⲉⲁ̄ⲡⲁ ⲡⲁⲫⲛⲟⲩⲑⲓ ϫⲟⲥ ⲛⲁϥ ϫⲉⲟ̄ϩⲓ ⲛⲏⲓ
ⲛ̄ⲧⲁⲥⲉ ⲙⲱⲟⲩ ⲟⲩⲟϩ ⲁϥⲉⲣⲡⲱⲃϣ ⲁϥϩⲱⲗ ⲉ̀ⲡⲓⲱⲥϧ
ⲁϥⲭⲱ ⲛ̄ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉϥⲟ̄ϩⲓ ⲉ̀ⲣⲁⲧϥ ϣⲁⲧⲉϥⲉⲣⲡⲓϣⲱⲙ
ⲧⲏⲣϥ ⲉⲩⲥⲟⲡ ⲛ̄ⲧⲉϥⲓ̄ ⲛ̄ⲧⲉϥϫⲉⲙϥ ⲉϥⲟ̄ϩⲓ ⲉ̀ⲣⲁⲧϥ ϧⲉⲛⲡⲓⲙⲁ
ⲉ̀ⲧⲁϥϫⲟⲥ ⲛⲁϥ ϫⲉⲟ̄ϩⲓ ⲛⲏⲓ ⲙ̄ⲙⲟϥ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲇⲉ ⲛ̄ϫⲉⲡⲟ̄ⲥ̄
ⲉⲫⲛⲁϩϯ ⲙ̄ⲡⲓⲙⲁⲑⲏⲧⲏⲥ ⲁϥⲟⲩⲱⲣⲡ ⲙ̄ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲁϥⲁ̄-
ⲙⲟⲛⲓ ⲛ̄ⲧϫⲓϫ ⲙⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲟⲩⲟϩ
ⲁϥⲉⲛϥ ⲉ̀ϣⲓϩⲏⲧ ϧⲉⲛϯϫⲟⲙ ⲛ̄ⲧⲉ ⲫϯ ⲁϥⲧⲁⲙⲟϥ ⲉⲑⲃⲉ-
*fol. 115 v°. ⲡⲉϥⲙⲁⲑⲏⲧⲏⲥ * ⲟⲩⲟϩ ⲟⲛ ⲁϥⲧⲁⲙⲟϥ ϫⲉⲁϥϧⲱⲛⲧ

1. ⲁ altered from ⲟ.

him, showing endurance (ὑπομένειν) and directing the house, so that (ὥστε) his body (σῶμα) swelled[1] like unto a pillar (στῦλος) and the brethren besought *fol. 115 r°. him that he would sit a little and rest * himself. (But) he consented not and the brethren set some stones about him, and he remained standing in great obedience; even as our holy father, Abba John Paké[2], when Apa Paphnouthius said unto him : « Wait thou for me that I may drink water », and forgot him, and departed unto the harvest and left Abba John standing, so that he passed the whole summer through; and he came and found him standing in the place where he had said unto him : « Wait thou for me ». But (δέ) when the Lord saw the faith of the disciple (μαθητής), he sent the angel (ἄγγ.) and he took the hand of our holy father Abba John and brought him to Shihêt, by the might of God[3]. He told him concer- *fol. 115 v°. ning his disciple (μαθητής) * and he told him also, saying : « The day draweth

1. *Cf. Aeg. Zeitschr.*, 1876, 44. — 2. See Quibell and Thompson, *Excav. at Sakkara*, nos 27 and 226. He was clearly an Upper Egyptian saint. Except here, he is always John ⲛⲡⲁⲕⲉ. Mr Evelyn-White suggests that he may be the John of the *Hist. Monach.*, chh. xv, xvi. — 3. *I. e.* by supernatural means.

ⲉ̀ϧⲟⲩⲛ ⲛ̀ϫⲉⲡⲓⲉ̀ϩⲟⲟⲩ ⲉⲑⲣⲉⲕⲙ̀ⲧⲟⲛ ⲙ̀ⲙⲟⲕ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲛⲉⲕϧⲓⲥⲓ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕⲙ̀ⲧⲟⲛ ⲙ̀ⲙⲟⲕ ⲇⲓⲕⲉⲟⲥ ⲛⲉⲙⲛⲏ ⲉ̀ⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲥⲁⲧⲟⲧϥ ⲁϥϩⲟⲡϥ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲟϥ ⲛ̀ϫⲉⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲁϥⲓ̀ ⲇⲉ ⲛ̀ϫⲉⲡⲓⲑⲙⲏⲓ ⲉ̀ⲫⲙⲁ ⲙ̀ⲡⲓⲙⲁⲑⲏⲧⲏⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲙⲓⲟⲕ ⲧⲟⲛⲱ ⲱ̀ ⲡⲁϣⲏⲣⲓ ⲛ̀ⲣⲉϥⲥⲱⲧⲉⲙ ⲟⲩⲟϩ ⲁϥϭⲟϩ ⲉ̀ⲡⲉϥⲥⲱⲙⲁ ⲁϥⲟⲩϫⲁⲓ ϧⲉⲛϯⲟⲩⲛⲟⲩ ⲇⲉ ⲁϥⲧⲱⲛϥ ⲁϥⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲁϥⲥⲙⲟⲩ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉⲡⲉϥⲓⲱⲧ ⲉ̀ⲧⲁⲩⲉ̀ⲙⲓ ⲇⲉ ⲛ̀ϫⲉⲛⲓⲥⲛⲏⲟⲩ ⲧⲏⲣⲟⲩ ⲁⲩⲑⲱⲟⲩϯ ⲉ̀ⲣⲟϥ ⲟⲩⲟϩ ⲁⲩϭⲓⲥⲙⲟⲩ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧϥ ϫⲉⲛⲁⲩⲙⲉⲓ ⲙ̀ⲙⲟϥⲡⲉ ⲉ̀ⲙⲁϣⲱ ϫⲉⲛⲁϥϣⲟⲡ ⲛⲱⲟⲩⲡⲉ ⲛ̀*-ⲣⲉϥϯⲛⲟⲙϯ *fol. 116 r°. ⲛⲉⲙⲣⲉϥϯⲥⲃⲱ ⲉⲡⲟⲩϫⲁⲓ ⲛ̀ⲛⲟⲩⲯⲩⲭⲏ ⲉⲩⲥⲟⲡ ⲟⲩⲟϩ ⲛⲁϥⲓ̀ⲣⲓⲡⲉ ⲛ̀ϩⲁⲛⲙⲏϣ ⲛ̀ⲁⲥⲕⲏⲥⲓⲥ ⲉⲩϧⲟⲥⲓ ϧⲉⲛⲫⲏ ⲉⲧϩⲏⲡ

Ⲙⲉⲛⲉⲛⲥⲁⲛⲁⲓ ⲇⲉ ⲟⲛ ⲁⲥⲣⲁⲛⲁϥ ⲙ̀ⲡⲟⲩⲣⲟ ⲡⲭ̅ⲥ̅ ⲉ̀ϯⲙ̀ⲧⲟⲛ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲛⲉϥϧⲓⲥⲓ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲉ̀ⲟⲩⲟⲑⲃⲉϥ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲡⲁⲓⲕⲟⲥⲙⲟⲥ ⲉⲑⲙⲉϩ ⲛ̀ϧⲓⲥⲓ ⲛⲉⲙⲕⲩⲛⲇⲓⲛⲟⲥ ⲛⲉⲙⲧⲁⲗⲉⲡⲱⲣⲓⲁ̀ ⲟⲩⲟϩ ⲟⲛ ⲉ̀ⲟⲗϥ ⲉ̀ⲓ̀ⲗⲏⲙ̅ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛⲉⲙⲛⲓⲙⲁ ⲛ̀ⲙ̀ⲧⲟⲛ ⲛ̀ⲧⲉ ⲫⲟⲩⲱⲓⲛⲓ ⲛⲉⲙⲛⲓⲙⲟⲛⲏ ⲉⲧϧⲉⲛⲡϭⲓⲥⲓ ⲛⲉⲙⲛⲓⲥⲕⲩⲛⲏ ⲉⲧⲥⲁⲡϣⲱⲓ ⲛ̀ⲧϣⲉⲃⲓⲱ̀ ⲛ̀ⲛⲉϥⲁⲥⲕⲏⲥⲓⲥ ⲛⲉⲙⲛⲉϥⲡⲟⲗⲏⲧⲓⲁ̀ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥϯ ⲛⲁϥ ⲙ̀ⲡⲟⲩⲱⲛϧ ⲛ̀ⲉⲛⲉϩ ϧⲉⲛⲡⲕⲁϩⲓ

nigh wherein thou shalt have rest from all thy labours and rightly (δικαίως) take thy rest with all the saints ». Immediately the angel (ἄγγ.) was hidden from him and (δέ) the righteous man came to where the disciple (μαθητής) was and said unto him : « Well done indeed, O my obedient son ». And he touched his body (σῶμα) and it was made whole. And (δέ) immediately he arose, and did obeisance to him, and his father blessed him. And (δέ) when all the brethren knew, they gathered unto him and received blessing from him, for they loved him greatly, for he was to them * both *fol. 116 r°. an encourager and a teacher for the salvation of their souls (ψ.). And he performed many severe exercises (ἄσκησις) in secret.

And (δέ) further, after these things, it pleased the king Christ to give him rest from all his labours and to translate him from out this world (κόσμος), full of suffering and dangers (κίνδυνος) and wretchedness (ταλαιπωρία), and to bring him again to the heavenly Jerusalem and the resting-places of light

ⲛ̄ⲛⲏ ⲉ̄ⲧⲟⲛ̄ϧ ⲟⲩⲟϩ ⲁϥϫⲉⲙⲡⲉϥϣⲓⲛⲓ ⲛ̄ϫⲉⲡ̄ⲟ̄ⲥ̄ ϩⲓⲧⲉⲛⲟⲩ-
* fol. 116 v°. ⲕⲟⲩϫⲓ * ⲛ̄ϧⲙⲟⲙ ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲉϥϣⲧⲏⲟⲩⲧ ⲛⲁϥ-
ⲥⲙⲟⲩⲡⲉ ⲉ̄ⲡ̄ⲟ̄ⲥ̄ ⲟⲩⲟϩ ⲛⲁⲩⲑⲟⲩⲏ̄ⲟⲩⲧ ⲉ̄ⲣⲟϥⲡⲉ ⲛ̄ϫⲉⲛⲉϥϣⲏⲣⲓ
ⲧⲏⲣⲟⲩ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϫⲉⲡⲉⲛⲓⲱⲧ ⲁ̄ϫⲉⲟⲩⲥⲁϫⲓ ⲛⲁⲛ
ⲛ̄ⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉⲙⲡⲉⲣϩⲓⲟⲓ ⲛⲉⲙϩⲉⲣⲉⲥⲓⲥ
ⲟⲩⲇⲉ ⲙ̄ⲡⲉⲣϣⲉ ⲉ̄ϧⲟⲩⲛ ⲉ̄ⲏⲓ ⲛⲉⲙⲥϩⲓⲙⲓ ⲟⲩⲇⲉ ⲙⲡⲉⲣⲭⲁ-
ϩⲑⲏⲧⲉⲛ ⲉ̄ϩⲁⲛⲁⲣⲭⲱⲛ ⲟⲩⲇⲉ ⲙ̄ⲡⲉⲣⲭⲁϩⲩⲗⲏ ⲛⲱⲧⲉⲛ
ⲙⲁⲣⲉϥⲣⲉϣⲑⲏⲛⲟⲩ ⲛ̄ϫⲉⲡⲉⲧⲉⲛϩⲱⲃ ⲛ̄ϫⲓϫ ⲛⲁⲓ ⲇⲉ ⲉ̄ⲧⲁϥ-
ϫⲟⲧⲟⲩ ⲛⲱⲟⲩ ⲁϥϥⲁⲓ ⲛ̄ⲛⲉϥⲃⲁⲗ ⲉ̄ⲡϣⲱⲓ ⲁϥⲛⲁⲩ ⲉ̄ⲛⲓⲭⲟⲣ-
ⲟⲥ ⲉ̄ⲧⲁⲩⲓ ⲛ̄ⲥⲱϥ ⲉⲩⲉⲣⲫⲟⲣⲓⲛ ϧⲉⲛⲟⲩⲱ̄ⲟⲩ ⲛⲉⲙⲟⲩⲛⲓϣϯ
ⲛ̄ⲭⲱⲣⲟⲥ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙϩⲁⲛⲭⲱⲣⲟⲥ ⲛ̄ⲧⲉ ⲛⲓⲇⲓⲕⲉⲟⲥ
ⲉ̄ⲧⲁⲩϣⲱⲡⲓ ϩⲓⲡϣⲁϥⲉ ⲛⲁⲓ ⲉ̄ⲧⲁϥⲭⲟϩ ⲉ̄ⲡⲟⲩⲥⲙⲟⲧ ⲉϥϣⲟⲡ
* fol. 117 r°. ⲇⲉ ϧⲉⲛⲟⲩⲑⲉⲗⲏⲗ * ⲛⲉⲙⲟⲩⲣⲁϣⲓ ⲛ̄ⲧⲉ ⲡⲓⲡ̄ⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ
ⲁϥⲟⲩⲱⲛ ⲛ̄ⲣⲱϥ ⲁϥϯ ⲙⲡⲓⲡⲛⲁ ⲉ̄ⲛⲉⲛϫⲓϫ ⲙ̄ⲡ̄ⲟ̄ⲥ̄ ⲟⲩⲟϩ

and the mansions (μονή) on high and the tabernacles (σκηνή) above, in exchange for his exercises (ἄσκησις) and his austerities (πολιτεία), and to give him eternal
* fol. 116 v°. life in the land of the living. And the Lord visited him with a little * fever and as he lay he blessed the Lord. And all his children were gathered unto him and they said unto him : « Our father, speak a word unto us ». And (δέ) he said unto them [1] : « Do not hold disputations regarding heresies (αἵρεσις), neither (οὐδέ) go in to a house with women, nor (οὐδέ) put your trust in rulers (ἄρχων), nor (οὐδέ) get for yourselves substance (ὕλη); (but) let your handiwork suffice you ». And (δέ) when he had said these things unto them, he lifted up his eyes and saw the companies (χορός) that had come for him, clothed in (φορεῖν) glory, and a great company (χ.) of angels (ἄγγ.) and companies (χ.) of the righteous (δίκαιος) that dwelt in the desert, after
* fol. 117 r°. whose example he had striven. And (δέ) being in the joy * and the gladness of the Holy Spirit (πν.), he opened his mouth and yielded up his spirit (πν.)

1. The following apophthegms are extant also in Greek and attributed to this same saint, there called Ἀββᾶ Χωμαί (or Χαμαί) though it seems more probable that their author was some earlier namesake, from whom the sayings were borrowed.

Ἔλεγον περὶ τοῦ ἀββᾶ Χωμαί ὅτι μέλλων τελευτᾶν εἶπε τοῖς υἱοῖς αὐτοῦ μὴ οἰκήσητε μετὰ αἱρετικῶν, μηδὲ σχῆτε γνῶσιν μετὰ ἀρχόντων, μηδὲ ἔστωσαν αἱ χεῖρες ὑμῶν ἡπλωμέναι εἰς τὸ συνάγειν, ἀλλ᾽ ἔστωσαν μᾶλλον ἡπλωμέναι εἰς τὸ διδόναι (Migne, *P. G.*, LXV, 436). (E.-W.).

ⲁⲩϭⲓ ⲛ̀ⲧⲉϥⲯⲩⲭⲏ ⲉⲡϣⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ϩⲓⲧⲉⲛⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲧⲁⲩⲓ̀ ⲛ̀ⲥⲱϥ ⲁϥϭⲓ ⲉⲃⲟⲗ ϩⲓⲧⲉⲛⲡ̄ⲟ̄ⲥ̄ ⲛⲛⲓⲉⲃⲣⲁⲃⲓⲟⲛ ⲛⲉⲙⲛⲓⲉ̀ⲡⲱⲣⲓⲟⲛ ⲛⲉⲙⲛⲓⲉⲡⲁⲑⲗⲟⲛ ⲉⲧϭⲟⲥⲓ ⲁϥϭⲓⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲛⲉⲙⲛⲏ ⲉ̀ⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ

Ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩⲕⲱⲥ ⲙ̀ⲡⲉϥⲥⲱⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ϧⲉⲛⲟⲩⲛⲓϣϯ ⲛ̀ⲧⲓⲙⲏ ⲉϥϣⲉϣ ⲛ̀ⲥⲑⲟⲓ ⲛⲟⲩϥⲓ[1] ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲡⲓⲁ̀ⲣⲱⲙⲁⲧⲁ ⲁⲩϥⲁⲓ ⲙ̀ⲙⲟϥ ⲉⲩⲉⲣⲯⲁⲗⲓⲛ ϩⲓⲧϩⲏ ⲙⲙⲟϥ ϣⲁⲛⲧⲟⲩⲟⲗϥ ⲥⲁⲡⲉⲓⲉⲃⲧ ⲛ̀ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲛ̀ⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲛϩⲏⲅⲟⲩⲙⲉⲛⲟⲥ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲟⲩⲟϩ ⲁⲩⲑⲁⲙⲓⲟ̀ ⲛⲁϥ ⲛⲟⲩⲕⲁⲧⲁⲃⲁⲥⲓⲥ ⲥⲁⲡⲉⲥⲏⲧ ⲙⲡⲓⲕⲁϩⲓ ⲁⲩⲭⲁϥ ⲛ̀ϧⲏⲧⲥ ⲁⲩ-
* ⲕⲱⲧ ⲉϫⲱϥ ⲛ̀ⲟⲩⲙ̀ⲛⲏⲙⲁ ⲉϥⲟⲩⲟⲛϩ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ *fol. 117 v°.
ⲛⲁϥϣⲟⲡ ⲙⲃⲟⲏⲑⲓⲁ̀ⲡⲉ ⲛ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁϣⲗⲏⲗ ⲛ̀ϧⲏⲧϥ ⲕⲁⲧⲁ ⲟⲩⲛⲁϩϯ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲇⲉ ⲉ̀ⲧⲁϥⲙⲧⲟⲛ ⲙⲙⲟϥ ⲛ̀ϧⲏⲧϥ ⲛϫⲉⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲓⲱⲧ ⲓⲱⲁⲛⲛⲏⲥⲡⲉ ⲥⲟⲩⲕ̄ⲉ̄ ⲙⲡⲓⲁ̀ⲃⲟⲧ ⲭⲟⲓⲁⲕ ⲉ̀ⲣⲉⲥⲙⲟⲩ[2] ⲉ̀ⲑⲟⲩⲁⲃ ϣⲱⲡⲓ ⲛⲉⲙⲁⲛ ⲁ̀ⲙⲏⲛ ⲛⲉϥϣⲏⲣⲓ ⲇⲉ ⲛⲁⲣⲉⲫϯ ϫⲉϣⲛⲁⲓ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲟⲩⲡⲉ ⲛⲁⲩⲛⲏⲟⲩ ⲛ̀ⲁⲓⲁⲓⲡⲉ ⲟⲩⲟϩ ⲛⲁⲩⲛⲏⲟⲩ ⲛ̀ⲁϣⲁⲓⲡⲉ ⲛⲁⲣⲉ-

1. Read ⲉϥϣⲉϣⲥⲑⲟⲓ. — 2. Read ⲡⲉϥⲥⲙⲟⲩ.

into the hands of the Lord and his soul (ψ.) was taken up to heaven by the angels (ἀγγ.) that had come for him. And he received of the Lord the prizes (βραβεῖον) and the . . . . . (επωριον)[1] and the high rewards (ἔπαθλον) and he received the inheritance (κληρονομία) of all the saints.

Forthwith his holy body (σῶμα) was enshrouded with great honour (τιμή) whilst it dispersed sweet odours like unto spices (ἄρωμα); and they bore him, singing (ψάλλειν) before him, until they brought him unto the east of the church (ἐκκλησία) of our holy father, the hegumen (ἡγούμενος), Abba John[2]. And they made for him a vault (κατάβασις) beneath the ground and laid him therein; and * over it they built a notable monument (μνῆμα) and he was *fol. 177 v°.
for a help (βοήθεια) unto everyone that should pray therein with (κατα) faith. And (δέ) the day wherein went to rest our holy and all-saintly (πανάγιος) father John was the 25th day of the month Khoiak. May (his) holy blessing

1. An unidentified word. — 2. This is John Colobus, commonly styled Hegumen; not to be confounded with the 7th cent. John, Hegumen of Scetis. (E. W.).

ⲟⲩⲟⲛ ⲟⲩⲛⲓϣϯ ⲛ̄ⲥⲙⲟⲩ ϧⲉⲛⲧⲟⲩⲇⲓⲁ̄ⲕⲟⲛⲓⲁ̄ⲡⲉ ⲛⲉⲙⲟⲩⲛⲓϣϯ ⲛ̄ⲧⲁϫⲣⲟⲡⲉ ⲛⲉⲙⲟⲩⲧⲁϩⲟ ⲉ̄ⲣⲁⲧϥ ϧⲉⲛⲧⲟⲩⲁ̄ⲅⲓⲁ̄ ⲛⲕⲟⲓⲛⲱⲛⲓⲁ̄ ϩⲓⲧⲉⲛⲛⲓⲉⲩⲭⲏ ⲛ̄ⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲉ̄ⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲭⲁⲙⲉ[1] ⲟⲩⲟϩ ϥⲛⲁⲕⲏⲛ ⲁⲛ ⲛ̄ϫⲉⲫⲛⲁⲓ ⲙ̄ⲫϯ ⲉϥⲛⲉⲙⲱⲟⲩ ϣⲁⲉ̄ⲛⲉϩ

Lacuna of 8 folios.

*fol. 118 r°. *Ⲟⲩⲟϩ ⲁϥⲥϧⲏⲧϥ ⲛ̄ⲕⲉⲥⲟⲡ ϧⲉⲛⲡϫⲓⲛⲑⲣⲉⲡⲓⲡⲛ̄ⲁ ⲉ̄ⲑⲟⲩⲁⲃ ⲓ̄ ⲉ̄ϩⲣⲏⲓ ⲉ̄ϫⲱϥ ⲟⲛ ⲛⲁⲓ ⲙⲉⲛ ⲛⲉⲓϫⲱ ⲙ̄ⲙⲱⲟⲩ ⲉⲑⲃⲉⲛⲏ ⲉⲧⲉⲣⲁⲛⲧⲓⲗⲉⲅⲓⲛ ϧⲉⲛⲟⲩⲅⲛⲱⲙⲏ ⲛ̄ⲁⲧⲑⲱⲧ ⲛ̄ϩⲏⲧ ⲉⲩⲟⲓ ⲛ̄ⲁⲑⲛⲁϩϯ ⲉ̄ⲛⲏ ⲉ̄ⲧⲉⲛϫⲱ ⲙ̄ⲙⲱⲟⲩ ⲉⲑⲃⲉⲡⲃⲓⲟⲥ ⲙ̄ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲭⲁⲙⲉ ⲁⲗⲗⲁ ⲟⲩⲟⲓ ⲛ̄ⲛⲓⲟⲩⲟⲛ ⲙ̄ⲡⲁⲓⲣⲏϯ ϫⲉⲥⲉⲛⲁⲧⲁⲕⲟ ϧⲉⲛⲧⲟⲩⲁⲛⲧⲓⲗⲟⲅⲓⲁ̄ ⲙ̄ⲫⲣⲏϯ ⲛ̄ⲕⲟⲣⲉ ⲥⲉⲛⲁϣⲱⲡⲓ ϧⲁⲡⲥⲁϩⲟⲩⲓ̈ ⲙ̄ⲃⲁⲗⲁⲁⲙ ⲛ̄ⲥⲁⲓⲁⲥ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ϫⲱ ⲙⲡⲟⲩⲧⲁⲓⲟ[2] ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲟⲩⲟⲓ ⲛ̄ⲛⲏ ⲉⲧϫⲱ ⲙⲙⲟⲥ ⲉ̄ϯⲙⲉⲑⲙⲏⲓ ϫⲉⲟⲩⲙⲉⲑⲛⲟⲩϫⲧⲉ ⲟⲩⲟⲓ

1. Written thus with ⲛ here only. — 2. Read? ⲧϫⲁⲓⲟ.

be with us. Amen. And (δέ) God poured out mercy upon his children and they began to increase and multiply and great blessing was on their ministration (διακονία) and great security and uprightness in their holy community (ἁγία κοινωνία), through the prayers (εὐχή) of our holy father Abba John Khamé and the mercy of God shall not cease to be with them for ever.

[*8 foll. missing*[1].]

. . . .

*fol. 118 r°. * And he wrote it once more according as the Holy Spirit (πν.) came upon him again. Now (μέν) these things I have said concerning them that gainsay (ἀντιλέγειν) with unconvinced opinion (γνώμη), believing not those things which we tell of the life (βίος) of our father Abba John Khamé. But (ἀλλά) woe to such as these, for they shall perish in their gainsaying (ἀντιλογία), even as Korah; they shall be under the curse of Balaam. Isaiah the prophet (προφήτης) telleth of their shame (?), saying[2]: « Woe unto them that say of

1. Fol. 117 is the last of quire ⲗ (4); fol. 118 the first of quire ⲋ (6). — 2. *Cf.* Is., v, 20.

ⲛ̀ⲛⲏ ⲉⲧϫⲱ ⲙⲙⲟⲥ ⲉ̀ⲡⲓⲟⲩⲱⲓⲛⲓ ϫⲉⲟⲩⲭⲁⲕⲓⲡⲉ ⲟⲩⲟⲓ ⲛ̀ⲛⲏ ⲉⲧϫⲱ ⲙ̀ⲙⲟⲥ ⲉ̀ⲫⲏ ⲉⲧϩⲟⲗϫ ϫⲉϥⲉⲛϣⲁϣⲓ ⲡⲉⲛⲥⲱⲧⲏⲣ ϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲁ̀ⲣⲉϣⲁⲛⲟⲩⲁⲓ ⲉⲣⲥⲕⲁⲛⲇⲁⲍⲓⲛ[1] ⲛ̀ⲟⲩⲁⲓ
ⲛ̀ⲛⲁⲓⲕⲟⲩϫⲓ * ⲉⲑⲛⲁϩϯ ⲉ̀ⲣⲟⲓ ⲥⲉⲣⲛⲟϥⲣⲓ ⲛⲁϥ ⲛ̀ⲧⲟⲩⲉϣ- *fol. 118 v°.
ⲟⲩⲱ̅ⲛⲓ ⲙⲙⲟⲩⲗⲟⲛ ⲉϧⲏⲧϥ ⲛ̀ⲧⲟⲩⲟⲙⲥϥ ϧⲉⲛⲫⲓⲟⲙ ⲟⲩⲟϩ ⲟⲩⲟⲓ ⲙⲡⲓⲣⲱⲙⲓ ⲉ̀ⲧⲉⲡⲓⲥⲕⲁⲛⲇⲁⲗⲟⲛ ⲛⲁï ⲉⲃⲟⲗ ϩⲓⲧⲟⲧϥ ⲥⲱⲧⲉⲙ ⲟⲛ ⲱ̅ ⲫⲏ ⲉ̀ⲧⲉⲣⲁⲛⲧⲓⲗⲉⲅⲓⲛ ϩⲓⲛⲁ ⲛ̀ⲧⲁⲑⲱⲧ ⲙ̀ⲡⲉⲕϩⲏⲧ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲛⲓⲅⲣⲁⲫⲏ ⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ⲡⲓⲇⲏ ⲟⲩⲛ ⲡⲓⲥⲧ⳨ⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲩϩⲟⲡϥ ⲛⲉⲙⲡⲓⲙϩⲁⲩ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲛ̀ϫⲉⲛⲓⲟⲩⲇⲁⲓ ⲛⲁⲛⲟⲙⲟⲥ ⲁⲩϫⲉⲙⲉⲑⲛⲟⲩϫ ⲉ̀ⲧⲉϥⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙⲉⲛⲉⲛⲥⲁⲧ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲁϥⲟⲩⲟⲛϩϥ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉⲕⲩⲣⲓⲁ̀ⲕⲟⲥ ϩⲓⲧⲉⲛⲫⲟⲩⲁϩⲥⲁϩⲛⲓ ⲙⲡⲟⲩⲣⲟ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲁ̀ⲧⲫⲉ ⲛⲉⲙⲡⲕⲁϩⲓ ⲙⲟϩ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲡⲉϥⲱⲟⲩ ⲉ̀ⲑⲟⲩⲁⲃ ⲛⲁⲓ ⲙⲉⲛ ⲉⲓϫⲱ ⲙ̀ⲙⲱⲟⲩ ⲱ̅
ⲛⲁⲙⲉⲛⲣⲁϯ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲛⲁϩϯ ϫⲉϧⲉⲛⲫⲟⲩⲱϣ * ⲙ̀ⲫϯ *fol. 119 r°.
ⲁⲛⲥϧⲁⲓ ⲛⲱⲧⲉⲛ ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ⲙ̀ⲙⲉⲣⲟⲥ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲡⲃⲓⲟⲥ ⲙ̀ⲡⲉⲛⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲉ̀ⲡⲓⲇⲏ ⲟⲩⲛ ⲟⲩⲟⲛ ϣϫⲟⲙ ⲛ̀ϩⲱⲃ

1. Read ⲥⲕⲁⲛⲇⲁⲗⲁⲍⲓⲛ.

truth that it is falsehood, woe unto them that say of the light that it is darkness, woe unto them that say of that which is sweet that it is bitter ». Our Saviour saith[1] : « If one cause to stumble (σκανδαλίζειν) one of these
little ones * that believe on me, it were good for him that a mill-stone (μύλος) *fol. 118 v°.
were hanged about his body and that he were drowned in the sea »; and : « Woe to that man through whom the occasion of stumbling (σκάνδαλον) cometh ». Hear again, O thou that gainsayeth (ἀντιλέγειν), that (ἵνα) I may convince thy heart through the holy Scriptures (γραφή). For seeing that (ἐπειδὴ οὖν) the lawless (ἄνομος) Jews hid the holy Cross (σταυρός) and the tomb of Christ and spake falsehood concerning his resurrection (ἀνάστασις), after 300 years Cyriacus revealed it by command of the King Constantine[2] (and) heaven and earth were filled with its holy glory. Now (μέν) these
things I relate, O my beloved, that ye may believe. For by the will * of God *fol. 119 r°.
we have written unto you a small portion (μέρος) from the Life (βίος) of our blessed (μακ.) father. Seeing therefore (ἐπειδὴ οὖν) that they that believe have

1. Mt., XVIII, 6. 7. — 2. V. Guidi in *ROC.*, 1904, 310.

ⲛⲓⲃⲉⲛ ⲛ̄ⲛⲏ ⲉⲑⲛⲁϩϯ ⲛⲓⲁⲑⲛⲁϩϯ ⲇⲉ ⲛ̄ⲑⲱⲟⲩ ⲙ̀ⲙⲟⲛⲧⲟⲩ
ⲃⲟⲗⲟⲥ[1] ⲛ̄ⲟⲩⲱⲧ ⲁⲗⲗⲁ ⲉⲑⲃⲉⲟⲩ ⲉⲓϫⲱ ⲛ̄ⲛⲁⲓ ⲛⲉⲙ ⲛⲁⲓⲕⲉ-
ⲭⲱⲟⲩⲛⲓ ⲛⲓⲙ ⲡⲉⲑⲛⲁϣⲧⲁϩⲛⲟ ⲛ̄ⲛⲓⲑⲏⲟⲩ ⲛ̄ⲧⲉ ⲧⲫⲉ ⲓⲉ ⲛⲓⲙ
ⲡⲉⲑⲛⲁϣϩⲱⲡ ⲛ̄ⲛⲓⲁⲕⲧⲓⲛ ⲛ̄ⲧⲉ ⲫⲣⲏ ⲓⲉ ⲛⲓⲙ ⲡⲉⲑⲛⲁϣϩⲱⲡ
ⲙ̀ⲫⲟⲩⲱⲓⲛⲓ ⲙ̄ⲡⲓⲓⲟϩ ⲟⲩⲇⲉ ⲙ̄ⲙⲟⲛ ϣϫⲟⲙ ⲛ̄ⲧⲉⲟⲩⲃⲁⲕⲓ
ⲭⲱⲛ ⲉⲥⲭⲏ ϩⲓϫⲉⲛⲟⲩⲧⲱⲟⲩ ⲕⲁⲧⲁ ⲡⲥⲁϫⲓ ⲙ̀ⲡⲟ̄ⲥ̄ ⲟⲩⲟϩ
ϧⲉⲛⲫⲁⲓ ⲧⲉⲛⲛⲁϩϯ ϫⲉⲙ̄ⲙⲟⲛ ϣϫⲟⲙ ⲛ̄ⲧⲉϩⲗⲓ ⲛ̄ⲁⲛⲧⲓⲕⲓⲙ-
ⲉⲛⲟⲥ ϫⲉⲙϫⲟⲙ ⲛ̄ϩⲱⲡ ⲙ̄ⲫⲃⲓⲟⲥ ⲙ̄ⲡⲉⲛⲓⲱⲧ ⲉ̄ⲑⲟⲩⲁⲃ
*fol 119v°. ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲭⲁⲙⲉ * ⲫⲁⲓ ⲉ̄ⲧⲁⲩⲉⲣⲙⲉⲑⲣⲉ ⲙ̀ⲙⲟϥ
ⲛⲁⲛ ⲛ̄ϫⲉϩⲁⲛⲑⲉⲟ̄ⲫⲟⲣⲟⲥ ⲛ̀ϣⲟⲩⲧⲉⲛϩⲟⲩⲧⲟⲩ ⲉⲩⲥⲟⲡ ⲁ̄ⲛⲟⲛ
ϩⲱⲛ ⲁⲛϩⲓⲱⲓϣ ⲙ̀ⲙⲟϥ ⲉⲩⲱ̄ⲟⲩ ⲙ̀ⲫⲣⲁⲛ ⲙ̄ⲫϯ ⲉⲩⲉⲣ-
ⲫⲙⲉⲩⲓ̈ ⲛⲉⲛⲉϩ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲉⲩϣⲟⲩϣⲟⲩ ⲛⲁⲛ
ϩⲱⲛ ⲁⲛⲟⲛ ϧⲁⲛⲉϥϣⲏⲣⲓ ⲉⲛⲉ̄ⲙⲓ ϧⲉⲛⲟⲩⲧⲁϫⲣⲟ ϫⲉⲙ̀ⲙⲟⲛ
ⲫⲏ ⲉⲧϩⲏⲡ ϫⲉⲥⲉⲛⲁⲉ̄ⲙⲓ ⲉⲣⲟϥ ⲁⲛ ⲉⲑⲃⲉⲫⲁⲓ ⲁⲛⲉⲣϩⲏⲧⲥ
ⲛ̄ⲥⲁϫⲓ ϣⲁⲡⲁⲓⲙⲁ ⲁⲗⲏⲑⲱⲥ ⲱ̄ ⲛⲁⲙⲉⲛⲣⲁϯ ⲁⲛⲟⲩⲛⲟϥ
ⲙ̀ⲙⲟⲛ ⲙ̀ⲫⲟⲟⲩ ϧⲉⲛⲡⲉⲣⲫⲙⲉⲩⲓ̈ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ
ⲙ̀ⲫⲣⲏϯ ⲛ̄ⲛⲏ ⲉ̄ⲧⲟⲩⲛⲟϥ ⲙ̀ⲙⲱⲟⲩ ϧⲉⲛⲡⲏⲣⲡ ⲓⲥϫⲉⲁⲟⲩ-
ⲣⲁϣⲓ ϣⲱⲡⲓ ⲙ̀ⲫⲗⲁⲟⲥ ⲛ̄ⲛⲉⲛϣⲏⲣⲓ ⲙ̀ⲡⲓⲥ̄ⲗ̄ ϧⲉⲛⲡϫⲓⲛⲑⲣⲉϥϯ-

1. Read ⲟⲩⲟⲃⲟⲗⲟⲥ.

power for all things, yet (δέ) have not the unbelievers a single penny (ὀβολός)[1]. But (ἀλλά) wherefore say I these things and others also? Who can hinder the winds of heaven, or who can hide the rays (ἀκτίν) of the sun, or who can hide the light of the moon? Neither (οὐδέ) can a city be hid that is set upon a hill, according to (κατά) the saying of the Lord[2]; and by this we believe that no adversary (ἀντικείμενος) hath power to hide the Life (βίος) of our
*fol 119v°. holy father Abba John Khamé, * of whom God-clad (θεοφόρος) men, worthy of trust, with one accord bare witness. And we too have proclaimed it, to the glory of the name of God, as a remembrance for ever of our holy father, a boast also to us, his children, knowing surely that 'there is nothing hid that shall not be known'[3]. For this cause we have begun to speak thus far. Verily (ἀληθῶς), O my beloved, we are gladdened today in the commemoration of our holy father, like them that are gladdened with wine. If

1. This phrase (with ὀβολός instead of βόλος) occurs in Budge, *Coptic Apoc.*, 83, and Hy. *Mart.* 52, apparently as a biblical quotation. — 2. Mt., v, 14. — 3. Mt., x, 26.

ⲕⲩⲃⲱⲧⲟⲥ ⲧⲁⲥⲑⲟⲥ ϣⲁⲣⲱⲟⲩ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲡⲕⲁϩⲓ ⲛ̀ⲛⲓⲁⲗ-
ⲗⲟⲫⲩⲗⲟⲥ ⲓⲉ ⲟⲩⲏⲣ ⲙⲁⲗⲗⲟⲛⲡⲉ ⲡⲉⲛⲣⲁϣⲓ ϩⲱⲛ ϧⲉⲛⲡ-
ϫⲓⲛⲑⲣⲉⲛϫⲓⲙⲓ ⲙ̀ⲫⲃⲓⲟⲥ * ⲙⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲓⲥϫⲉ ⲁ̀ϯⲕⲩ- * fol. 120 r.
ⲃⲱⲧⲟⲥ ϣⲁⲣⲓ ⲉ̀ⲛⲓⲁⲗⲗⲟⲫⲩⲗⲟⲥ ⲛⲉⲙⲧⲁⲅⲱⲛ̀ ⲡⲟⲩⲛⲟⲩϯ
ⲡⲁⲓⲣⲏϯ ⲁ̀ⲫⲣⲁⲛ ⲙ̀ⲫⲃⲓⲟⲥ ⲙ̀ⲡⲉⲛⲓⲱⲧ ϣⲁⲣⲓ ⲉ̀ⲡⲥⲁⲧⲁⲛⲁⲥ
ⲛⲉⲙⲛⲉϥⲇⲉⲙⲱⲛ ⲙⲡⲟⲛⲏⲣⲟⲛ ⲓⲥϫⲉ ⲁ̀ⲡ̅ⲟ̅ⲥ̅ ⲥⲙⲟⲩ ⲉ̀ⲡⲏⲓ ⲛⲁⲙ-
ⲓⲛⲁⲇⲁⲃ ϧⲉⲛⲡϫⲓⲛⲑⲣⲟⲩⲟⲗϯⲕⲩⲃⲱⲧⲟⲥ ⲛ̀ϧⲟⲩⲛ ⲉ̀ⲡⲟⲩⲏⲓ
ⲡⲁⲓⲣⲏϯ ⲡ̅ⲟ̅ⲥ̅ ⲛⲁⲥⲙⲟⲩ ⲉ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲥϧⲁⲓ ⲙⲡϫⲱⲙ
ⲙⲫⲃⲓⲟⲥ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲛ̀ⲧⲉϥⲟⲗϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉϥⲏⲓ ϧⲉⲛⲟⲩ-
ⲛⲁϩϯ ⲛⲉⲙⲫⲏ ⲉⲑⲛⲁⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟϥ ⲉⲡⲓⲇⲏ ⲁⲛ ϫⲉⲫⲣⲱϣⲓ
ⲉ̀ⲧⲉⲧⲉⲛⲁ̀ⲅⲁⲡⲏ ⲱ̅ ⲛⲁⲙⲉⲛⲣⲁϯ ⲡⲓⲗⲁⲟⲥ ⲙ̀ⲙⲁⲓⲛⲟⲩϯ ⲉ̀ⲛⲉⲣ-
ⲙⲉⲑⲣⲉ ⲛⲱⲧⲉⲛ ϧⲉⲛϩⲁⲛⲁ̀ⲡⲟⲇⲓⲝⲓⲥ ⲉⲩⲉⲛϩⲟⲧ ϫⲉϧⲉⲛ-
ⲫⲟⲩⲱϣ ⲙⲫϯ ⲁϥⲟⲩⲱⲛϩ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ ⲙⲫⲃⲓⲟⲥ ⲙⲡⲉⲛ-
ⲑⲉⲟ̅ⲫⲟⲣⲟⲥ ⲛ̀*–ⲓⲱⲧ ϧⲉⲛⲡⲁⲓⲥⲏⲟⲩ ⲫⲁⲓ ⲉⲑⲣⲉϥϣⲱⲡⲓ * fol. 120 v.
ⲛⲁⲛ ⲛ̀ⲥⲟⲗⲥⲉⲗ ⲙⲡⲉϥⲭⲁϥ ⲉϥϩⲏⲡ ⲛ̀ϫⲉⲫϯ ϧⲁⲡⲓⲙⲉⲛⲧ
ⲁⲗⲗⲁ ⲁϥⲭⲁϥ ϩⲓϫⲉⲛϯⲗⲩⲭⲛⲓⲁ̀ ⲛ̀ⲛⲟⲩⲃ ⲁ̀ⲛⲉϥⲁⲕⲧⲓⲛ
ⲛ̀ⲟⲩⲱⲓⲛⲓ ⲫⲟϩ ϣⲁⲁⲩⲣⲏϫϥ ⲙ̀ⲡⲕⲁϩⲓ ⲧⲏⲣϥ

there was joy for the people (λαός) of the children of Israel when the ark (κιβωτός) returned unto them from out the land of the gentiles (ἀλλόφυλος), then how great indeed (μᾶλλον) is our joy in the finding of the Life (βίος) * of our holy father! If the ark (κιβωτός) struck the gentiles (ἀλλόφυλος) and Dagon their god [1], even so did the name of the Life (βίος) of our father strike Satan and his wicked (πονηρός) demons (δαίμων). If the Lord blessed the house of Aminadab by the bringing in of the ark (κιβ.) unto his house [2], even so shall the Lord bless everyone that shall write the book of the Life (βίος) of our father and bring it in unto his house in faith, and him that shall hear it. Seeing that (ἐπειδή) we have said sufficient unto your benevolence (ἀγάπη), O my beloved, ye God-loving people (λαός), bearing witness unto you with faithful proofs (ἀπόδειξις), that by the will of God he revealed unto us the Life (βίος) of our God-clad (θεοφόρος) * father at this present time, that it might be for a comfort unto us. God hath not left it hidden under the bushel, but rather (ἀλλά) hath set it upon the golden candle-stick (λυχνία) and its rays (ἀκτίν) of light have reached unto the uttermost ends of all the earth.

* fol. 120 r°. * fol. 120 v°.

1. *Cf.* I Sam., v, 3. — 2. *Ib.*, vii, 1.

Ⲥⲱⲧⲉⲙ ⲟⲛ ⲛ̄ⲧⲁϫⲱ ⲉ̀ⲣⲱⲧⲉⲛ ⲙ̄ⲡⲁⲓⲕⲉϩⲱⲃ ⲛ̄ϣⲫⲏⲣⲓ ⲉ̀ⲧⲁⲩⲧⲁⲙⲟⲛ ⲉ̀ⲣⲟϥ ⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲙⲉⲛⲉⲛⲥⲁⲡϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ϫⲉⲁⲥϣⲱⲡⲓ ϧⲉⲛⲡⲥⲏⲟⲩ ⲙⲡⲓⲛⲓϣϯ ⲛ̄ϩⲃⲱⲛ ⲉⲧⲁϥϣⲱⲡⲓ ϧⲉⲛϯⲙⲁϩⲭ̄ⲡ̄ⲃ̄ ⲛ̄ⲣⲟⲙⲡⲓ ⲛ̄ⲧⲉ ⲛⲓⲁ̄ⲅⲓⲟⲥ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲥϣⲱⲡⲓ ⲛ̄ϫⲉⲟⲩⲛⲓϣϯ ⲛ̄ⲑⲗⲩⲯⲓⲥ ϩⲓϫⲉⲛⲡⲕⲁϩⲓ ⲧⲏⲣϥ ⲉⲑⲃⲉⲡⲓϩⲕⲟ ⲉ̀ⲛⲁϥϣⲟⲡ ⲁⲩⲑⲱⲟⲩϯ ⲉ̀ϧⲟⲩⲛ ⲛ̄ϫⲉϩⲁⲛⲉ̀ⲡⲓⲃⲟⲩⲗⲟⲥ ⲛ̄ⲣⲱⲙⲓ ⲟⲩⲟϩ ⲁⲩⲓ̈ⲣⲓ ⲛ̄ⲟⲩ-
* fol. 121 r°. ⲑⲱⲟⲩⲧⲥ ⲉⲑⲣⲟⲩϩⲓϣⲁⲧⲥ ⲉ̀ϯⲕⲟⲓ̀-ⲛⲱⲛⲓⲁ̄ ⲛ̄ⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̄ⲥⲉϣⲟⲗⲥ ⲉ̀ⲧⲁⲩϭⲓ ⲛⲱⲟⲩ ⲛ̄ϩⲁⲛⲙⲟⲩⲕⲓ ⲁⲩⲧⲁϩⲱⲟⲩ ⲉ̀ⲣⲁⲧⲟⲩ ⲉ̀ⲡⲓⲥⲟⲃⲧ ϫⲉⲛ̄ⲧⲟⲩϩⲱⲗ ⲉ̀ⲡⲉⲥⲏⲧ ⲟⲩⲟϩ ⲛ̄ⲧⲟⲩϧⲱⲧⲉⲃ ⲛ̄ⲛⲓϧⲉⲗⲗⲟⲓ ⲛ̄ⲧⲟⲩϣⲱⲗ ⲙ̄ⲡⲓⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲱ̄ ϯⲛⲓϣϯ ⲛϣⲫⲏⲣⲓ ⲉ̀ⲧⲁⲥϣⲱⲡⲓ ⲙⲡⲓⲛⲁⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲛ̄ϫⲉϩⲁⲛⲛⲓϣϯ ⲛ̄ⲇⲣⲁⲕⲱⲛ ⲛ̄ⲭⲁⲙⲉ ⲉⲩⲟⲓ ⲛ̄ϩⲟϯ ϧⲉⲛⲡⲟⲩⲥⲙⲟⲧ ⲁⲩϯ ⲙⲡⲟⲩⲟⲩⲟⲓ ⲉ̀ϩⲣⲏⲓ ⲉϫⲱⲟⲩ ⲉⲩⲟⲩⲱϣ ⲉ̀ⲱⲙⲕ ⲙ̄ⲙⲱⲟⲩ ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩⲉⲣϩⲟϯ ⲁⲩⲓ ⲉ̀ⲡⲉⲥⲏⲧ ⲛ̄ⲭⲱⲗⲉⲙ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲟⲩⲟϩ ⲁⲩϣⲉ ⲛⲱⲟⲩ ⲉ̀ϩⲁⲛⲕⲉⲙⲏϣ ⲙⲙⲱⲓⲧ ⲛ̄ⲧⲉ ⲡⲓⲥⲟⲃⲧ ⲁⲩⲛⲁⲩ ⲉ̀ⲛⲓⲇⲣⲁⲕⲱⲛ ⲉⲩϭⲟϫⲓ ⲛ̄ⲥⲱⲟⲩ ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩⲉ̀ⲙⲓ ϫⲉⲟⲩ-

Hear further and I shall tell you of this other wonder whereof we are told, that was done after the death of our holy father. It befell in the time of the great famine that was in the 682nd year of the Holy Martyrs (ἁγίος μάρτυρος) [1], that there was great affliction (θλῖψις) over all the land because of the hunger that prevailed. And some treacherous (ἐπίβουλος) men gathered together and made a band, that they should break into the com-
* fol. 121 r°. * munity (κοινωνία) of our holy father and despoil it. And having taken ladders, they set them up against the wall, that they might descend and slay the old men and despoil the sanctuary. O, the great wonder that then befell! Suddenly there appeared great black [2] serpents (δράκων), fearful in their form, and rushed upon them, wishing to devour them. And immediately they were afraid and came down quickly from thence and betook them to many other places of the wall and they saw the serpents (δράκων) pursuing after them. Immediately they knew that it was a power of God

1. *I. e.* A. D. 966. — 2. See Introduction.

ϫⲟⲙⲧⲉ ⲛ̀ⲧⲉ Ⲫϯ ⲉⲑⲣⲱⲓⲥ ⲉⲣⲱⲟⲩ ⲁⲩϣⲉ ⲛⲱⲟⲩ * ⲉⲩϣⲟⲡ *fol. 121 v°.
ϧⲉⲛⲟⲩϩⲟϯ ⲉ̀ⲧⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲛ̀ϣⲱⲣⲡ ⲁⲩⲓ ⲉ̀ⲡⲓⲙⲟⲛⲁⲥⲧⲏ-
ⲣⲓⲟⲛ ⲟⲩⲟϩ ⲁⲩⲧⲁⲙⲉⲛⲓⲥⲛⲏⲟⲩ ⲉ̀ⲛⲏ ⲉ̀ⲧⲁⲩϩⲓⲧⲟⲧⲟⲩ ⲉ̀ⲁⲓⲧⲟⲩ
ⲛⲱⲟⲩ ⲛⲉⲙⲛⲏ ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲟⲩⲟϩ ⲁⲩⲥⲉⲙⲛⲏⲧⲥ
ⲛⲉⲙⲱⲟⲩ ⲛ̀ⲟⲩϩⲓⲣⲏⲛⲏ ϣⲁⲉ̀ⲛⲉϩ ⲛⲓⲥⲛⲏⲟⲩ ⲇⲉ ⲉ̀ⲧⲁⲩⲥⲱ-
ⲧⲉⲙ ⲉ̀ⲛⲁⲓ ⲁⲩϣⲉⲡϩⲙⲟⲧ ϩⲓⲧⲉⲛⲫϯ ⲫⲏ ⲉ̀ⲧⲁϥⲛⲟϩⲉⲙ
ⲙⲙⲱⲟⲩ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲡⲁⲓⲙⲟⲩ ⲉ̀ⲧⲉⲛϣⲁϣⲓ ⲧⲁⲓⲇⲱⲣⲉⲁ̀ ⲑⲁⲓ
ⲁⲥϣⲱⲡⲓ ⲛⲱⲟⲩ ϩⲓⲧⲉⲛⲛⲓⲡⲣⲉⲥⲃⲓⲁ̀ ⲛ̀ⲧⲉ ϯⲑⲉⲟ̄ⲇⲟⲕⲟⲥ ⲉ̀ⲑ-
ⲟⲩⲁⲃ ⲙⲁⲣⲓⲁ̀ ⲉⲩⲱ̄ⲟⲩ ⲙ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲉⲑⲃⲉϯ-
ⲇⲓⲁ̀ⲑⲏⲕⲏ ⲉⲧⲁⲥⲥⲉⲙⲛⲏⲧⲥ ⲛⲉⲙⲁϥ ϫⲉϯⲛⲁϣⲱⲡⲓ ⲛⲉⲙ-
ⲛⲉⲕϣⲏⲣⲓ ⲛ̀ⲧⲁⲛⲟϩⲉⲙ ⲙ̀ⲙⲱⲟⲩ ⲉⲑⲃⲏⲧⲕ ϣⲁϯⲥⲩⲛⲧⲉⲗⲓⲁ̀
ⲟⲩⲟϩ ⲫⲁⲓ ⲁⲥϫⲟⲕϥ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲡϩⲱⲃ ⲛⲉⲙⲡⲥⲁ * -ϫⲓ *fol. 122 r°.
ⲛ̀ϯⲙⲉⲑⲙⲏⲓ ⲁⲩⲉⲣⲙⲉⲑⲣⲉ ⲛⲁⲛ ⲛ̀ϫⲉϩⲁⲛⲙⲏϣ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧ-
ⲟⲩ ⲁⲥⲟⲩⲟⲛϩⲥ[1] ⲉ̀ⲣⲱⲟⲩ ⲛ̀ϩⲟ ⲟⲩⲃⲉϩⲟ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲥⲧⲁⲙ-
ⲱⲟⲩ ⲉ̀ϩⲁⲛⲛⲓϣϯ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ϩⲟⲩⲟ̄ ⲇⲉ ⲡⲉⲛⲓⲱⲧ
ϣⲉⲛⲟⲩϯ ⲫⲁⲓ ⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲛⲟⲩⲇⲓⲁ̀ⲧⲟⲭⲟⲥ ⲙ̀ⲡⲉⲛⲙⲁⲕⲁⲣ-
ⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲛ̀ⲁⲣⲭⲏⲅⲟⲥ ⲉ̀ϫⲉⲛϯⲕⲟⲓⲛⲱⲛⲓⲁ̀

1. Read? ϫⲉⲁⲥⲟⲩⲟⲛϩⲥ.

that watched over them[1] and they departed * in fear. And when they *fol. 121 v°. arose in the morning they came to the monastery (μοναστήριον) and told the brethren those things they had attempted to do and those that they had seen: and they established a peace (εἰρήνη) with them for ever. And (δέ) the brethren, when they heard these things, gave thanks to God, who had saved them from this bitter death. This gift (δωρεά) was theirs through the mediation (πρεσβεία) of the holy *Theotokos* Mary, to the glory of the name of our holy father, because of the covenant (διαθήκη) that she had established with him, saying: « I will be with thy children and will save them for thy sake unto the end (συντέλεια) »; and this she fulfilled unto him in deed and in word * of truth. And many among them bear witness unto us that she *fol. 122 r°. appeared unto them face to face and told them great mysteries (μυστήριον), but (δέ) especially our father Shenouti, he that was a successor (διάδοχος) to our blessed (μακ.) father and became ruler (ἀρχηγός) over the community (κοινωνία).

1. *I. e.* the monks.

Ⲙⲁⲣⲉⲛϩⲱ ⲉ̀ⲣⲟⲛ ϣⲁⲡⲁⲓⲙⲁ ⲙⲏⲡⲟⲧⲉ ⲛ̀ⲧⲉⲡⲓⲥⲁϫⲓ ⲁ̀ϣⲁⲓ ⲛ̀ϩⲟⲩⲟ̀ ⲉ̀ⲡⲓⲇⲏ ⲁⲛⲭⲱ ⲛ̀ϩⲁⲛⲕⲉⲙⲏϣ ⲛ̀ⲥⲱⲛ ⲉⲑⲃⲉⲛⲓⲁⲑⲛⲁϩϯ ⲁ̀ⲗⲏⲑⲱⲥ ⲡⲁⲥⲛⲟⲩ ⲧⲏⲣϥ ⲛⲉⲙⲡⲥⲉⲡⲓ ⲛ̀ⲛⲁⲣⲟⲙⲡⲓ ⲛⲁⲣⲱϣⲓ ⲉ̀ⲣⲟⲓ ⲁⲛ ⲉⲑⲣⲓϫⲱ ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ⲙ̀ⲙⲉⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲉⲕⲱ̀ⲟⲩ ⲱ̀ ⲡⲁⲟ̅ⲥ̅ ⲛ̀ⲓⲱⲧ ⲡⲁⲛⲟⲩⲥ ⲛⲉⲙⲡⲁⲗⲁⲥ ⲛⲁϣⲥⲁϫⲓ ⲁⲛ ⲙ̀ⲡⲉⲕⲧⲁⲓⲟ ⲱ̀ ⲫⲙⲉⲛⲣⲓⲧ ⲙ̀ⲡⲭ̅ⲥ̅ ⲱ̀ ⲡⲓⲥⲟⲩⲓⲛ ⲉⲑⲛⲁⲛⲉϥ
*fol. 122 v°. ⲛ̀-ⲧⲉ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲕϣⲱⲡⲓ ⲛϣⲫⲏⲣ ⲙ̀ⲫϯ ⲙⲫⲣⲏϯ ⲛ̀ⲁⲃⲣⲁⲁⲙ ⲁⲕⲧⲁⲗⲟ ⲙ̀ⲡⲉⲕⲥⲱⲙⲁ ⲛ̀ⲟⲩⲑⲩⲥⲓⲁ ⲛⲁϥ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲓ̈ⲥⲁⲁⲕ ⲁⲕⲛⲁⲩ ⲉ̀ⲫϯ ⲛ̀ϩⲟ ⲟⲩⲃⲉϩⲟ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲓ̈ⲁⲕⲱⲃ ⲁⲕϣⲱⲡⲓ ⲛ̀ⲥⲁⲃⲉ ⲙⲫⲣⲏϯ ⲛⲓⲱⲥⲏⲫ ⲁϥϯⲭⲗⲏⲣⲟⲥ ⲛⲁⲕ ⲛ̀ϫⲉⲡ̅ⲟ̅ⲥ̅ ⲙ̀ⲫⲣⲏϯ ⲛⲉ̀ⲫⲣⲉⲙ ⲛⲉⲙⲙⲁⲛⲁⲥⲥⲏ ⲁⲕⲛⲁⲩ ⲉⲡⲱⲟⲩ ⲙ̀ⲫϯ ⲙ̀ⲫⲣⲏϯ. ⲙⲙⲱⲩⲥⲏⲥ ⲁⲕϯⲛⲟⲙⲟⲥ ⲙ̀ⲡⲉⲕⲗⲁⲟⲥ ⲙ̀ⲡⲉϥⲣⲏϯ ⲁϥⲧⲉⲛϩⲟⲩⲧⲕ ⲛ̀ϫⲉⲡ̅ⲟ̅ⲥ̅ ⲛ̀ϯⲙⲉⲧⲟⲩⲏⲃ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲁⲁⲣⲱⲛ ⲁⲕⲧⲱⲃϩ ⲉ̀ϫⲉⲛⲡⲉⲕⲗⲁⲟⲥ ⲙⲫⲣⲏϯ ⲙ̀ⲫⲓⲛⲛⲉⲟⲥ ⲁϥϣⲱⲡⲓ ϣⲁⲣⲟⲕ ⲛ̀ϫⲉⲡⲥⲁϫⲓ ⲙⲡ̅ⲟ̅ⲥ̅ ⲙⲫⲣⲏϯ ⲛ̀ⲓⲉⲣⲉⲙⲓⲁⲥ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲕⲙⲟϩ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲟⲩⲡ̅ⲛ̅ⲁ̅ ⲉ̀ϥⲟⲩⲁⲃ ⲙⲫⲣⲏϯ ⲛ̀ⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲕϩⲱⲙⲓ ϩⲓϫⲉⲛϯϫⲟⲙ
*fol. 123 r°. ⲧⲏⲣⲥ ⲛ̀ⲧⲉ * ⲡⲓⲁⲛⲧⲓⲕⲓⲙⲉⲟⲥ [1] ⲁⲕϩⲱⲙⲓ ϩⲓϫⲉⲛⲛⲉϥⲟⲩⲱϣ

1. Read ⲁⲛⲧⲓⲕⲓⲙⲉⲛⲟⲥ.

Let us content ourselves thus far, lest (μήποτε) the discourse increase greatly; for (ἐπειδή) we have left out much on account of those without faith. Verily (ἀληθῶς) my whole time and the remainder of my years shall not suffice me, that I may tell a small portion (μέρος) of thy glory, O my lord father, nor can my mind (νοῦς) nor my tongue tell of thy honour, O
*fol. 122 v°. beloved of Christ, O thou well-famed of * the Holy Spirit (πν.). Thou wast the friend of God, even as Abraham; thou didst offer thy body (σῶμα) as a sacrifice (θυσία) unto him, even as Isaac; thou wast wise as Joseph, the Lord gave thee a lot (μέρος) like unto Ephraim and Manasseh; thou didst behold the glory of God, even as Moses; thou didst make laws (νόμος) for thy people (λαός) like unto him; the Lord entrusted thee with the priesthood, even as Aaron; thou didst pray for thy people (λαός) like unto Phinehas; the word of the Lord came unto thee, even as Jeremiah the prophet (προφήτης); thou wast filled with the Holy Spirit (πν.), like unto the apostles (ἀπόστολος);
*fol. 123 r°. thou didst trample on all the power of * the enemy (ἀντικείμενος), thou didst

ⲧⲏⲣⲟⲩ ⲁⲕϫⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉϥⲥⲟϭⲛⲓ ⲧⲏⲣⲟⲩ ⲁⲕⲓ̀ⲛⲓ ⲉ̀ⲡⲉⲥⲏⲧ ⲛ̀ⲛⲓϩⲟⲣⲙⲏ ⲛ̀ⲧⲉ ϯⲉ̀ⲡⲓⲑⲩⲙⲓⲁ̀ ⲛⲉⲙⲛⲓⲕⲟⲧⲥ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲛⲉϥⲡⲁⲑⲟⲥ ⲛⲁⲓ ⲉ̀ⲧⲟⲓ ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ⲥⲙⲟⲧ ⲛⲁⲓ ⲉ̀ⲧⲁϥⲉⲣϩⲁⲗ ⲛⲟⲩⲙⲏϣ ⲛ̀ϧⲏⲧⲟⲩ ϩⲓⲧⲉⲛϯⲡⲟⲣⲛⲓⲁ̀ ⲑⲁⲓ ⲉⲧϧⲏⲕ ⲟⲩⲃⲉϯⲥⲁⲣⲝ̀ ⲛ̀ⲑⲟⲕ ⲇⲉ ⲱ̅ ⲡⲉⲛⲓⲱⲧ ⲁⲕⲓ̀ⲣⲓ ⲛ̀ⲛⲉⲕⲙⲉⲗⲟⲥ ⲛ̀ⲟⲩⲉⲣⲫⲉⲓ ⲛ̀ⲧⲉ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲑⲟⲩⲁⲃ ⲉⲑⲃⲉⲡⲉⲕⲧⲟⲩⲃⲟ ⲕⲉ ⲅⲁⲣ ⲁⲕⲧⲟⲩⲃⲟ ⲛ̀ⲧⲉⲕⲉ̀ ⲛ̀ⲉⲥⲑⲉⲥⲓⲥ ⲟⲩⲟϩ ⲁⲕϣⲱⲡⲓ ⲉ̀ⲕⲉⲛϩⲟⲧ ϧⲉⲛⲫⲏ ⲉ̀ⲧⲉⲫⲱⲕ ⲁⲕϭⲓ ⲙ̀ⲡⲓⲉ̀ ⲛ̀ϫⲓⲛϭⲱⲣ ⲁⲕⲉⲣϩⲱⲃ ⲛ̀ϧⲏⲧⲟⲩ ⲁⲩⲉⲣⲉ̀ ⲛ̀ϫⲓⲛϭⲱⲣ ⲁ̀ⲡⲉⲕⲙ̅ⲛⲁ ⲉⲣⲓ̀ ⲛ̀ⲉⲙⲛⲁ ⲁⲕⲧⲏⲓⲧⲟⲩ ⲙ̀ⲡⲉⲕⲟ̅ⲥ̅ ϧⲉⲛⲟⲩⲣⲁϣⲓ ⲁϥⲧⲁⲓⲟⲕ ϧⲉⲛⲑⲙⲏϯ ⲛ̀ⲛⲉⲕϣⲫⲏⲣ ⲁϥⲉⲣϩⲙⲟⲧ ⲛⲁⲕ ⲙ̀ⲓ̀ ⲙ̀ⲃⲁⲑⲙⲟⲥ ⲉⲩϭⲟⲥⲓ * ⲉⲩⲙⲉϩ ⲛ̀ⲱ̅ⲟⲩ *fol. 123 v°.
ϧⲉⲛⲛⲓⲫⲏⲟⲩⲓ̀ ⲁⲕⲫⲓⲣⲓ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲡⲓⲃⲉⲛⲓ ⲁⲕⲟⲩⲱϣⲥ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲡⲓϣⲉ ⲛⲥⲓϥⲓ ⲛ̀ⲧⲉ ⲡⲓⲗⲓⲃⲁⲛⲟⲥ ⲁ̀ⲡⲉⲕⲥⲑⲟⲓ ⲛⲟⲩϥⲓ ϣⲱϣ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲕⲣⲓⲛⲟⲛ ⲉⲑⲃⲉⲡⲧⲟⲩⲃⲟ ⲛ̀ⲧⲉⲕⲡⲁⲣⲑⲉⲛⲓⲁ̀ ⲁⲕϣⲱⲡⲓ ⲛ̀ⲁⲣⲭⲏⲅⲟⲥ ⲛ̀ⲧⲉ ⲛⲓⲣⲉⲙⲡϣⲁϥⲉ ⲛⲉⲙⲟⲩⲧⲁⲝⲓⲁⲣⲭⲏⲥ ⲛ̀ⲧⲉ ⲛⲓⲙⲟⲛⲁⲭⲟⲥ ⲁⲕϣⲱⲡⲓ ⲛⲟⲩⲣⲉϥⲃⲉⲃⲓ ⲛ̀ⲧⲉ ϯⲙⲉⲑⲙⲏⲓ ⲛⲉⲙⲟⲩⲣⲉϥⲥⲉⲙⲛⲉⲛⲟⲙⲟⲥ ⲛ̀ⲧⲉ ϯⲁⲣⲉⲧⲏ

trample on all his desires, thou didst scatter all his counsels; thou didst bring low the violence (ὁρμή) of desire (ἐπιθυμία) and all the wiles of his passions (πάθος) which take many forms and wherewith he hath deceived many, through fornication (πορνεία) that contendeth with the flesh (σάρξ)[1]. But (δέ) thou, O our father, thou didst make thy members (μέλος) a temple of the Holy Spirit (πν.)[2], because of thy purity. For (καὶ γάρ) thou didst purify thy five senses (αἴσθησις) and wast faithful with that which is thine. Thou didst take the five talents and traded with them and they made five talents and thy pound (μνᾶ) made ten pounds (μνᾶ)[3]. Thou didst give them unto thy lord with gladness and he honoured thee in the midst of thy fellows and granted thee ten exalted grades (βαθμός), * filled with glory in heaven. *fol. 123 v°.
Thou didst flourish as the palm-tree, thou didst wax broad as the cedars of Lebanon[4]; thy perfume hath spread abroad as a lily (κρίνον) from the purity of thy virginity (παρθενεία). Thou didst become a ruler (ἀρχηγός) to those of the desert and a captain (ταξίαρχος) of monks (μοναχός); thou didst

1. *Cf.* Eph., vi, 12. — 2. I Cor., vi, 19. — 3. *Cf.* Mt., xxv, 16. — 4. *Cf.* Ps. xci, 12.

ⲁⲕϣⲱⲡⲓ ⲛ̀ⲟⲩⲗⲩⲙⲏⲛ ⲛⲟⲩϫⲁⲓ ⲛ̀ⲧⲉ ϩⲁⲛⲙⲏϣ ⲙ̀ⲯⲩⲭⲏ
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*fol. 124 r°. ⲓⲧⲏⲥ ⲙ̀ⲙⲟⲛ ⲇⲟⲗⲟⲥ ⲛ̀ϧⲏⲧϥ * ⲁⲕϣⲱⲡⲓ ⲛ̀ⲟⲩⲥⲑⲟⲓ ⲛⲟⲩϥⲓ
ⲉϥϣⲏⲡ ⲙ̀ⲡⲉⲙⲑⲟ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫϯ ⲛⲉⲙⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲁⲓⲛⲁⲧⲉⲛ-
ⲑⲱⲛⲕ ⲉ̀ⲛⲓⲙ ⲁⲓⲛⲁⲧⲁⲓⲟⲕ ϧⲉⲛⲟⲩ ⲱ̄ ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ
ⲕⲟⲛⲓ ⲁ̀ⲗⲏⲑⲱⲥ ⲛ̀ⲟⲩϣⲕⲉⲗⲕⲓⲗ ⲛⲛⲟⲩⲃ ⲁϥϣⲁⲛϯ ⲛ̀ⲧⲉϥⲥⲙⲏ
ϣⲁⲣⲉⲛⲓⲗⲁⲟⲥ ⲑⲉⲗⲏⲗ ⲁ̀ⲗⲏⲑⲱⲥ ⲁⲕϣⲱⲡⲓ ⲛ̀ⲟⲩⲫⲱⲥⲧⲏⲣ
ⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲉ̀ⲙⲁϣⲱ ϧⲉⲛ ⲧⲫⲉ ⲛⲉⲙϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲁⲕ-
ϣⲱⲡⲓ ⲛ̀ⲟⲩⲃⲉⲣⲧ ⲛⲥⲑⲟⲓ ⲛⲟⲩϥⲓ ϧⲉⲛ ⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̀ⲧⲉ ⲛⲓ-
ⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲟⲩⲟϩ ⲉⲩϫⲱ ⲙⲡⲉⲕⲧⲁⲓⲟ ⲛ̀ϫⲉⲛⲓⲥⲱⲧⲡ ⲛ̀ⲥⲁϧ
ⲉⲑⲃⲉⲫⲁⲓ ϯϯϩⲟ ⲉ̀ⲣⲟⲕ ⲱ̄ ⲡⲁⲟ̅ⲥ̅ ⲛ̀ⲓⲱⲧ ⲉ̀ⲕⲉϭⲓ ⲛ̀ⲧⲟⲧ ⲙ̀ⲡⲁ-
ⲕⲟⲩϫⲓ ⲛ̀ⲇⲱⲣⲟⲛ ⲕⲁⲛ ϫⲉϥϫⲟϫⲉⲃ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕⲟⲡⲧ ϩⲱ
ⲛⲉⲙϯⲭⲏⲣⲁ ⲉ̀ⲧⲁⲥϩⲓⲟⲩⲓ̀ ⲛ̀ϯⲧⲉⲃⲓ ⲥⲛⲟⲩϯ ⲉ̀ⲡⲓⲅⲁⲍⲟⲫⲩ-
*fol. 124 v°. ⲗⲁⲕⲓⲟⲛ * ⲉⲑⲃⲉϫⲉ ⲁⲛⲟⲕ ⲟⲩⲓⲇⲓⲱⲧⲏⲥ ⲛ̀ⲁⲕⲣⲁⲙⲁⲧⲟⲥ
ⲟⲩⲟϩ ⲛ̀ⲁ̀ⲡⲓⲣⲟⲥ ϧⲉⲛⲡⲥⲁϫⲓ ⲟⲩⲟϩ ⲉ̀ⲕⲉⲓ̈ⲣⲓ ⲙ̀ⲡⲁⲙⲉⲩⲓ̀
ⲙⲡⲉⲙⲑⲟ ⲙⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲛ̀ⲧⲉϥⲭⲱ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲁⲛⲟⲃⲓ

become a fountain of righteousness and a law-giver (-νόμος) of virtue (ἀρετή). Thou wast a haven (λιμήν) of salvation for many souls (ψ.), thou becamest a sage (σοφός) and a teacher (διδάσκαλος) and a leader (ἡγούμενος) for *fol. 124 r°. many peoples; thou wast an Israelite in whom is no guile (δόλος)[1]; * thou didst become a sweet savour, acceptable before God and his angels (ἀγγ.). Unto whom shall I liken thee, with what shall I honour thee, O our holy father? Verily (ἀληθῶς) thou art like unto a golden bell; when it soundeth the people (λαός) rejoice. Verily (ἀληθῶς) thou wast a light (φωστήρ), shining forth greatly in heaven and upon the earth. Thou wast a sweet-smelling rose in the churches (ἐκκλησία) of the orthodox (ὀρθόδοξος) and the elect doctors tell of thy honour. Therefore I beseech thee, O my lord father, receive of my hands my little gift (δῶρον), poor though it be (κἄν); and do thou number me also with the widow (χήρα), that cast in two *fol. 124 v°. mites into the treasury (γαζοφυλάκιον). * For I am an unlearned (ἀγραμματος) and ignorant man (ἰδιώτης)[2] and untried in speech, therefore have

1. *Cf.* John, I, 47. — 2. *Cf.* Ac., IV, 13.

BIBLICAL QUOTATIONS

PERSONS

PLACES

GREEK WORDS

(a selection only)

ⲉ̀ⲧⲟϣ ⲁ̅ⲛⲟⲕ ϧⲁⲡⲓⲉ̀ⲗⲁⲭⲓⲥⲧⲟⲥ ⲛⲉⲙⲛⲁϣⲱϥⲧ ⲛⲗⲁⲥ ⲧⲏⲣⲟⲩ ⲉⲩⲥⲟⲡ ⲟⲩⲟϩ ϯϯϩⲟ ⲉ̀ⲣⲱⲧⲉⲛ ⲱ̅ ⲡⲓⲗⲁⲟⲥ ⲙ̀ⲙⲁⲓⲛⲟⲩϯ ⲉ̀ⲧⲑⲟⲩⲏ̀ⲟⲩⲧ ⲉ̀ⲡⲁⲓⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲙ̀ⲫⲟⲟⲩ ⲙ̀ⲡⲉⲣϫⲉⲙⲁⲣⲓⲕⲓ ⲉ̀ⲣⲟⲓ ⲁⲛ ϫⲉⲁⲓϩⲓⲧⲟⲧ ⲉ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲕⲉⲫⲁⲗⲉⲟⲛ ⲉϥϭⲟⲥⲓ ⲥⲁⲡϣⲱⲓ ⲛ̀ⲛⲁⲙⲉⲑⲣⲟⲛ ϧⲉⲛⲡϫⲓⲛⲑⲣⲓϫⲱ ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ⲙⲙⲉⲣⲟⲥ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲫⲃⲓⲟⲥ ⲙⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲭⲁⲙⲉ

Ⲟⲩⲟϩ ⲁ̅ⲡⲓϣⲓ ϣⲱⲡⲓ ⲉⲑⲣⲉⲛϯ ⲛ̀ⲟⲩϫⲱⲕ ⲙ̀ⲡⲓⲥⲁϫⲓ ⲉ̀ⲥⲉϣⲱⲡⲓ ⲛⲁⲛ ⲧⲏⲣⲟⲩ ⲱ̅ ⲛⲁⲙⲉⲛⲣⲁϯ ⲉⲑⲣⲉⲛϣⲁϣⲛⲓ ⲉ̀ⲟⲩⲕⲟⲩϫⲓ ⲛ̀ⲛⲁⲓ ⲛ̀ⲁⲅⲁⲡⲏ ϩⲓⲧⲉⲛⲛⲓⲡⲣⲉⲥⲃⲓⲁ̅ ⲛ̀ⲧⲉⲧⲉⲛⲟ̅ⲥ̅ ⲧⲏⲣⲟⲩ ϯⲁ̅ⲅⲓⲁ̅ ⲙⲁⲣⲓⲁ̅ ⲛⲉⲙⲛⲓⲡⲣⲉⲥⲃⲓⲁ̅ ⲛ̀ⲧⲉ ⲛⲓⲁⲣ*-ⲭⲏⲁⲅⲅⲉⲗⲟⲥ *fol. 125 r°. ⲙⲏⲭⲁⲏⲗ ⲛⲉⲙⲅⲁⲃⲣⲓⲏⲗ ⲛⲉⲙⲣⲁⲫⲁⲏⲗ ⲛⲉⲙⲛⲓϯϩⲟ ⲛ̀ⲧⲉ ⲛⲏ ⲉ̀ⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁⲩⲣⲁⲛⲁϥ ⲙ̀ⲫϯ ⲛⲉⲙⲛⲓⲉⲩⲭⲏ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲙ̀ⲙⲁⲓⲛⲉϥϣⲏⲣⲓ ϩⲓⲧⲉⲛⲡⲓϩⲙⲟⲧ ⲛⲉⲙⲛⲓⲙⲉⲧϣⲉⲛϩⲏⲧ ⲛⲉⲙϯⲙⲉⲧⲙⲁⲓⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲉⲛⲟ̅ⲥ̅ ⲟⲩⲟϩ ⲡⲉⲛⲛⲟⲩϯ ⲟⲩⲟϩ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲫⲁⲓ ⲉⲧⲉⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧϥ ⲉ̀ⲣⲉⲱ̅ⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙⲧⲁⲓⲟ ⲛⲓⲃⲉⲛ ⲛⲉⲙⲡⲣⲟⲥⲕⲩⲛⲏⲥⲓⲥ ⲛⲓⲃⲉⲛ ⲉⲣⲡⲣⲉⲡⲓ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙⲁϥ ⲛⲉⲙⲡⲓⲡ̅ⲛ̅ⲁ̅

thou me in remembrance before our Lord Jesus Christ, that he may forgive me, even me the humblest one (ἐλάχιστος) both my many sins and all my errors of tongue. And I beseech you, O God-loving people (λαός), gathered together in this holy place today, blame me not that I attempted a great matter (κεφάλαιον), too high for my capacity (μέτρον) in that I should tell a small portion (μέρος) from the Life (βίος) of our father, Abba John Khamé.

And the measure is reached that we should bring the discourse to an end. May it be unto us all that we attain unto a little compassionate (ἀγάπη) mercy, through the mediation (πρεσβεία) of the lady of us all, the holy (ἅγια) Mary, and the mediation (πρεσβεία) of the arch*angels (ἀρχάγγελος) Michael *fol. 125 r°. and Gabriel and Raphael and the entreaties of all the Saints that have pleased God and the holy prayers (εὐχή) of our father that loveth his children; through the grace and the compassion and the lovingkindness of our Lord, our God, and our Saviour, Jesus Christ, through whom all glory,

ⲉ̄ⲑⲟⲩⲁⲃ ⲛ̄ⲣⲉϥⲧⲁⲛϧⲟ ⲟⲩⲟϩ ⲛ̄ⲟ̄ⲙⲟⲟⲩⲥⲓⲟⲥ ⲛⲉⲙⲁϥ ϯⲛⲟⲩ ⲛⲉⲙⲛ̄ⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙϣⲁⲉⲛⲉϩ ⲛ̄ⲧⲉ ⲛⲓⲉ̄ⲛⲉϩ ⲧⲏⲣⲟⲩ ⲁ̄ⲙⲏⲛ

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Ⲟⲩϩⲓⲣⲏⲛⲏ ⲙⲫⲏ ⲉⲧⲱϣ ⲁⲙⲏⲛ
Ⲟⲩⲕⲁϯ ⲙⲫⲏ ⲉⲧⲥⲱⲧⲉⲙ ⲁⲙⲏⲛ

all honour and all worship (προσκύνησις) befitteth (-πρέπει) the Father, with him and with the Holy Spirit (πν.), life-giving and consubstantial (ὁμοούσιος) with him, now and at all times and for all eternity, Amen.

Mercy to him that writeth. Amen.
Peace (εἰρήνη) to him that readeth. Amen.
Understanding to him that heareth. Amen.

MOUFAZZAL IBN ABIL-FAZAIL

HISTOIRE DES SULTANS MAMLOUKS

TEXTE ARABE PUBLIÉ ET TRADUIT EN FRANÇAIS

PAR

E. BLOCHET

(II)

*وفى سنة احدى وسبعين وستّمائة توجّه السلطان من دمشق على خيل البريد وصحبته الامير بدر الدين بيسرى[1] وجمال الدين اقوش الرومى وسيف الدين جريك[2] الناصرى فوصل الى قلعة الجبل ثالث عشر المحرّم[3] واقام[4] الى ليلة الجمعة السابع والعشرين منه ثمّ توجّه الى دمشق وصحبته الامرآء المذكورين[5] فدخل قلعتها رابع صفر ❀ وفى هذه السنة فى الحادى والعشرين من المحرّم وصلت جماعة من بلاد النوبة من جهة صاحبها فهجموا عيذاب ونهبوا من كان بها وقتلوا جماعة وقتلوا قاضيها وواليها وابن جلى واولاده وكان هذا ابن جلى مشارفاً على ما يرد من التجار ❀ ذكر وقعة الفراة[6] وفى خامس جمادى الاوّل من * fol. 40 v°.

1. Ce nom est généralement écrit بسرى ou بسرى. — 2. Ms. جرمك. — 3. Lire الثالث عشر من المحرم. — 4. On attendrait واقام بها. — 5. Lire المذكورون. — 6. Lire الفرات.

*En l'année 671, le sultan partit de Damas sur les chevaux de la poste, accompagné de l'émir Badr ad-Din Baïsari, de Djamal ad-Din Oughoush ar-Roumi, de Saïf-ad-Din Tchérik[1] an-Nasiri, et il arriva à la Forteresse de la Montagne, (au Caire), le treizième jour du mois de Moharram. Il y séjourna jusqu'à la nuit du vendredi, vingt-septième jour de ce même mois; puis il se mit en chemin pour retourner à Damas, accompagné des émirs dont les noms viennent d'être mentionnés. Il fit son entrée dans la citadelle de cette ville, le quatrième jour du mois de Safar. * fol. 40 v°.

Cette même année, le vingt et unième jour du mois de Moharram, une troupe de gens de la Nubie, envoyée par le souverain de ce pays, arriva à l'improviste dans le pays musulman; ils attaquèrent 'Aïdhab[2], pillèrent les gens qui s'y trouvaient, et en tuèrent un certain nombre; ils tuèrent le kadi et le gouverneur de cette ville, ainsi qu'Ibn Djali et ses fils. Cet Ibn Djali avait pour fonctions de surveiller les revenus [provenant des taxes] prélevées sur les marchands.

Récit de la bataille de l'Euphrate. Le cinquième jour du mois de Djoumada premier de cette année, le sultan, qui était alors à Damas, reçut la nouvelle qu'une division de Tatars avait attaqué ar-Rahba; il partit avec ses troupes pour aller les combattre, et il marcha jusqu'aux environs de al-Kosaïr[3]. Quand le sultan fut arrivé dans cette localité, les Tatars apprirent

* Ce fascicule fait suite au fascicule 3 du tome XII, comme l'indique la pagination entre crochets : il contient le texte et la traduction des feuillets 40v-121 du manuscrit arabe 4525 de la Bibliothèque Nationale. — 1. Tchérik est un nom connu dans l'onomastique mongole, qui se trouve souvent en composition avec Témour : Tchérik-témour جريك تمور. — 2. 'Aïdhab est le nom d'une petite ville sur le rivage de la mer Rouge, où faisaient escale les navires qui allaient d'Aden dans le Saïd (Yakout, III, page 751). — 3. Il y a beaucoup de localités musulmanes qui portent le nom d'al-Kosaïr « le

هذه السنة اتّصل بالسلطان وهو بالشأم انّ فرقة من التتار قد قصدوا الرحبة فبرز بالعساكر
الى نحو القصير فلمّا نزله بلغهم خروجه فعادوا عن الرحبة ونزلوا البيرة❁ فسار السلطان
الى حمص وتقدّم باخذ مراكب الصيّادين الَذى[1] بحيرة قدس من عمل[2] حمص فاخذت
* fol. 41 r°. وشالوها على الجمال ثمّ سار حتّى نزل الباب وبزاعة من عمل[2] حلب * وبعث جماعة
من العسكر لكشف اخبارهم فساروا الى منبج وعادوا واخبروا انّ جماعة من التتار مقدارها
ثلاثة الاف فارس على شطّ الفراة[3] ممّا يلى الجزيرة❁ فرحل السلطان فى ثامن عشر جمادى
الاوّل[4] حتّى وصل شطّ الفراة[3] وامر بعمل جسر ثم انتهز الفرصة وامر العساكر بخوض الفراة[3]

1. Lire الذين, s'il s'agit des pêcheurs; التى, si l'auteur, comme le fait est vraisemblable, entend parler de leurs barques. — 2. On dit plus couramment dans ce sens من اعمال. — 3. Lire الفرات. — 4. Lire فى الثامن عشر من جمادى الاول; à partir d'ici, sauf exception, je ne corrigerai plus ces innombrables fautes dans les nombres des dates, car elles sont des constantes du style de cet écrivain.

qu'il s'était mis en marche pour les attaquer; ils rétrogradèrent alors de ar-Rahba, et vinrent camper à al-Bira.

Le sultan continua sa marche sur Homs, et il ordonna à ses troupes de se saisir des bateaux des pêcheurs qui se trouvaient sur le lac de Kadas [1], lequel dépend administrativement de Homs. Cet ordre fut exécuté, et ses soldats les chargèrent sur des chameaux. Il partit ensuite, marcha jusqu'à venir
* fol. 41 r°. camper à al-Bab [2] et à Bouza'a [3], qui sont dans le ressort d'Alep, et il envoya un détachement de l'armée pour reconnaître l'ennemi. Le détachement s'avança jusqu'à Manbidj, puis rétrograda, et les soldats qui le composaient firent connaître qu'un corps de Tatars qui comptait 3.000 cavaliers se trouvait sur le rivage de l'Euphrate contigu à la province du Djazira.

Le sultan leva son camp, le dix-huitième jour du mois de Djoumada premier, et marcha jusqu'à arriver sur le bord de l'Euphrate; il ordonna de jeter un pont sur le fleuve, puis il se décida à tenter brusquement la fortune, et il commanda à ses soldats de se jeter dans l'Euphrate (pour gagner à la nage la rive opposée). Il prit cette décision sous l'inspiration de l'atabek

petit château »; celle-ci est la première étape qui se trouve sur le chemin de Damas à Homs.

1. Nom d'un lac entre Homs et le Liban, qui a 14 milles de long sur 4 de large (Yakout, I, page 516). — 2. Et mieux Bab Bouza'a, sur le flanc du Wadi Boutnan, distante de Manbidj de 2 milles, et de 10 milles d'Alep (Yakout, I, 437). — 3. Bouza'a, ou Bouza'i, dans le Wadi Boutnan, entre Manbidj et Alep, à une étape de chacune d'elles (Yakout, I, 603).

وكان ذلك باشارة الفارس اتابك فانّه قال اذا لم نداركهم بجميع العساكر والّا كل من طلع منّا اخذوه ❁ فكان اوّل من ارمى نفسه فى الفراة[1] المقرّ السيفى قلاوون الالفى الصالحى ثمّ الامير بدر الدين بيسرى[2] الشمسى ثمّ تبعهما السلطان بنفسه مع سائر العساكر وطلعوا الى التتار وقد بهتوا لمّا راو[3] الجيش وقد طلع اليهم فاخذوهم قتلًا واسرًا ولم ينج منهم الّا كل طويل العمر ❁ وكان مقدّمهم جنقر وهو احد المقدّمين الكبار ومعه قريب خمسة الاف فارس وقد وقف على شطّ الفراة[1] وحفظ المخاضة فى مضيق هناك وكان السلطان قد استصحب معه عدّة مراكب وهى عشرة كما تقدّم القول فارماها فى الفراة[1] وركب فيها الاقجيّة[4]

1. Lire الفرات. — 2. Man. بيسرى. — 3. Lire راوا ; راو est une faute courante dans les manuscrits copiés par des illettrés. — 4. Man. الاقجيه.

Faris ad-Din qui dit : « Si nous ne les joignons pas (d'un seul coup) avec toutes nos troupes, certainement, tous ceux de nous qui (arrivant dans les bateaux) escaladeront (la rive occupée par les Tatars), ceux-ci les feront prisonniers. »

Le premier qui se jeta dans l'Euphrate fut son Excellence Saïfienne (Saïf ad-Din) Kalaoun al-Alfi al-Salihi, puis ce fut l'émir Badr ad-Din Baïsari al-Shamsi ; le sultan imita leur exemple avec tous ses soldats, et ils escaladèrent la rive du fleuve pour combattre les Tatars. Les Tatars furent confondus de stupéfaction quand ils virent que les soldats égyptiens venaient de grimper sur la rive où ils se trouvaient, qu'ils commençaient à les tuer et à les faire prisonniers, et seuls se sauvèrent tous ceux qui étaient gratifiés (par Dieu) d'une longue vie.

Le général des Tatars se nommait Tchinghar[1] ; il était l'un de leurs grands chefs, et il avait sous ses ordres près de cinq mille cavaliers ; il se tenait sur le rivage de l'Euphrate, et il surveillait le gué (qui se trouve à al-Bira), dans un endroit où le lit du fleuve est rétréci. Le sultan avait avec lui quelques bateaux, dix en tout, comme cela a déjà été dit plus haut ; il donna l'ordre de les lancer sur l'Euphrate. Les meilleurs archers[2] s'y embarquèrent pour aller explorer la rive, et ils engagèrent à coups de flèches un combat avec l'ennemi.

1. Ce personnage paraît dans le *Mou'izz al-ansab* (man. ancien fonds persan 67, folio 67 r°), sous la forme حسعر, c'est-à-dire چنقر, avec cette notice : از قوم منكقوت با انكه در زمان هولاكو خان معتبر بود در زمان ابقا خان نيز معتبر شد. — 2. اقجية est le pluriel de اقجى *ok-tchi* « archer », du turk *ok* « flèche », formant une sorte de participe actif, avec le suffixe *tchi,* qui remplit ce rôle en chinois.

الجياد لكشف البرّ فتراموا مع العدوّ بالنشّاب❁ وكان التتار قد عملوا مكيدة وذلك انهم تركوا المخاضة السهلة وعدوا الى جانب بالقرب منها وعملوا عليه ستائر وحفظوه فظنّ الناس انّ ذلك[1] * المخاضة السهلة وترجّلوا كلّهم من وراء ذلك الستر لمنع من يطلع وعادوا يقاتلوا * fol. 41 v°.
رجالة فلمّا عبر الجيش بكماله الفراة[2] فاض الماء حتّى غرّق تلك الستائر وكاد يغرق التتار❁ فولّوا هاربين وطلع لهم جيوش المسلمين مصطفّين كالجبال انافة وارتفاعا وصادفهم الموج حتّى كاد من قعقعة السلاح يصمّ منهم اسماعًا هذا[3] والتتار قد دغروا دغرا شديدا وعادوا بعد اجتماعهم كلّ منهم وحيدا فريدا[1]❁ فنحمد الله على ما اولى وله المنّة فى الاخرة والاولى وملكوا البرّ والبحر وطلعت السناجق تبشر بالسنة بنودها ان هلمّوا الى النصر❁ وطلع السلطان

1. Lire بانك. — 2. Lire الفرات. — 3. هذا indique simplement ici la fin de la phrase. et est explétif. — 4. Lire وحيد فريد.

Les Tatars avaient machiné un stratagème qui consistait en ceci : ils avaient abandonné le gué où il était facile de traverser l'Euphrate, et ils avaient rétrogradé sur un point qui en était voisin ; ils y avaient établi des
* fol. 41 v°. tranchées palissadées, et ils gardaient ce point, pour que les gens s'imaginassent que c'était là que se trouvait le gué praticable. Tous les Tatars qui étaient derrière ce retranchement étaient descendus de cheval pour repousser les Égyptiens qui tenteraient de monter à l'assaut, et ils se mirent à les combattre comme des fantassins. Quand l'armée égyptienne tout entière eut traversé l'Euphrate, le fleuve grossit tellement que ces tranchées boisées furent noyées, et peu s'en fallut que les Tatars ne soient engloutis sous les flots.

Ils prirent alors la fuite, et les soldats musulmans montèrent à l'assaut pour les combattre, en rangs serrés, comparables aux montagnes par leur étendue et par leur hauteur ; ils furent atteints dans leur escalade par les flots de l'Euphrate, et leur nombre était si grand que le cliquetis de leurs armes faillit rendre sourds ceux qui l'entendirent. Les Tatars furent repoussés d'une façon honteuse ; ils s'enfuirent isolés et dispersés, après avoir été réunis en cohortes solides.

Nous remercions Allah des grâces qu'il lui a plu de nous accorder ; louanges lui soient rendues dans le monde futur et dans celui-ci. Les soldats égyptiens s'emparèrent de la rive du fleuve, et du fleuve ; les étendards musulmans montèrent (sur les positions des Tatars), annonçant par la langue de leur étamine flottant au vent qu'ils avaient appelé les Égyptiens à la victoire.

Le sultan monta à l'assaut, comme un lion furieux, et courut au campe

كالاسد الغضبان وساق الى منزلة العدوّ فنزل وصلى ركعتين شكرًا لله تعالى وكان للامير سيف الدين قلاوون والحاجّ علاء الدين طيبرس الوزيرى فى الاقتحام اعظم ذكر جميل وما من الامرآء الّا وقد فعل كلّ فعل جليل[1] وتفرّقت العساكر يمينًا وشمالًا لبذل السيف فى ارقاب التتار الى اخر ذلك النهار؛ وقتل مقدّمهم جنقر واحضرت الاسارى بين يدى السلطان من ذات اليمين والشمال والخيول تعثر بركّابها فى رؤوس الابطال ثمّ رحل الى البيرة وانعم على واليها بالف دينار وعلى اهل القلعة بمائة الف درهم ثمّ عاد الى الشأم بعد ان كسر الاعداء كسرة لا ترام؛ وكان على البيرة من عساكر التتار شرف الدين ابن خطير * وامين الدين ميكائيل النائب بقونية ومن امرآء الروم فى تقدير ثلاثة الاف فارس * fol. 42 r°.

1. Lire وقد فعل كلّ منهم فعلًا جليلًا

ment de l'ennemi; puis il s'arrêta, et fit une prière de deux génuflexions pour remercier le Dieu très-haut. L'émir Saïf ad-Din Kalaoun et al-Hadjdj 'Ala ad-Din Taïbars al-Vaziri furent l'objet d'une citation particulièrement flatteuse pour la témérité avec laquelle ils s'étaient précipités sur l'ennemi; quant aux émirs, on ne peut les citer tous, chacun d'eux s'étant illustré par des actions d'éclat. Les troupes musulmanes se dispersèrent à droite et à gauche pour distribuer des coups de sabre sur le dos des Tatars jusqu'à la fin de cette journée.

Le général des Tatars, Tchinghar, fut tué dans cette bataille. On amena les prisonniers par-devant le sultan, de la droite et de la gauche, et les chevaux bronchaient avec leurs cavaliers en foulant les têtes des héros. Le sultan partit ensuite pour al-Bira, et il gratifia le gouverneur de cette ville de 1.000 dinars; il donna à la garnison de la forteresse une somme de cent mille dirhams; puis il s'en retourna à Damas, après avoir ainsi infligé aux ennemis une défaite qu'ils étaient bien loin d'avoir désirée.

Il se trouvait à al-Bira, parmi les troupes des Tatars, Sharaf ad-Din ibn Khatir, et Amin ad-Din Mikaïil, lequel était gouverneur de Konia, ainsi que plusieurs généraux du pays de Roum; ils commandaient un corps d'environ trois mille cavaliers; leur chef était le Prince de la mer[1]. * fol. 42 r°.

1. الملك دریای est une faute absolue; ملك الدریا est impossible, دریا étant un mot persan; ملك دریا *malik-i daria* est un binôme persan, auquel les Arabes, le considérant comme une expression intégrale, ont préfixé leur article. Il y avait chez les Saldjoukides un émir qui portait le titre de ملك ساحل *malik-i sahil* « Prince de la province maritime »; l'un d'eux, Baha ad-Din, fut mis à mort en 676 de l'hégire. Il est possible que ce soit de ce personnage qu'il s'agisse dans le texte de Moufazzal.

ومقدمهم الملك درباى[1] وكانت الوقعة مع جنقر وكسرته يوم الاحد ثامن عشر جمادى الاول فلما اتصل الخبر بهذه العساكر التى على البيرة بعد ان اشرفوا على اخذها تركوا جميع ما لهم من العدد والمجانيق والامتعة ونجوا بانفسهم لا يلوى كبيرهم على صغيرهم وسار السلطان عليها ونزلها فى الثالث والعشرين من الشهر وفعل مع اهلها من الجميل ما ذكرناه وعاد الى دمشق ورحل منها طالبا الديار المصرية[2] وذلك فى التاسع من جمادى الاخر قال المؤرخ فلما اتصل خبره بولده الملك السعيد خرج الى ملتقاه فى تاسع عشر الشهر وصحبته الامير بدر الدين بيسرى[3] والوزير بهاء الدين ابن حنا فالتقوا السلطان من القصير فلما وقعت عين الملك السعيد على ابيه ترجل ومشى فترجل الملك الظاهر ايضا له واعتنقا طويلاً ثم ركبا وسارا جميعاً الى القلعة واسرى التتار يقادون امامهم[1] على خيولهم فى

1. Lire ملكت دربا. — 2. Il faut, ou طالبا الى البلاد المصرية, ou طالب البلاد المصرية. — 3. Man. دسرى. — 4. Man. اماىهم; il paraît difficile d'admettre que l'auteur ait écrit امانهم, pour امامهم, tant cette forme serait dégradée.

La bataille que les Égyptiens livrèrent à Tchinghar, et sa défaite, eurent lieu le dimanche, dix-huitième jour du mois de Djoumada premier; la nouvelle de ce désastre arriva aux troupes tatares qui se trouvaient devant al-Bira, alors qu'elles étaient sur le point de s'emparer de cette place; elles levèrent précipitamment le siège, abandonnant leurs armements, leurs balistes, leurs bagages, pour ne plus songer qu'à sauver leur vie, sans que les chefs fissent quoi que ce soit pour s'occuper du sort de leurs soldats.

Le sultan partit alors pour al-Bira, devant laquelle il vint camper, le vingt-troisième jour de ce même mois, et il fit à la garnison de cette place les libéralités que nous avons relatées plus haut. Il quitta ensuite cette localité pour se rendre à Damas, d'où il partit pour regagner l'empire égyptien, et cela, le neuvième jour du mois de Djoumada second.

L'historien a dit : Quand son fils, al-Malik as-Sa'id, apprit qu'il approchait du Caire, il sortit de cette ville pour se porter à sa rencontre, le dix-neuvième jour de ce même mois; il était accompagné de l'émir Badr ad-Din Baïsari et du vizir Baha ad-Din ibn Hanna. Ils rencontrèrent le sultan à al-Kosaïr[1]. Dès qu'al-Malik as-Sa'id eut aperçu son père, il mit pied à terre, et marcha (à sa rencontre); al-Malik az-Zahir descendit également de cheval, et ils s'embrassèrent longuement; puis ils se remirent en selle, et se rendirent de compagnie à la Forteresse de la Montagne; les prison-

1. Le mont Mokattam, dit Yakout, IV, 128, est situé entre cette localité de Kosaïr et Makta al-Hidjara.

القيود والاغلال ❀ وفيها اعتقل مولانا السلطان الشيخ خضر فى ثانى عشر شوّال وكان السلطان قد استدعى الشيخ خضر الى القلعة وحضر جماعة وحاققوه[1] على اشياء كبيرة بدت منه مثل لواط وزناء وغيره فامر باعتقاله * وسياتى حديثه عند وفاته ان شاء الله تعالى * fol. 42 v°.

ودخلت سنة اثنتين وسبعين وستّمائة والخليفة بحاله والملوك كذلك خلا صاحب صهيون فانه توفّى وانتقلت صهيون الى ملك السلطان فردّها الى حصون الاسماعيليّة وفى هذه السنة توجّه السلطان الى الشأم فى جماعة يسيرة من امرائه وخواصّه منهم الامير شمس الدين سنقر الاشقر والامير بدر الدين بيسرى والامير سيف الدين ايتامش السعدى ❀ فلمّا وصل الى عسقلان بلغه ان ابغا ابن هولاوون قصد بغداد وقد خرج الى الركب متصيّداً

1. Lire حاقوه.

niers tatars étaient conduits devant eux sur leurs chevaux, chargés de liens et de chaînes.

Cette année, notre seigneur le sultan fit emprisonner le shaïkh Khidr, le douzième jour du mois de Shavval; le sultan avait mandé le shaïkh Khidr à la Forteresse de la Montagne; un certain nombre de personnes se trouvaient présentes; elles se portèrent garantes de crimes qu'il avait * fol. 42 v°. commis, tels la pédérastie, l'adultère, et bien d'autres. Le sultan ordonna de le faire jeter en prison, et son histoire sera racontée à l'occasion de la mention de sa mort, s'il plaît à Allah, le très-haut.

Au commencement de l'année 672, le khalife était dans son État, ainsi que les rois, à l'exception toutefois du prince de Sihyaoun[1], lequel était mort; la souveraineté de cette ville avait été transférée au sultan; puis, il la fit rentrer au nombre des forteresses des Ismaïliens. Cette même année, le sultan partit pour la Syrie, accompagné d'un très petit nombre de personnes, généraux ou courtisans, parmi lesquels l'émir Shams ad-Din Sonkor al-Ashkar, l'émir Badr ad-Din Baïsari, l'émir Saïf ad-Din Étémish[2] as-Sa'di.

Quand le sultan arriva à 'Askalan, il apprit qu'Abagha, fils d'Houlaoun, s'était mis en marche pour se rendre à Baghdad, et qu'il était parti à la tête de son escorte pour se livrer au plaisir de la chasse. Le sultan écrivit au Caire pour mander les troupes auprès de lui; quatre mille cavaliers partirent

1. Nom d'une citadelle très puissante, qui dépendait de Homs, et qui faisait partie de la province maritime de la Syrie. — 2. Le nom de cet émir paraît plusieurs fois dans cette histoire, sous des graphies différentes, pages 382, 486, 497 : c'est le participe passif, *été gué-mish*, du verbe mongol *étégué-ku* « revenir à la santé », dont un dérivé, *étégui* ايتيكى, a été emprunté par le turk. Ce mot n'a rien à voir avec le mongol *étèmek* « nourriture pour les cochons », qui a été emprunté par les langues turkes sous la forme *etmek* « pain », ce qui montre l'infériorité du Turc sur le Mongol.

فعند ذلك كتب السلطان الى القاهرة بطلب العساكر فخرج اوّلاً اربعة الاف فارس على كلّ الف مقدّم وهم الحاج علاء الدين طيبرس الوزيرى وجمال الدين اقوش الرومى وعزّ الدين قطلبخا وعلم الدين طرطج فرحلوا من البركة يوم الاثنين وقصدوا الشأم ثمّ خرج بعدهم الامير بدر الدين بيليك الخزندار فى ثامن عشر صفر واقام الملك السعيد بالقاهرة وصحبته الفارقانى والصاحب بهاء الدين* ولحقت الجيوش بالسلطان بيافا ثمّ انه رتّب الجيوش وتوجه الى دمشق واستصحب معه عزّ الدين يغان السلحدار وابن صاحب سنجار واقام الامير بدر الدين الخزندار على يافا ثمّ تقدّم مرحلتين ولمّا قدم السلطان دمشق بلغه عود التتار عن
* fol. 43 r°. قصدهم فسيّر سيف الدين ايتمش السعدى على البريد الى الامير بدر الدين الخزندار ان يردّ العساكر الى الديار المصرية وكان وصولهم الى القاهرة فى تاسع جمادى الاخر من هذه السنة* وفيها كانت كسرة بلبوس امير عربان المغرب من ارض برقا وكان المذكور

d'abord; chaque division de mille hommes étant sous le commandement d'un général : c'étaient al-Hadjdj 'Ala ad-Din Taïbars al-Vaziri, Djamal ad-Din Oughoush ar-Roumi, 'Izz ad-Din Koutlouboukha, et 'Alam ad-Din Tartadj. Ces officiers partirent, le lundi, de la Birka [1], et prirent le chemin de la Syrie; après eux, partit l'émir Badr ad-Din Bilik, le khazindar, le dix-huitième jour du mois de Safar. Al-Malik as-Sa'id demeura au Caire avec al-Farikani et le sahib Baha ad-Din.

Les armées rejoignirent le sultan à Jaffa; il organisa leurs différents corps, et partit pour Damas, emmenant en sa compagnie 'Izz ad-Din Yaghan [2], le silahdar, et le fils du prince de Sindjar; l'émir Badr ad-Din, le khazindar, demeura à Jaffa, puis il s'avança à deux étapes de cette ville [3]. Quand le sultan arriva à Damas, il apprit que les Tatars avaient renoncé à leur expédition, et qu'ils avaient battu en retraite. Il envoya alors Saïf ad-Din Étémish as-Sa'di sur les chevaux de la poste à l'émir Badr ad-Din, le khazindar, pour
* fol. 43 r°. lui ordonner de ramener les armées dans l'empire égyptien; elles arrivèrent au Caire, le neuvième jour du mois de Djoumada second de cette année.

Cette même année, Balbous, émir des Arabes du Maghrib, dans le pays

1. Il y avait en dehors du Caire plusieurs de ces mares : l'une, la Birkat al-Djoubb بركة الجب, ou Birkat al-Hadjdjadj بركة الحجاج, qui se trouve sur le chemin du Caire au Hidjaz (*Khitat*, man. arabe 1731, fol. 294 v°) : une autre de ces mares est nommée Birkat al-Habash بركة الحبش; elle était située au nord de grands jardins, nommés les « Jardins du Vizir » بساتين الوزير (*ibid.*, fol. 295 v°). — 2. Cet officier est nommé plus haut ايغان Ighan (voir tome XII, page 473). ايغان, يغان, يغان sont des formes absolument équivalentes. — 3. Sur l'ordre de Baibars, d'aller camper en dehors de Jaffa, comme Makrizi nous l'apprend.

قد منع العداد وما جرت به العادة من الحقوق السلطانيّة وجرّد اليه عسكراً مع محمّد الهوارى فكسروه واحضروه اسيراً الى القاهرة وكسب من جهته اشياء كثيرة؛ وبقى بلبوس محبوسا الى حين عودة السلطان من الشأم فاخرجه واحسن اليه واخلع عليه وكتب له بالامرة واستخلفه واعاده الى بلاده وكان قد ناهز المائة من السنين فادركته منيّته فى طريقه قبل وصوله الى بلاده فمات؛ وفيما ذكر ابن عبد الظاهر انّ فى هذه السنة ورد كتاب ملك الحبشة على السلطان الملك الظاهر طىّ كتاب[1] صاحب اليمن وهو يقول ان سلطان الحبشة قد قصد الملوك فى ايصال كتابه الى السلطان وكان ضمن كتاب ملك الحبشة يقول اقلّ المماليك محر املالك يقبّل الارض وينهى بين يدى السلطان الملك الظاهر

1. Il faudrait, soit طيه كتاب, soit في طي كتاب.

de Barka[1], fut vaincu. Cet émir avait refusé de payer la dîme que l'on prélevait sur les troupeaux des Arabes, et de se soumettre aux obligations habituelles de vassalité qui lui incombaient à l'égard du sultan. Le sultan envoya contre lui une armée commandée par Mohammad al-Hawwari; les troupes égyptiennes le battirent et le ramenèrent prisonnier au Caire, après lui avoir pris un butin énorme.

Balbous resta en prison jusqu'à ce que le sultan fût revenu de Syrie; il lui fit alors rendre la liberté; il le combla de faveurs, et lui remit un vêtement d'honneur; il écrivit pour lui un diplôme lui conférant la dignité d'émir (des Arabes du Maghrib), et il le chargea de représenter son autorité dans ce pays, puis il le renvoya dans sa patrie. Balbous était alors âgé de près de cent années; le trépas l'atteignit alors qu'il était en chemin pour s'en retourner dans sa terre natale, avant qu'il n'y fût arrivé, et il expira.

Ibn 'Abd al-Zahir a raconté, parmi les événements de cette année, que le sultan al-Malik al-Zahir reçut une lettre du roi d'Abyssinie, laquelle était pliée dans une lettre du souverain du Yémen; ce prince disait que le sultan d'Abyssinie avait déjà prié les rois (du Yémen) de faire parvenir sa lettre au sultan d'Égypte. La lettre du souverain de l'Abyssinie disait : « Le moindre des serviteurs, Yékouno Amlak[2], baise la terre devant le sultan al-Malik al-Zahir, et lui adresse cette supplique, qu'Allah éternise son règne! Il porte à

1. Barka, dans les histoires qui se respectent, est toujours écrit برقة. — 2. En 1273, le roi d'Abyssinie était ይኩኖ ፡ አምላክ Yékouno Amlâk. محر dérive de يكن Yékouno, par suite d'une de ces accumulations d'erreurs qui sont chères aux copistes arabes : يكر pour يكن ; نكر pour يكر ; بحر : محر pour بحر ; املالك est une faute facilement explicable pour املاك, qui transcrit à la perfection l'éthiopien Âmlâk.

خلّد الله ملكه ان رسولاً وصل من جهة والى قوص بسبب الراهب الّذى جاءنا فنحن ما
جاءنا مطران۞ مولانا السلطان ونحن عبيده فيرسم[1] * مولانا السلطان للبطرك يعمل لنا مطران[2] * fol. 43 v°.
يكون رجلا جيّدا عالما لا يحبّ[3] ذهبا ولا فضّة[4] ويسيّره الى مدينة عوان فاقلّ المماليك
يسيّر الى نوّاب الملك المظفّر صاحب اليمن ما يلزمه وهو يسيّره الى ابواب السلطان وما
اخّرت الرسل الى الابواب الّا انّى كنت فى بيكار[5]۞ فانّ الملك داوود قد توفّى وقد
ملك ولده وعندى فى عسكرى مائة الف فارس من المسلمين وانّما النصارى فكثير لا
يعدّوا كلّهم غلمانك وتحت اوامرك والمطران الكبير يدعوا[6] لك وهذا الخلق كلّهم

1. Lire فيليرسم. — 2. La formule يعمل لنا مطران est absolument incorrecte, et d'une vulgarité complète; il faudrait au moins ان يعمل لنا مطرانا. — 3. Man. لا يحى, ce qui est une faute du copiste. — 4. لا يحب الذهب ولا الفضة serait plus correct. — 5. Man. بيكار. — 6. Lire يدعو.

sa connaissance qu'un ambassadeur est arrivé, envoyé par le gouverneur de Kous, au sujet du moine qui est venu nous trouver. Mais nous n'avons pas
* fol. 43 v°. vu venir d'évêque.

Notre maître est le sultan, et nous sommes ses esclaves. Que le sultan exprime l'ordre au Patriarche[1] de faire pour nous un évêque, qui soit un homme honnête, savant, qui n'aime ni l'or, ni l'argent, et de l'envoyer en la ville de 'Avan[2]. Le plus humble des serviteurs du sultan adresse aux officiers d'al-Malik al-Mouzaffar, roi du Yémen, ce qu'il est convenable qu'il envoie, et ce souverain le fera parvenir à la cour du sultan. Les ambassadeurs n'ont éprouvé du retard pour revenir à la cour du sultan[3] que par le fait que j'étais engagé dans une campagne.

Le roi David est mort, et son fils lui a succédé dans la souveraineté. J'ai autour de moi, dans mon armée, cent mille cavaliers musulmans; quant aux cavaliers chrétiens, j'en ai infiniment plus, tellement qu'il est impossible de connaître leur nombre; tous sont tes esclaves, et ils sont prêts à obéir à tes ordres. L'évêque prie le ciel pour toi, et toute cette multitude répond : « Ainsi soit-il! » Tous les Musulmans qui viennent dans notre royaume,

1. Le patriarche de la ville d'Alexandrie, dont les évêques de l'Egypte et de la Nubie étaient les suffragants. — 2. Je n'ai trouvé aucun renseignement sur cette localité dans Yakout. — 3. Il est visible par cette phrase que Baibars avait envoyé des ambassadeurs au roi d'Abyssinie, et que ceux-ci n'étaient pas revenus au Caire en temps normal, parce qu'ils n'avaient pas trouvé le souverain abyssin dans sa residence habituelle, et qu'ils avaient été obligés de courir après lui dans une contrée dévastée par la guerre.

يقولوا امين وكلّ من يصل من المسلمين الى بلادنا نحفظهم ونسفّرهم كما يحبّوا❁ والرسول الذى حضر الينا من جهة والى قوص مريض وبلادنا وخمة اتى من مرض بها ما يقدر احداً[1] بدخل اليه ومن يشمّ رائحته[2] يمرض ويموت❁ قال ابن عبد الظاهر فرسم بكتب الجواب فكتبت ورد كتاب الملك الجليل الهمام العادل فى مملكته حطى ملك امحرة اكبر ملوك الحبشان الحاكم على ما لهم من البلدان نجاشى عصره وفريد مملكته فى دهره سيف الملّة المسيحيّة عضد دولة دين النصرانيّة صديق الملوك والسلاطين سلطان الامحرة حرس الله نفسه ونبا[3] على الخير انسه❁ فوقفنا عليها[4] وفهمنا ما فيه فامّا ظلب[5]

1. Lire احدٌ au cas sujet; l'emploi de la forme du cas direct, au lieu et place du cas sujet, est l'une des caractéristiques de cette langue incorrecte. — 2. Lire رائحتها : le suffixe, se rapportant à بلادنا, doit être ها, et non ه. — 3. Lire بنى. — 4. Lire عليه, كتاب étant masculin. — 5. Lire طلب ; la forme ظلب, avec la confusion des emphatiques, est caractéristique de cette langue.

nous les protégeons, et nous leur permettons de voyager dans nos États à leur guise.

« L'ambassadeur qui est venu nous trouver de la part du gouverneur de Kous est tombé malade. Notre pays est insalubre; celui qui est atteint par la maladie dans nos Etats, personne ne peut se rendre auprès de lui pour le soigner; l'homme qui respire les émanations (de cette contrée) tombe malade et meurt. »

Ibn 'Abd az-Zahir a dit : Le sultan ordonna d'écrire une réponse à cette lettre, et j'écrivis ce qui suit : « Nous avons reçu la lettre du roi glorieux, du prince magnifique, qui règne avec justice dans l'étendue de son empire, le souverain[1] du royaume de l'Amhara[2], le plus grand des rois des Abyssins, qui exerce le pouvoir suprême sur toutes les terres qui sont sous leur domination, le Négus[3] de son siècle, l'ornement le plus précieux de son royaume, durant l'âge où il le gouverne, le glaive de la foi révélée par le Messie, le soutien des États qui professent la religion chrétienne, le plus juste des rois et des sultans, le sultan de l'Amhara; qu'Allah garde sa personne, qu'il répande dans son cœur la lumière de la Vérité!

« Nous avons pris connaissance de cette lettre, et nous avons compris

1. حطى *haté* est une forme intermédiaire entre le guez ሐፄ *ḥaze*, l'amharique አጤ *athe*, qui désigne le souverain de l'Éthiopie, que l'on appelle aussi ንጉሠ ፡ ነገሥት *négoush nagashet* « roi des rois » : حطى transcrit une forme ሐጤ du moyen âge. — 2. Aujourd'hui አማራ Amara, avec la chute de l'aspirée; anciennement አምሐራ Amharā, d'après la forme arabe امحرا. — 3. Voir note 1; il est évident que la forme arabe *nadjashé* correspond à une forme ancienne ነገሥ *nagashé*, dont le pluriel est *nagashet*.

* fol. 44 r°. المطران فلم يحضر من جهة الملك احد حتى كنّا نعرف الغرض المطلوب وانّما * كتاب السلطان الملك المظفّر ورد مضمونه انّه وصل من جهته كتاب وقاصد وانّه اقام عنده حتّى يعود اليه الجواب❀ وامّا ما ذكره من كثرة عساكره وان من جملتها مائة الف مسلمين فالله تعالى يكثّر فى عساكر[1] المسلمين وامّا وخم بلاده فالاجال مقدره[2] من الله تعالى وما يموت احد الّا باجله ومن فرغ اجله مات❀ قال ابن عبد الظاهر لمّا ذكرنا مكاتبة صاحب الحبشة اردنا ان نذكر شيئاً من بلاده امّا امحرا فانّه اقليم من اقاليم الحبشة وهو الاقليم الاكبر وصاحبه يحكم على اكثر الحبشة مثل بلاد الداموت والحرلى وصاحب بلاد امحرا يسمّى حطى يعنى الخليفة وكلّ من يملكها يلقب بهذا اللقب❀ ومن ملوك الحبشة

1. Lire عسكرنا. — 2. Lire مقدرها, le pronom suffixe se rapportant à un nom au pluriel.

tout ce qui s'y trouve contenu. Quant à la demande de l'évêque, que nous y voyons formulée, personne n'est venu à notre cour pour nous entretenir de la part du roi sur ce sujet, de telle sorte que nous ignorons entièrement
* fol. 44 r°. ce que vous attendez de nous. Pour ce qui est de la lettre du sultan al-Malik al-Mouzaffar, elle nous est arrivée, nous expliquant que ce souverain a reçu du roi d'Abyssinie une lettre, et un courrier, qu'il a gardé auprès de sa personne, jusqu'au moment où il a répondu à sa lettre.

« Quant à ce que le roi nous apprend de la multitude de ses soldats, et des cent mille Musulmans qui servent dans ses rangs, certes Allah, le Dieu très-haut, en a mis un nombre autrement considérable dans nos armées. Pour ce qui est de la pestilence de ses états, c'est Allah seul, le très-haut, qui fixe le terme de la vie des hommes. Aucun homme ne meurt, s'il n'est parvenu au terme extrême qu'Allah a fixé pour son existence, et celui qui s'est acquitté de sa tâche ici-bas quitte ce monde. »

Ibn 'Abd az-Zahir a dit : Maintenant que nous avons parlé de la correspondance que le roi d'Abyssinie entretint avec le sultan, nous allons donner un aperçu de son empire. L'Amhara est un des climats de l'Abyssinie, et il en est le plus considérable; le prince qui règne sur l'Amhara est en fait le souverain de la plus grande partie de l'Abyssinie, tels les pays de Damout, de Harlé. Le souverain du pays d'Amhara est nommé *haté*[1], ce qui signifie khalife, et tous ceux qui dominent sur cette contrée portent ce titre.

Parmi les rois de l'Abyssinie fut Yousouf, fils d'Arsamaya, qui fut seigneur des contrées de Hadaya, du Shoa, de Kalhour, et des provinces qui

1. Voir la note de la page précédente.

يوسف ابن ارسماية وهو صاحب بلاد حداية وشوا وقلحور واعمالها وقوّمهم ملوك المسلمين
وامّا الزيلع وقبائلها[1] فما فيها ملوك الّا انّهم سبع قبائل وهم مسلمين[2] وخطباؤهم يخطبون
باسماء مقدّميهم السبع[3]❊ وكان صاحب اليمن قد سيّر بقصد بناء جامع عندهم ليخطب له
وارسل حجارة من عدن وجميع الالات فاخذ بعض قبائل الزيلع الحجارة ورما[4] بها فى[5] البحر
وعوّق صاحب اليمن مراكبهم فى عدن لاجل ذلك مدّة سنة❊ والذى يتوجّه الى امحرا
يتوجّه من مدينة عوان وهو * ساحل بلاد الحبشة[6] وعساكر ملك امحرا[7] كثيرة ويحكم * fol. 44 v°.
الملك هذا على اكثر ملوك الحبشة وكان هذا الملك قد جهّز رسولا الى السلطان الملك
الظاهر ومعه تحف وهدايا من جملتها سباع سود مثل الليل فوصل الى بلاد سحرت فعصى
ملكها عليه واخذ الرسول وما معه❊

1. Lire وقبائلهم. — 2. Lire مسلمون au cas sujet. — 3. Lire السبعة. — 4. Lire رموا. — 5. Le manuscrit omet فى. — 6. Lire وهى على ساحل بلاد الحبشة. — 7. Man. omet ملك امحرا.

en dépendent; les rois des Musulmans sont les suzerains de ces princes. Quant aux Zaïla' et à leurs tribus, ils n'ont pas de rois, mais ils sont divisés en sept tribus; ces gens sont musulmans, et leurs prédicateurs récitent la prière publique au nom de leurs sept chefs.

Le roi du Yémen avait envoyé des gens pour bâtir une grande mosquée chez les Zaïla', de façon que l'on fît chez eux la prière en son nom [1]; il envoya les pierres d'Aden, ainsi que tous les outils nécessaires; mais un certain nombre de gens des tribus des Zaïla' se saisirent des pierres et les jetèrent dans la mer. Le roi du Yémen mit l'embargo sur leurs navires dans le port d'Aden, en représailles de cette insulte, durant une année entière.

Celui qui veut se rendre dans l'Amhara part de la ville de 'Avan qui se trouve sur la côte du pays des Abyssins [2]. L'armée (du roi de l'Amhara) * fol. 44 v°. est très nombreuse, et il commande à la plupart des rois de l'Abyssinie. Ce souverain avait envoyé un ambassadeur au sultan al-Malik az-Zahir, avec des présents et des cadeaux, parmi lesquels se trouvaient des lions, noirs comme la nuit. L'ambassadeur arriva au pays de Sahart [3], dont le prince s'insurgea contre le roi d'Abyssinie, et arrêta l'ambassadeur, avec les objets qu'il avait avec lui.

1. Le souverain rasoulide du Yémen; c'était une façon d'y faire reconnaître sa suzeraineté: c'est de même que les empereurs chinois envoyaient aux souverains du Japon des diplômes leur conférant des titres, pour arguer de ce toupet par la suite, et prétendre à la suzeraineté des îles du Soleil Levant. — 2. Ce qui défend de corriger عوان en اسوان, Aswan étant sur les premières marches de la Nubie. — 3. Sahart est la transcription très exacte de la forme abyssine ሰሐርት.

وفى سنة ثلاث وسبعين وستّمائة حضر الملك المنصور صاحب حماة الى خدمة السلطان الملك الظاهر فوصل الى القاهرة فى سادس المحرّم وصحبته اخوه الملك الافضل نور الدين على وولده الملك المظفّر تقى الدين محمود ونزل بالكبش واحتفل له السلطان احتفالاً كبيراً ونفّذ اليه اخوانه بكماله وصحبته الامير شمس الدين الفارقانى استادداره فوقف على رأس الاخوان كعادته بين يدى السلطان فحلف عليه الملك المنصور واجلسه ثمّ وصّل اليه من الخلع والذهب والانعامات شى كثير[1] ما لا ينهض به شكره واباح له ما لا يبح[2] لاحد من خواصّه من شرب الخمر وسماع الملاهى[3] وركب فى نيل مصر وامر ان يقدّوا له البرّين برّ مصر والجزيرة* وفيها حضر صارم الدين ازبك وصحبته الامير

1. Lire شيئا كثيرا. — 2. Lire لم يبح ou لا يباح. — 3. Man. الملاهى.

En l'année 673, al-Malik al-Mansour, prince de Hamah, se rendit à la cour du sultan al-Malik az-Zahir. Il arriva au Caire, le sixième jour du mois de Moharram, accompagné de son frère, al-Malik al-Afdal Nour ad-Din 'Ali, et de son fils, al-Malik al-Mouzaffar Taki ad-Din Mahmoud. Il descendit au Kabsh[1]. Le sultan lui fit une réception magnifique, et lui envoya son service de bouche complet, avec l'émir Shams ad-Din al-Farikani, l'ostaddar[2].

L'émir se tint debout à la tête de la table, comme il avait coutume de le faire en la présence du sultan, mais al-Malik al-Mansour l'adjura de renoncer à ce cérémonial, et le fit asseoir[3]. Le sultan envoya ensuite au prince de Hamah une quantité considérable de vêtements d'honneur, d'or, et de présents de tout genre, tellement que le prince ne put le remercier de toutes ces faveurs; il lui permit des choses qu'il ne tolérait d'aucun de ses favoris, comme de boire du vin, d'entendre des concerts[4], de se promener en bateau sur le Nil, et il ordonna que l'on rectifiât à son intention les deux rives du fleuve, la rive de Misr, et la rive de l'île de Raudha[5].

Cette même année, Sarim ad-Din Uzbek arriva au Caire, accompagné de

1. Les belvédères de Kabsh, dit Makrizi, d'une façon plus claire. Les khalifes fatimites avaient, tant dans l'intérieur du Caire, que dans ses environs, à Misr, dans l'île de Raudha, au Karafa, à la Birkat al-Habash, des belvédères منظرة, qui formaient des habitations de plaisance (*Khitat*, man. arabe 1731, folio 383 v°). — 2. Makrizi dit, d'une façon plus compréhensible, qu'à peine le prince fut arrivé au Kabsh, l'émir Shams ad-Din al-Farikani se présenta avec tout l'appareil d'un grand dîner, exactement comme pour le sultan, ce qui était une marque d'honneur insigne. — 3. A table, en sa compagnie, pour dîner avec lui. — 4. Donnés par des chanteuses et des danseuses peu vêtues. — 5. Pour qu'il n'eût pas la vue choquée par les inégalités de leur terrain, ou pour que son bateau pût accoster plus facilement.

عزاز وبنى عمّه[1] من برقا[2] ومعهم منصور صاحب قلعة طلمية واحضر مفاتيحها للسلطان فى سابع وعشرين جمادى الاخر۞ ذكر نوبة سيس۞ وفى هذه السنة * توجّه السلطان الملك الظاهر من القاهرة الى الشأم بالعساكر المنصورة جميعا واستخلف بالديار المصريّة الامير شمس الدين الفارقانى ورحل فى رابع شعبان فوصل الى دمشق تاسع وعشرين شعبان ثمّ خرج قاصدا الى سيس فعبر الدربند من على درب ساك الى باب اسكندرونة الى سيس فملك اياس وادانة ومصيصة۞ وكان دخول العساكر اليها حادى عشر شهر رمضان وكان * fol. 45 r°.

1. Lire وبنو عمه. — 2. La graphie correcte de ce nom est برقة.

l'émir 'Azaz et de ses cousins, venant de Barka; ils étaient accompagnés de Mansour, seigneur de la forteresse de Talamita, qui présenta ses clefs au sultan, le vingt-septième jour du mois de Djoumada second.

Histoire de l'expédition de Sis. Cette même année, le sultan al-Malik az-Zahir partit du Caire, se dirigeant vers Damas, emmenant avec lui la totalité * fol. 45 r°. de ses troupes toujours victorieuses; il laissa l'émir Shams ad-Din al-Farikani dans l'empire égyptien, pour le gouverner durant son absence, et il se mit en marche, le quatrième jour du mois de Sha'ban; il arriva à Damas, le vingt-neuvième jour de ce mois, puis il partit de cette ville, dans l'intention de gagner Sis[1]. Il traversa le Darband[2], au-dessus de Darbsak[3], marchant sur Sis, dans la direction de la porte d'Iskandarouna[4]. Il s'empara d'Ayas[5], d'Adana, de Massisa[6].

L'armée entra dans ce pays, le onzième jour du mois de Ramadhan, et elle en sortit le vingtième jour du mois de Shavval, après avoir massacré un nombre considérable d'Arméniens, après avoir capturé le plus grand nombre

1. Ou mieux Sisiyya, la capitale du roi d'Arménie. — 2. Ce mot, qui est persan, désigne un col dans une chaîne de montagnes; il s'agit ici du défilé connu anciennement sous le nom de Ἀμανικαὶ πύλαι, qui franchit la chaîne des monts Almadagh, laquelle sépare aujourd'hui le vilayet d'Alep de celui d'Adana. — 3. Le nom de Darbsak ne paraît pas dans Yakout; c'était une place forte, à une dizaine de milles dans le nord-est de Baghras. — 4. D'après Yakout, I, 254, c'est une ville à l'est d'Antioche, sur le rivage de la Méditerranée, éloignée de quatre farsakhs de Baghras, de huit farsakhs d'Antioche; aujourd'hui, Iskanderun sur les cartes allemandes. — 5. Yakout ne parle pas de cette localité, qui est la ville nommée Ajas sur les cartes allemandes. — 6. Massisa, dit Yakout, IV, 557, est une grande ville sur les deux rives du fleuve Djihan جيحان; on la compte au nombre des places frontières qui défendent l'accès de la Syrie; elle se trouve entre Antioche et le pays de Roum, dans le voisinage de Tarsous. C'était une très grande ville, très riche, fortifiée, qui avait cinq portes.

خروجهم فى العشرين من شوّال بعد ان قتلوا من الارمن خلق كثير[1] واسروا اعظم[2] وغنموا من الغنائم والدوابّ والجوارى والمماليك شى كثير[3]❁ فوقف السلطان عند المضيق بالدربند تحت بغراس واخذ من الناس جميع المكاسب ونزل على عمق حارم واقسمها بين الناس بالسويّة واقام على العمق الى آخر شوّال مع ذى القعدة ثمّ رحل فى العشر الاول من ذى الحجّة ودخل دمشق واقام بها وفرّق العساكر بالبلاد الى ان دخلت سنة اربع وسبعين وستّمائة❁ وكان سبب خروج السلطان هذه المرّة ما ذكره عزّ الدين ابن شدّاد فى الروض الزاهر فى سيرة الملك الظاهر وذلك انّ معين الدين البرواناة كتب الى السلطان الملك الظاهر يحرّضه على الدخول الى البلاد ويقصد الروم❁ وذلك انّه لمّا ضاق ذرعه من

1. Lire خلقا كثيرا. — 2. Lire اعظمهم. — 3. شيا كثيراً.

de leur population, après y avoir ramassé un butin considérable en animaux, en esclaves, tant hommes que femmes.

Le sultan s'arrêta au défilé le plus étroit du Darband, au-dessous de Baghras[1], et il prit à la population de ce pays tout son bétail; il descendit ensuite à 'Amk de Harîm[2], et il distribua aux gens (de cette localité), d'une façon égale, ce qu'il avait capturé. Il resta à 'Amk jusqu'à la fin du mois de Shavval, et durant tout le mois de Zilka'ada; il décampa dans les dix premiers jours du mois de Zilhidjdja, et rentra à Damas. Il séjourna quelque temps dans cette ville, et il renvoya les troupes dans leurs pays jusqu'au commencement de l'année 674.

La cause de l'expédition que le sultan entreprit cette année fut la suivante, d'après ce que raconte 'Izz ad-Din ibn Shaddad, dans son *ar-Raouz az-zahir fi sirat al-Malik az-Zahir* : Le parvana[3] Mo'in ad-Din écrivit au sultan al-Malik az-Zahir, pour l'inciter à envahir l'empire (saldjoukide), et à attaquer le pays de Roum.

Il arriva en effet que le parvana fut réduit à l'impuissance absolue par le fait d'Atchaï, fils d'Houlaoun, et frère d'Abagha, lequel Atchaï avait eu le dessein de le faire assassiner. La terreur avait incité le parvana à écrire au

1. Baghras, dit Yakout, I, 693, est une ville qui se trouve au pied de la montagne de Loukkam, à quatre farsakhs d'Antioche, à la droite de la route qui mène d'Alep à Antioche. — 2. Plusieurs localités portent le nom de 'Amk; celle dont il est question ici est un village qui dépend d'Alep, après avoir relevé d'Antioche (Yakout, III, 727); cette localité est citée dans les vers des poètes; elle fournissait la plus grande partie du blé qui se consommait à Antioche. — 3. Ce titre est persan, il signifie « qui commande »; il était porté par le premier ministre des Saldjoukides.

اجاى ابن هولاوون * اخو[1] ابغا وعزم اجاى على قتله فحمله الخوف على مكاتبة السلطان فى السنة الخالية وسيّر الى ابغا وذكر له امور[2] توجب ان يستدعى اجاى اليه فسيّر ابغا وطلب اجاى اليه فتوجّه نحوه* فوافق خروجه من البلاد دخول السلطان الى الشأم فافاق البرواناة على نفسه فسيّر يقول للسلطان اقصد هذه السنة سيس وفى السنة الاتية املّكك البلاد فقصد السلطان سيس حسب ما تقدّم* قال المؤرّخ ولمّا استدعى ابغا اجاى اخوه[3] وصمغوا[4] اليه سيّر الى الروم بقو نوين[5] ومعه اربعون[5] فارسًا من خواصّه وامره ان يكتب جميع اموال الروم ويضبطها وانّ البرواناة لا يحكم بالروم الّا بحضور بقو نوين[6] فلمّا * fol. 45 v°.

1. Lire اخى. — 2. Lire امورا. — 3. Lire اخاه. — 4. Lire صمغو. — 5. Man. بعو بوىں. — 6. Man. بقوىوىں.

sultan, l'année précédente, en même temps qu'il dépêchait un courrier à * fol. 45 v°. Abagha, pour lui exposer les raisons qui exigeaient qu'il rappelât Atchaï auprès de sa personne. Abagha envoya un officier (dans le pays de Roum) pour prier Atchaï de venir le rejoindre, ce qu'il fit.

Le hasard voulut que le prince Atchaï quittât le pays (de Roum) au moment même où le sultan entrait à Damas; le parvana se crut tiré d'embarras, et il envoya dire au sultan : « Attaque Sis cette année-ci ; l'année prochaine, je te rendrai maître du pays (de Roum). » Le sultan attaqua Sis, comme cela a été raconté dans les lignes précédentes.

L'historien a dit : Quand Abagha eut mandé auprès de lui son frère Atchaï et Samaghou[1], il envoya dans le pays de Roum Boughou Noyan, avec quarante chevaliers choisis parmi ses favoris; il lui donna l'ordre de consigner par écrit toutes les ressources financières du pays de Roum, et de les confisquer; il lui enjoignit de plus que le parvana n'exerçât aucune autorité dans la contrée en dehors de sa présence à lui, Boughou Noyan.

Quand Boughou Noyan arriva dans le Roum, tous les émirs du pays se présentèrent devant lui, et lui apportèrent des présents et des cadeaux, à

1. Ces événements ne sont pas racontés avec cette précision par Rashid ad-Din, qui mentionne seulement la campagne de Baibars contre Kaïsariyya (man. supp. pers. 209, fol. 309 r°). Boughou est nommé dans ce passage بوقو et توقون (voir *Djami at-tavarikh*, II, page 551). Rashid dit que ce général était le fils d'Ilugué-Noyan ايلكا نويان; le *Mou'izz al-ansab* (man. persan 67, fol. 66 r°) le nomme بوقو Boughou, fils d'Iluguen ايلكان Noyan. L'accord du *Mou'izz al-ansab* et de Moufazzal indique la lecture بوقو, qui est le mongol *boughou* « cerf ». توقون de Rashid serait le mongol *toghon* « chaudron ». صمغو n'est pas le سمعان du *Mou'izz* (*ibid.*, fol. 66 v°).

وصل الى الروم حضر اليه جميع امرآء الروم وقدّموا له الهدايا والتحف الّا البرواناة فانه لم يهتمّ بامر وحصّل بقو نوين[1] الاموال ونفّذها الى ابغا فلمّا رأى معين الدين تمكن بقو نوين[2] ذلّ واستكان ودخل تحت طاعته* ذكر بلاد سيس واخبارها* امّا المصيصة فبناها عبد الله ابن عبد الملك ابن مروان ذكر ذلك ابن عساكر فى تأريخه الكبير وذلك فى ايّام ابيه فى سنة اربع ومائة من الهجرة وامّا طرسوس فانّها من المدن القديمة وذكر الطبرى فى تأريخه انّ قبر المأمون بها فانّه كان غزاها مرّة فى مرّة فمات فى مكان * يعرف بالبدندون[3] * fol. 46 r°.
قريب من طرسوس فى سنة ثمانية عشر[4] ومائتين للهجرة* وطرسوس وادنة وما يليهما يسميا[5]

1. Man. بقو نوين. — 2. Man. بقو نوين. — 3. Man. بالبدندون. — 4. Lire ثمانى عشرة. — 5. Lire تسميان.

l'exception du parvana, qui ne voulait tenir aucun compte de l'ordre d'Abagha. Boughou Noyan fit main basse sur tout l'argent du pays de Roum, et l'envoya à Abagha. Quand Mo'in ad-Din vit le pouvoir dont était investi Boughou Noyan, il prit une attitude humble, il se fit tout petit, et se résigna à lui obéir.

Description et histoire du pays de Sis. Massisa fut bâtie par 'Abd Allah, fils d''Abd al-Malik, fils de Marvan, suivant ce que raconte Ibn Asakir dans sa grande chronique, et cela sous le règne de son père, en l'année 104 de l'hégire. Quant à Tarsous, c'est une des cités anciennes (du monde); Tabari raconte dans son histoire que le tombeau d'al-Mamoun se trouve dans cette
* fol. 46 r°. ville[1]. Ce khalife * fit en effet contre elle plusieurs expéditions, coup sur coup, et il mourut dans une localité nommée al-Badandoun[2], près de Tarsous, en l'année 218 de l'hégire.

Tarsous et Adana, avec le pays qui environne ces villes, sont nommées Kilikia[3]. Massisa est la ville d'Hippocrate, le médecin[4], mais l'on dit aussi que c'est Homs. C'est ce que mentionne Ibn al-Roumiyya[5], dans le com-

1. Ce fait est également rapporté par Yakout, III, 526. — 2. Cette localité n'est pas mentionnée par Yakout. La forme al-Badandoun est donnée par Tabari, éd. du Caire, x, 293. — 3. Transcription du grec Κιλικία. — 4. Hippocrate est né dans l'île de Cos, comme le dit Platon (Fabricius, *Bibliotheca graeca*, II, 508). L'auteur du *Tavarikh al-houkama* (man. ar. 2112, fol. 41 r°) dit qu'il habita dans Kobrouha قبروها, qui est la même que Homs, en Syrie. — 5. Aboul-'Abbas Ahmad ibn Mohammad ibn Moufarradj al-Bounani al-Ishbili, nommé Ibn al-Roumiyya, mort en 637 de l'hégire, dont il est parlé dans Hadji Khalifa, V, 29, et qui s'occupait, entre autres sciences, de botanique.

قيليقيا والمصيصة بلد ابقراط الحكيم ويقال حمص ذكر ذلك ابن الروميّة فى شرح كتاب ديسقوريدس وامّا نهر جاهان فهو نهر جيحان والارمن تجعل الحآء هآء وهذا النهر اجلّ الانهار الثلاثة وهم شيحان وجيحان[1] وبردان[2] وهى انهار طرسوس والمصيصة وادنة ذكر ذلك هبة الله ابن الاكليلى فى كتاب صفة الارض قال ويخرج من بلاد الروم ثمّ يقصد الى البحر المالح واما جيحون فهو النهر الذى ينحدر متبحّرًا الى خوارزم ❊ واوّل نهر جيحان[3] جرفًا ينحدر نحو الجنوب حتّى يمر بمدينة سيسمة من بلاد الروم ويمرّ بين جبلين منحرفًا عن المغرب

1. Man. حيحان. — 2. Man. بردان. — 3. Man. حيحان.

mentaire du livre de Dioscoride [1]. Le fleuve Djâhân est le même que le fleuve Djihan, car les Arméniens rendent le ḥa ح par le ha ہ [2]; ce fleuve Djihan est le plus considérable des trois fleuves, qui sont le Shaïhan [3], le Djihan [4] et le Baradan [5]. Ce sont les fleuves de Tarsous, de Massisa et d'Adana, suivant ce que rapporte Hibat Allah ibn al-Iklili, dans son livre sur la description de la terre. Il dit que ce fleuve sort des montagnes du pays de Roum et se dirige ensuite vers la mer; quant au Djihoun [6], c'est le fleuve qui coule, large comme une mer, vers Khvarizm.

La première partie du Djihan [7] coule comme un torrent furieux dans la direction du sud, jusqu'à ce que le fleuve arrive à la ville de Sisama, [8] qui appartient au pays de Roum; puis il coule entre deux montagnes, en descendant du côté de l'Occident, jusqu'au moment où il atteint deux villes qui appartenaient à l'empire grec, et que l'on nomme Tarsa [9] et Zabatra. Il passe dans

1. Le grand traité sur les plantes de Dioscoride, en grec περὶ ὕλης ἰατρικῆς; il en existe une traduction arabe qui est la base de tout ce que les Musulmans racontent sur la botanique; Dioscoride était originaire d'Anazarbe en Cilicie. — 2. C'est un fait courant que le ḥa ح est rendu par le ha ہ en arménien, comme le montrent assez les transcriptions Սալահատին Salahadin de l'arabe صلاح الدين Salaḥ ad-Din; Հասան Hasan, de l'arabe حسن Ḥasan. — 3. Aujourd'hui le Saïhoun, qui passe un peu à l'est de Tarsous, et qui est formé du confluent du Samantia Sou et du Saran Sou, lequel passe un petit peu à l'ouest de Sis. Le Saïhoun passe à Adana. — 4. Aujourd'hui Djihan, l'ancien Pyramus, qui passe près de Mar'ash. — 5. Sur lequel est située Tarsous (Yakout, III, 526). — 6. L'auteur parle ici de ce fleuve, parce que son nom a quelque ressemblance orthographique avec Djihan. — 7. Ce fleuve prend sa source au nord-est de la ville d'Albistan. — 8. Ce qui montre qu'il ne faut pas voir dans سيسمة une faute pour سيسية (Yakout, III, 217); peut-être Sisama est-elle Antiochia ad Taurum. — 9. Tarsa, Narsa, Barsa, n'est pas mentionnée par Yakout, et on ne trouve rien qui corresponde à ce nom sur les cartes; une ville de Zabatra est citée par Yakout (II, 914) entre Malatiyya, Soumaïsat et al-Hadas.

الى ان يصير الى مدينتين كانتا للروم يقال لهما ترسا[1] وزبطرة[2] فيمر فيها بينهما ثم يمر
بين جبلين راجعًا الى ما كان عليه من قصد ناحية الجنوب حتّى يمرّ بثغر المصيصة؞ ثم
يصبّ الى البحر الشآمى وطول هذا النهر من اوّله الى مصبّه سبع مائة وثلثون ميلًا والجبال
المحيطة بسيس وبلادها هو جبل اللكّام طوله مائة ميل والميل من الارض منتها مدّ[3]
البصر والفرسخ ثلاثة اميال؞ ذكر استيلاء بيت لاون صاحب سيس على بلاد سيس ممّا ذكره
* fol. 46 v°. العماد الكاتب * فى البرق الشآمى قال انّ بيت هذا لاون هو بيت التكفور وكانت هذه البلاد
يجمعها ملك الروم[4] فاستولى عليها مليح ابن لاون وذلك انّ نور الدين الشهيد كان يشدّ

1. Man. ترسا. — 2. Man. زبطرة. — 3. Lire هو منتهى مد. — 4. Il faut وكان هذه البلاد يجمعها ملك الروم ou وكانت هذه البلاد بجميعها لملك الروم.

cette contrée entre ces deux villes; puis il s'engage entre deux montagnes, revenant sur sa direction primitive, qui est celle du sud, et il parvient ainsi jusqu'à la ville frontière de Massisa. Ensuite, il descend vers la mer de Syrie; la longueur de ce fleuve, depuis sa source jusqu'à son embouchure, est de sept cent trente milles.

Les montagnes qui entourent Sis et le pays qui dépend de cette ville forment la chaîne du Loukkam [1], dont la longueur est de cent milles. Le mille est la distance sur le terrain jusqu'à laquelle s'étend la portée extrême de la vue; le farsakh [2] comprend trois milles.

Histoire de la conquête du pays de Sis par la dynastie des Lévon [3], souverains de Sis. D'après ce que raconte Imad ad-Din al-Katib, dans le *al-Bark*
* fol. 46 v°. *al-shami*, * la dynastie de ce Lévon est (la même que) la dynastie du takafour [4]. Ces pays sur lesquels il régnait appartenaient entièrement (dans le principe) à l'empereur de Byzance, et ce fut Malih ibn Lévon qui s'en empara dans les circonstances suivantes : Nour ad-Din, le martyr, était l'allié de ce prince [5] qu'il soutenait de toutes ses forces, et auquel il prodiguait toutes

1. Yakout, IV, 347 et 364, considère cette chaîne comme une partie du Liban.
2. L'arabe *farsakh* est la forme arabisée du mot persan *farsang* فرسنگ, qui est un ancien * *fra-athañga* « distance d'un jet de pierre (lancée à la main) », en perse achéménide; *barsang* برسنگ « contrepoids », en persan, est * *para-athañga*, « pierre qui contrebalance », dans la langue des Achéménides. — 3. En arménien Լևոն. — 4. Takafour, en arménien Թագաւոր *thakavor*, signifie « roi, celui qui porte la couronne », comme cela a été expliqué dans le fascicule précédent; en persan تاجور *tadjvar*. — 5. Les princes musulmans, à ce que raconte Ibn al-Athir, reprochaient à Nour ad-Din Mahmoud d'avoir pris Malih à son service. Ce Malih est Mleh Khorodon, fils de Levon I[er], qui succéda à son neveu, Roupen I[er].

منه[1] ويقويه ويعينه وكان قصده بذلك كما قيل ان يسلّط الكفرة على الفجرة۞ فكان قصده ان يقوّيه على الفرنج المجاورين له فلمّا قوى مليح بن لاون على البلاد سيّر اليه ملك الروم سببه[2] اندرونيقوس[3] فى جيش من جيوش التكفر[4] فكسره مليح واسر من مقدّميهم ثلثين مقدّم[5] وكانت هذه الوقعة فى آخر شهر ربيع الاخر سنة ثمان وستّين وخمس مائة فبلغ نور الدين ذلك فاحسن الى مليح وخلع عليه وكبّره وسيّر الى بغداد يعظم امر مليح ويقول لهم هذا من غلمانى وهو كبير الروم ومن ذلك الوقت قوى بيت هذا التكفور فى هذه البلاد نيابة عن نور الدين الشهيد۞ وباب الدربند الذى بسيس يعرف بالدروب ويعرف

1. Lire معه. — 2. Man. سيبه. — 3. Man. اندرفيعورس. — 4. Man. الملغر. — 5. Lire مقدما.

sortes de faveurs; son intention, en agissant ainsi, était, d'après ce qu'on a dit, de faire triompher les infidèles des mécréants[1].

Le but avoué de Nour ad-Din Mahmoud était, en effet, de soutenir Malih contre les Francs qui étaient voisins de ses Etats. Quand Malih ibn Lévon se fut emparé de ces pays, l'empereur byzantin envoya contre lui son parent[2], Andronicos, à la tête d'une des armées grecques; Malih le battit, et fit prisonniers trente généraux byzantins. Cette bataille eut lieu à la fin du mois de Rabi' second de l'année 568.

Nour ad-Din, ayant reçu la nouvelle de cet événement, combla Malih de marques d'estime; il lui remit des vêtements d'honneur, et il augmenta le pouvoir dont il jouissait. En même temps, il envoya un ambassadeur à Baghdad pour y exalter l'œuvre de Malih, en disant à la cour du khalife : « Ce Malih est de mes officiers, et c'est un grand personnage chez les Grecs. » A partir de ce moment, la dynastie de ce prince (takafour) s'accrut en puissance dans ces pays, tout en restant la vassale de Nour ad-Din, le martyr.

Le défilé[3] du Darband, qui se trouve devant Sis, est connu sous le nom d'al-Douroub[4], et on le nomme aussi al-'Avasim[5]; il se fait continuellement

1. C'est-à-dire de battre les Byzantins chrétiens avec l'aide des Arméniens chrétiens, كفرة et فجرة désignant également les Chrétiens dans le protocole des inscriptions arabes. — 2. Jean Kinnamos, dans ses *Histoires*, livre VI, 11 et ssq. (Migne, *Patrologie grecque*, tome 133, col. 660), raconte ces événements en disant que Μελίας (Mlèh) succéda à son frère, Τέροζος (Roupen), et qu'Andronic, lequel était surnommé Φορβηνός, était le neveu de l'empereur Manuel, qui était alors assis sur le trône de Constantinople. Andronic Phorbénos fut, à cause de sa nullité, remplacé dans son commandement par Constantin Calamanos, qui fut également battu par les Arméniens. Takafour désigne également l'empereur grec, d'où la confusion que l'on remarque dans cette phrase.

3. Sur ce sens de باب, voir Dozy, I, 124. — 4. « Les Défilés ». — 5. Comme son étymologie l'indique assez, ce que fait remarquer Yakout, III, 741, l''Avasim est

بالعواصم وفيها كان الغزو والحروب واهلها هم اهل رباط¹ والغزو والجهاد وكان امرها مضافا
الى مملكة مصر وقد اتاها احمد بن طولون صاحب مصر لمّا افتتح انطاكية فى سنة خمس
وستّين ومائتين۞ ومضى الى طرسوس فدخلها فى ربيع الاول من السنة المذكورة وهى
* fol. 47 r°. يومئذ للمسلمين وولى عليها واليا من قبله اسمه بلخشى وكان عزمه ان * يقيم فى هذه
الثغور لطيبة ارضها ولاجل قربه من الجهاد فبلغه خروج ولده عن طاعته فعاد الى مصر
عجلًا ثمّ توفّى رحمه الله تعالى۞ وفى ايام كافور الاخشيدى الّذى كان سلطان مصر

1. Lire اهل الرباط.

dans cette contrée des expéditions de conquête et des guerres (contre les Chrétiens); les gens qui l'habitent sont la couverture de l'Islam, les troupes de la guerre sainte contre les infidèles. La vie de ce pays est intimement liée à celle de l'empire égyptien; Ahmad ibn Touloun, souverain de l'Égypte, vint dans cette contrée à l'époque à laquelle il conquit Antioche, en l'année 265.

Il continua sa route sur Tarsous, où il entra au mois de Rabi' premier de l'année sus-mentionnée, et cette ville appartint dès lors aux Musulmans; Ahmad ibn Touloun y mit, pour le représenter, un gouverneur nommé Ba-
* fol. 47 r°. lakhshi[1]. Son intention était de séjourner dans les villes frontières de ce pays, à cause de l'excellence de leur terroir, et parce qu'il eût été tout près des Chrétiens, contre lesquels il voulait faire la guerre sainte. Mais il apprit que son fils s'était révolté contre son autorité, et il s'en retourna en toute hâte vers l'Égypte, puis il mourut; qu'Allah lui fasse miséricorde.

Sous le règne de Kafour l'Ikhshidite[2], qui fut sultan d'Égypte, on négligea de s'occuper des affaires des villes frontières; l'empereur Nicéphore les attaqua; elles se défendirent contre lui; aussi, il incendia les villages de

un système de forteresses destiné à défendre le pays sur le front duquel elles s'élèvent, c'est-à-dire la Syrie; c'est, en somme, le camp retranché qui couvre le pays qui s'étend derrière Alep et Antioche, dont le réduit central était Antioche; certaines personnes comptaient Alep parmi ces citadelles; d'autres l'en excluaient pour la raison qu'Alep dépendait de Kinnisrin, et que l'on distinguait Kinnisrin de l''Awasim; on faisait aussi entrer dans l''Awasim, Massisa, Tarsous et les villes de cette contrée.

1. Litt. : « l'homme originaire du Badakhshan ». Balakhshan étant une forme équivalente à Badakhshan, avec *d* = *l*. — 2. 965-968; en 964, Nicéphore Phocas s'empare d'Anazarbe et d'autres villes; en 965, de Tarse et de Mopsueste (Massisa); cette même année, il installe un préfet à Tarse et à Mopsueste. En octobre, il revint en triomphe à Constantinople, rapportant les portes de Mopsueste et de Tarse; au printemps de 966, il attaqua la Syrie (Muralt, *Chronographie byzantine*, 541 et 542).

حصل التهاون فى امر الثغور فقصدها الملك نكفور[1] فاحتمأت[2] عليه فاحرق ضياعها بالنار وقطع اشجارها واخرب ما حولها من البلاد واتّصل ذلك بكافور فتهاون فرأ[3] ليلة من الليالى فى المنام كانّه طلع الى السماء ومعه قادوم[4] وصار يهدم فى السماء بيده؛ فلمّا اصبح طلب المعبّرين وقصّ عليهم المنام فقالوا له انت رجل تهدم الدين وتبطل الجهاد فعند ذلك استيقظ كافور لنفسه وجهّز مقدّمًا يعرف بابن الزعفرانى وصحبه جيشًا كثيفا فدخلوا الى الثغور وازاحوا عنها التكفور والله اعلم؛

ودخلت سنة اربع وسبعين وستّمائة والخليفة الحاكم بحاله والملك الظاهر مقيمًا[5] بدمشق ونائبه بها عزّ الدين ايدمر وفى هذه السنة فتح السلطان حصن القصير[6] وهو بين حارم وانطاكية وكان فيه رجل قسيس عظيم عند الفرنج وكان السلطان قد امر التركمان مع عساكر حلب بالنزول عليه ومحاصرته ثمّ بعث اليه الامير سيف الدين بلبان الدوادار؛ فلم يزل يخادع القسيس حتّى انزله من الحصن وتسلّم منه الحصن

1. Ou lire الملك التكفور « l'empereur grec » ; à la fin de cette histoire, Nicéphore est en effet qualifié de takafour التكفور. — 2. Lire احتمت. — 3. Lire فرأى. — 4. La forme classique est قدوم. — 5. Lire مقيم. — 6. Man. القصر.

cette région, coupa les arbres, et saccagea tout le pays environnant. La nouvelle de ces événements arriva à Kafour, qui s'en désintéressa complètement. Une certaine nuit, il eut un rêve, (dans lequel il se vit) comme s'il montait au ciel, armé d'un pic, avec lequel il se mit à démolir la voûte céleste de sa propre main.

Quand le jour fut venu, il manda auprès de lui les interprètes des songes, et il leur raconta le rêve qu'il avait eu : « Tu es, lui dirent-ils, un homme qui ruine la religion, et qui renonce à faire la guerre sainte contre les Chrétiens. » A ce moment, Ḳafour reprit possession de lui-même, et il envoya un général, nommé Ibn az-Zaʿfarani, à la tête d'une armée considérable. Cette armée entra dans les pays frontières de l'Islamisme, et elle en chassa l'empereur grec. Dieu seul sait ce qui est vrai.

En l'année 674, le khalife al-Hakim était sur le trône du Khalifat; al-Malik az-Zahir séjournait à Damas, ayant comme gouverneur dans cette ville ʿIzz ad-Din Aïdémur. Cette année, le sultan conquit la forteresse d'al-Kosaïr, qui se trouve entre Harim et Antioche ; il s'y trouvait un prêtre considérable chez les Francs. Le sultan avait tout d'abord ordonné aux Turkomans d'aller investir cette forteresse, avec l'armée d'Alep, et d'en faire le siège ; puis il y envoya l'émir Saïf ad-Din Balaban, le davaddar.

L'émir ne cessa de duper le prêtre, jusqu'au moment où il l'amena à des-

بالملاطفة * والمكايدة وحسن التصرّف وبراعة التلطّف وذلك فى الثالث والعشرين من * fol. 47 v°.
جمادى الاوّل ❊ وفيها وفد على السلطان شكندة ابن عمّ داوود ملك النوبة متظلما
من ابن عمّه داوود وذكر انّ الملك كان له دونه وكان داوود ايضا قد تقدّمت اساءته
على اغارته على عيذاب حسب ما شرحناه اوّلاً فلمّا استقرّ ركاب السلطان بالقاهرة بعد
عوده من الشأم جرّد الامير شمس الدين اقسنقر الفارقانى والامير عزّ الدين الافرم الى
النوبة وصحبتهم ثلثمائة فارس وشكندة صحبتهم ❊ وامرهم انّهم اذا فتحوا البلاد يسلموها له
على ان يكون لشكندة النصف والربع من البلاد والربع خالصا[1] للسلطان فخرجوا مستهل

1. On attendrait plutôt خالصا.

cendre de la forteresse, et à la lui rendre, par les flatteries dont il le combla, par ses ruses, par l'ascendant qu'il sut prendre sur lui, par les amabilités
* fol. 47 v°. extrêmes qu'il lui prodigua. Cet événement eut lieu le vingt-troisième jour du mois de Djoumada premier.

Cette même année, Shakanda, fils de l'oncle de David, roi de Nubie, arriva à la cour du sultan pour se plaindre des violences qu'avait exercées à son égard le fils de son oncle, David. Shakanda exposa que le royaume lui appartenait, à l'exclusion de David, (son cousin), et que la méchanceté de David l'avait incité à faire son incursion contre 'Aïdhab, comme nous l'avons mentionné précédemment. Quand la cour du sultan fut fixée au Caire, après son retour de Damas, il envoya l'émir Shams ad-Din Ak-sonkor al-Farikani et l'émir 'Izz ad-Din al-Afram, en Nubie, à la tête de trois cents cavaliers, avec Shakanda.

Le sultan leur ordonna, lorsqu'ils auraient conquis le pays, d'en remettre la souveraineté à Shakanda, à la condition que ce prince possédât la moitié et le quart du pays, et que l'autre quart lui appartînt d'une façon incontestée, à lui, sultan d'Égypte. Ils partirent, le premier jour du mois de Sha'ban, et ils arrivèrent à Dongola, le treizième jour du mois de Shavval. Quand ils approchèrent de Dongola, David, ses frères, les fils de son oncle, sortirent de la ville à la tête de son armée[1], montés sur des chameaux, et la lance à la main; ils n'avaient sur eux que des blouses noires qu'ils nommaient dikdak.

(Les soldats nubiens) ne purent soutenir la lutte contre les troupes égyptiennes, et ils prirent la fuite. Beaucoup furent tués, et un nombre encore bien plus grand furent faits prisonniers, à tel point qu'on vendait un de ces

1. Le pronom, dans جيشه, se rapporte à David; la phrase est très mal construite.

شعبان فوصلوا الى دنقلة فى الثالث عشر من شوّال فلمّا قربوا منها خرج اليهم داوود واخوته
وبنى عمّه[1] فى جيشه ركّاب[2] على النجب بايديهم الحراب وليس عليهم غير اكسية سود يسمّوا[3]
الدكاديك؛ فهاوشوهم القتال فهربوا وقتل منهم خلق كثير واسر اكثر ما قتل حتّى ابيع كلّ رأس
منهم بثلثة دراهم والذى بعد القتل والاسر فجاء عدّتهم عشرة الاف نفر وانهزم الملك داوود
فيمن انهزم وقطع بحر النيل الى البرّ الغربى ثمّ هرب فى اثنى[4] الليل الى بعض الحصون؛
فبلغ خبره الافرم والفارقانى فركبوا[5] بمن معهما وساروا فى طلبه * ثلاثة ايّام مجدّين فلمّا * fol. 48 r°.
احسّ بهم نزل بامّه واخته وابنة اخيه ونجا بنفسه وابنه فاخذوا حريمه ورجعوا الى دنقلة؛
فاقاموا بها الى ان ملكوا شكندة ورتّبوا على كلّ بالغ فى البلاد دينار[6] فى السنة جزية وان
يحمل للسلطان فى كلّ سنة ما قرّر عليه وقرّروا ايضًا ان تكون[7] دو[8] وابريم[9] وهما قلعتان
حصينتان قريبا[10] من اسوان بينهما[11] سبعة ايّام خاصًّا للسلطان واقاموا كشى نائبًا للسلطان؛ ثمّ

1. Lire وبنو عمه. — 2. Lire ركابا. — 3. Lire يسموها. — 4. Lire اثنا. — 5. Ces formes de pluriel en rapport avec des duels sont irrégulières : il faudrait فركبا بمن معهما. — 6. Lire دينارا. — 7. Il faudrait régulièrement تكونا. — 8. Man. دو. — 9. Man. بريم. — 10. Il faudrait, ou قريبان, ou mieux قريبتان. — 11. Lire بينها.

Nubiens pour trois dirhams. Le nombre des tués et des prisonniers s'éleva à dix mille personnes. Le roi David s'enfuit à la tête des fuyards, et traversa le Nil, pour gagner la rive occidentale du fleuve; puis il se précipita, au milieu de la nuit, vers une de ses forteresses.

Al-Afram et al-Farikani, l'ayant appris, montèrent à cheval avec les hommes qui se trouvaient avec eux, et ils se mirent à la recherche de David, durant trois jours, pendant lesquels ils firent la plus grande diligence pour * le découvrir. Quand il sentit les Égyptiens sur la piste de son repaire, il descendit de la forteresse avec sa mère, sa sœur, la fille de son frère, et il se sauva avec son fils. Les Égyptiens capturèrent les femmes de sa famille, et s'en retournèrent à Dongola. * fol. 48 r°.

Ils séjournèrent dans cette ville jusqu'au moment où ils eurent installé Shakanda sur le trône de la Nubie. Ils établirent que dans le royaume chaque adulte paierait tous les ans un dinar comme capitation, et que l'on porterait chaque année au sultan le tribut qui avait été imposé à Shakanda. Ils fixèrent également que Dou et Ibrim, qui sont deux forteresses très puissantes, voisines d'Asouan, distantes de sept jours de cette ville, appartiendraient en propre au sultan, et ils installèrent Kashi comme vice-roi de la Nubie pour y exercer l'autorité au nom du sultan.

Les (deux) émirs s'en revinrent ensuite en Égypte, et ils obtinrent une

عادت الامراء[1] الى الديار المصريّة واجتمعوا[2] بالسلطان فى الخامس من ذى الحجّة ومعهما اخو الملك داوود اسيراً[3] فشكر لهما واخلع عليهما ثمّ وصل بعد ايّام الملك داوود واخيه[4] وابن اخيه فحبسوا ثمّ وصل السبى فابيع بمائة الف درهم وعشرة الاف درهم وتقدّم مرسوم السلطان ان لا يفرق بين الامّ والاولاد ❀ وكان الملك داوود لمّا هرب قصد ملك الابواب وهو ملك من ملوك النوبة له اقليم متّسع فحمله الخوف من الملك الظاهر انّه مسك داوود وسيره الى السلطان فوصل فى قبضة الاسر فى الثالث عشر من المحرّم سنة خمس وسبعين وستمائة ❀ ولمّا اجلسوا شكندة للملك حلّفوه بما هذا نسخته والله والله والله وحقّ الثالوث المقدّس والانجيل الطاهر والسيّدة الطاهرة العذراء[5] امّ النور * والمعموديّة والانبياء والرسل * fol. 48 r°.
الحواريّين والقدّيسين والشهداء والابرار والّا اجحد المسيح كما جحد يودس[6] واقول فيه ما

1. Il faudrait وعادا الاميران. — 2. Lire اجتمعا. — 3. Lire اسير. — 4. Lire اخوه. — 5. Man. العدرى. — 6. Man. بودس.

audience du sultan, le cinquième jour du mois de Zilhidjdja; ils étaient accompagnés du frère du roi David, qu'ils avaient ramené prisonnier. Le sultan leur adressa de grandes louanges, et les gratifia de vêtements d'honneur. Quelques jours plus tard, le roi David arriva, avec son frere et le fils de son frère; ils furent jetés en prison; les prisonniers de guerre vinrent ensuite, et on en vendit pour cent dix mille dirhams; on publia à cette occasion un rescrit du sultan qui défendait que l'on séparât la mère de ses enfants.

Quand le roi David eut pris la fuite (devant les troupes égyptiennes), il se dirigea vers le (pays du) roi d'al-Abvab, qui est un des rois de la Nubie, et qui possédait de vastes contrées. La peur que ce souverain éprouvait d'al-Malik az-Zahir le porta à se saisir de David, et à l'envoyer au sultan; David arriva, chargé des liens des prisonniers, le treizième jour du mois de Moharram de l'année 675.

Quand les émirs eurent installé Shakanda sur le trône, ils lui firent prêter serment d'après la formule suivante, dont voici la teneur : « Par Dieu! par Dieu! par Dieu! par la vérité de la Sainte Trinité, de l'Évangile sacré,
* fol. 48 v°. par la Dame immaculée, la Vierge Marie, mère de la Lumière, par la vérité du baptême, par celle des prophètes, des envoyés célestes, des apôtres, des saints, des confesseurs de la foi, des justes qui ont vécu dans la piété! Si je ne tiens pas mon serment, que je renie le Messie, comme l'a renié Judas! que je profère contre lui ce que disent les Juifs! que je croie à ce qu'ils

تقول[1] اليهود واعتقد ما يعتقدونه والّا اكون يودس[2] واطعن المسيح بالحربة كما طعنوه اليهود۞ انّنى اخلصت نيّتى وطويّتى من وقتى هذا وساعتى هذه لمولانا السلطان الاعظم الملك الظاهر ركن الدنيا والدين بيبرس خلّد الله ملكه وانّنى ابذل جهدى وطاقتى فى تحصيل مرضاته وانّنى ما دمت نائبه لا اقطع ما قرّر علىّ فى كلّ سنة تمضى وهو ما يصل من مشاطرة بلادى على ما كان يتحصّل لمن تقدّم من الملوك بالنوبة۞ وانّ يكون النصف من المتحصّل لمولانا السلطان مخلص[3] من كلّ فن[4] والنصف الاخر مرصّداً[5] لعمارة البلاد وحفضها[6] من عدوّ يطرقها وانّ يكون علىّ فى كلّ سنة من الافيلة[7] ثلاثة ومن الزرافات[8] ثلاثة ومن اناث الفهود خمسة ومن الصهب الجياد مائة ومن الابقار الجيّدة[9] اربع مائة رأس۞ وانّنى اقرّر على كلّ نفر من الرعيّة الّذى تحت يدى فى البلاد من العقلاء البالغين

1. Ou lire يقولوا. — 2. Man. بودس, comme page 400. — 3. Lire مخلصا. — 4. Nowaïri, rapportant ce même texte, a من كل حق. — 5. Nowaïri ارصده. — 6. Lire حفظها, حفض, pour حفظ, avec la confusion des emphatiques, est une forme de sabir. — 7. Forme très vulgaire, intermédiaire entre les pluriels réguliers فيلة et افيال. — 8. La forme régulière serait زرافى. — 9. Nowaïri : من الابقار الجياد المنتخبة.

croient! Si je ne le tiens pas, que je sois Judas, que je frappe le Messie de la lance, comme les Juifs l'ont frappé de la lance!

« Certes, je prends la résolution, à partir de ce moment et de cette heure, de me dévouer corps et âme à notre seigneur, le sultan très auguste, al-Malik az-Zahir Rokn ad-Dounia wad-Din Baïbars, que Dieu éternise son règne! Je consacrerai tous mes efforts et tous mes moyens à accomplir des œuvres qui lui donnent toute satisfaction; tant que je serai son représentant dans ce pays, je ne cesserai jamais de lui donner ce qui m'a été fixé pour chaque année qui s'écoulera, c'est-à-dire la part qui provient de la division en deux parties de mon royaume[1], telle que cette part était perçue par mes prédécesseurs, les rois en Nubie.

« La moitié des revenus appartiendra à notre maître, le sultan, libre de tout artifice de ma part, et l'autre moitié sera destinée à la mise en valeur du pays, ainsi qu'à le garantir contre l'ennemi qui viendrait l'attaquer. Je m'engage à donner chaque année trois éléphants, trois girafes, cinq panthères femelles, cent chameaux à la course rapide, au poil fauve, et quatre cents têtes de bœufs excellents.

« Je fixerai pour chacun de mes sujets qui sont sous mon obéissance dans le royaume, pour tout individu parvenu à l'âge de raison et à la puberté,

1. L'une de ces parts étant, par traité, attribuée au sultan d'Égypte.

دينار[1] عينا[2] وانّه مهما كان لداوود ملك النوبة ولاخوه[3] شنكوا[4] ولامّه ولاقاربه ومن عهد[5] من عسكره بسيوف العسكر المنصور[6] احمله الى الابواب العالية[7] وانّنى لا اترك شيئا منه قلّ ولا جلّ[8] ولا اخفيه ولا امكّن * احد[9] من اخفائه❋ ومتى خرجت عن شى ممّا قرّر * fol. 49 r°.
علىّ اعلاه كنت بريًّا من المسيح ومن السيّدة الطاهرة واخسر دين النصرانيّة واصلّى لغير الشرق واكفر بالصليب واعتقد ما يعتقدونه اليهود ثمّ انّنى لا اترك احدا من العربان ببلاد النوبة صغيرا ولا كبيرا ومن وجدته احتطت عليه وارسلته الى الابواب العالية❋ وانّنى مهما سمعته من الاخبار الضارّة والنافعة طالعت به مولانا السلطان فى وقته وانّنى لا انفرد بشىء من الاشياء وانّنى عبد مولانا السلطان عزّ نصره وغرس صنائعه وسيفه المنصور وانا ولى من والاه

1. Lire دينارا. — 2. Nowaïri ajoute : وان يفرد بلاد العلى والجبل خاصا للسلطان. — 3. Lire لاخيه. — 4. Lire شنكو ; Nowaïri شنكو. — 5. Man. عهد : Nowaïri قتل. — 6. Nowaïri بسيوف العساكر المنصورة. — 7. Nowaïri احمله الى الباب العالى مع من يرصد لذلك. — 8. Lire فلا ولا جلا. — 9. Lire احدا.

une capitation d'un dinar payé en espèces[1]. De plus, tout ce qui a appartenu à David, roi de Nubie, à son frère Shankou, à sa mère, à ses parents, aux soldats de son armée qui sont tombés sous les glaives de l'armée victorieuse (du sultan), je le ferai parvenir à la cour auguste (d'al-Malik az-Zahir), sans en retenir un objet quelconque, de peu de valeur ou d'un grand prix; je n'en dissimulerai rien, et je ne permettrai à personne d'en cacher une partie.

* fol. 49 r°. « Si je viens à transgresser quelqu'une des obligations qui m'ont été imposées plus haut, que je sois exclu de la communion du Messie, de la Vierge immaculée, que je perde la religion du Christianisme, et que je prie en me tournant d'un autre côté que vers l'Orient; que je renie la Croix, et que j'ajoute une foi entière à la croyance des Juifs. De plus, je ne laisserai pas un seul des Arabes dans le royaume de Nubie, qu'il soit jeune, ou qu'il soit âgé, et tous ceux que je trouverai, je me saisirai de leur personne, et je les enverrai à la Cour auguste.

« Tout ce que j'apprendrai, que ce soit des nouvelles fâcheuses ou utiles, je le porterai à la connaissance de notre maître, le sultan, à l'instant même. Je ne réglerai tout seul aucune des affaires (qui concernent la Nubie), car je suis le serviteur de notre maître, le sultan, que son triomphe soit exalté, que ses entreprises et son glaive victorieux soient couronnés de succès!

1. Nowaïri ajoute, ce qui a son importance : les provinces d'al-Ali et d'al-Djabal appartiendront en propre au sultan.

وعدوّ من عاداه والله على ما اقول وكيل وشهيد* وحلفت الرعيّة ايضًا كذلك ثمّ حلف شكندة يمين ثانى[1] ان متى ورد عليه[2] مرسوم السلطان فى ليل او نهار يطلب[3] الى الابواب الشريفة يحضر لوقته وساعته ولا يتأخّر بوجه من الوجوه الّا بمقدار ما يدبّر ما يحتاج اليه من امور السفر وتقرّرت الايمان فى تاسع عشر ذى الحجّة* وفيها عقد الملك السعيد على ابنة المقرّ السيفى قلاوون الالفى*

وفى سنة خمس وسبعين وستّمائة وفد على السلطان من اعيان المغل نيكتاى[4] واخوه جاورجى[5] واخبراه انّ الامير حسام الدين بينجار[6] البايبرتى[7] الرومى مقطّع خرتبرت وولده * بهادر مع جميع اهله قاصدين ابواب السلطان[8] وكان سبب حضور هؤلآء[9] * fol. 49 v°.

1. Lire يمينا ثانيا. — 2. Man. على. — 3. Il faudrait يطلبه. — 4. Man. سكتاى. — 5. Man. حاورجى. — 6. Man. سحار. — 7. Man. الدايرتى. — 8. Lire قاصدون الى ابواب السلطان. — 9. Il faudrait هذين.

Je serai l'ami de ses amis, et l'ennemi de ses ennemis. Dieu est garant et témoin de ce que je dis. »

Les sujets prêtèrent ensuite serment de même, dans la même forme; puis Shakanda prêta un second serment, par lequel il s'engageait, lorsqu'il recevrait un rescrit du sultan, que ce fût durant la nuit, ou pendant le jour, le mandant à sa cour auguste, à s'y rendre immédiatement, à l'heure même, sans aucun délai, de quelque nature qu'il fût, sauf le temps qui lui serait indispensable pour faire les préparatifs de son voyage. Ces serments furent ratifiés, le dix-neuvième jour du mois de Zilhidjdja.

Cette même année, al-Malik as-Sa'id épousa la fille de son Excellence Saïfienne[1], Kalaoun al-Alfi.

En l'année 675, arrivèrent à la cour du sultan deux Mongols notables, Niguéteï[2] et son frère Tchaouratchi[3], lesquels lui apprirent que l'émir Hosam ad-Din Bayantchar[4] al-Baïbourti[5] ar-Roumi, possesseur du fief de Khartapirt[6], et son fils, Bahadour, avec toute sa maison, étaient en route * fol. 49 v°.
pour se rendre à la cour du sultan. La cause de l'arrivée de ces deux émirs était la suivante : Bahadour, fils de Bayantchar, avait épousé la sœur des deux Mongols dont il vient d'être parlé. Ces deux personnages

1. Saïf ad-Din. — 2. En mongol, « premier, unique », de *nigueun* « un »; سكتاى *séguétei*, en mongol, signifierait « prudent, sensé ». — 3. En mongol *tchaghoura-tchi*, participe actif de *tchaghoura-khou* « serrer », avec la chute habituelle de la gutturale. — 4. Nom connu dans l'onomastique des Mongols. — 5. Originaire de la ville de Baïbourt. — 6. Forme ancienne du nom de la ville qui se nomme aujourd'hui Kharpout.

الاميرين انّ بهادر[1] ابن باينجار[2] تزوّج اختهما وكان لهما اخ كافر فوصل اليهما[3] ومعه جماعة من اقاربه❀ فطلبوا منهما مالاً وقالوا لهما انتم[4] فى الراحة تسكنا المدن ونحن فى التعب وملازمة الاسفار[5] فاعطونا شى[6] نستعين به والّا احضروا معنا الى الاردوا[7] الى بين يدى ابغا يحكم بيننا فشاوروا[8] معين الدين البرواناة فاشار عليهم ان ادفعوا لهم شى[9] فدفعوه لهم❀ فلمّا اخذوه وتوجّهوا قال البرواناة لبهادر هؤلآء قد توجّهوا الى ابغا ولا تأمن غائلته فتبعهم بهادر واصهاره فقتلوهم فى الطريق واخذوا ما معهم❀ وكان رسل ابغا ترد فى

1. Man. بهادر. — 2. Man. بانجار. — 3. Man. اليها. — 4. Il faudrait انتما. — 5. Man. الاشفار. — 6. Lire شيئا; tout ce texte est plein de fautes. — 7. Lire الاردو; Moufazzal lisait *ardava*, ou *ordava*. — 8. Dans toute cette phrase, le pluriel se trouve à la place du duel; il faudrait فشاورا, عليهما, فدفعا. — 9. Lire شيا.

avaient un frère qui était bouddhiste; il vint les trouver [1], accompagné de plusieurs de ses parents.

Ils leur demandèrent de l'argent, et ils leur dirent : « Vous vivez tous les deux dans l'aisance, et vous habitez les villes, tandis que nous autres, nous menons une vie pénible, et nous passons notre existence à errer sur les grandes routes; donnez-nous quelque chose, nous vous en supplions; si vous ne le voulez pas, venez avec nous à l'Ordou [2], par devant Abagha, pour qu'il prononce entre nous. » Bayantchar et Bahadour demandèrent avis au parvana Moïn ad-Din, lequel leur conseilla de donner quelque chose à ces gens; ils agirent suivant ses instructions.

Quand ces quémandeurs eurent pris ce qu'ils avaient ainsi obtenu, ils s'en allèrent. Le parvana dit alors à Bahadour : « Ces gens-là sont partis pour s'en aller chez Abagha [3], et tu n'es point à l'abri de ses attaques. » Bahadour, et les maris de ses filles, partirent à leur poursuite, ils les tuèrent sur le chemin qu'ils suivaient, et ils leur prirent ce qu'ils avaient en leur possession.

Les envoyés d'Abagha arrivaient sans cesse, et ils incitaient le parvana à se rendre à la cour de leur souverain; mais il leur débitait des mensonges,

1. La leçon du manuscrit signifie que ce Bouddhiste vint trouver sa sœur. — 2. *Ordou*, dans les chroniques persanes et arabes de cette époque, désigne le campement impérial du souverain des Mongols de l'Iran; en mongol, ce mot signifie primitivement un campement quelconque. — 3. Pour les accuser d'être millionnaires, après leur avoir extorqué de l'argent; la dénonciation et la calomnie furent la plaie du régime mongol; personne n'était à l'abri d'une accusation qui était toujours écoutée, quelque fût le rang infime de l'individu qui la prononçait.

كلّ وقت تحثّه على الحضور اليه والبرواناة يمينهم ويسوّف بهم كلّ ذلك وهو ينتظر الملك
الظاهر فلمّا يأس[1] من السلطان توجّه البرواناة وصحبته اخت السلطان غياث الدين ليدخل
بها ابغا وصحب البرواناة معه من الاموال والتحف شى كثير[2]❀ وتوجّه صحبته خواجا على
الوزير فلمّا عزم على المسير حرّض الامير بهادر[3] وابنه باينجار[4] على التوجّه الى السلطان
الملك الظاهر لانّه علم انّ ابغا بلغه[5] قتلة تلك[6] التتار فخاف عليهم لاينقموا[7] عليهم ويكون[8]
سببا لهلكه فتقدّم بهادر لنيكاتى[9] واخيه بالمسير قدّامهم ويعرّف السلطان[10] * بعزمهم[11] فلمّا * fol. 50 r°.

1. Lire يئس. — 2. Lire شيئا كثيرا. — 3. Man. بهادر. — 4. Man. باينحار. — 5. Lire بلغته. — 6. Lire اولائك. — 7. لا, ici, est employé dans le sens de ل; لينتقموا. — 8. On attendrait ويكون ذلك. — 9. Man. لسكاى. — 10. Les deux mots يعرف السلطان ont été en partie récrits sur une érasure du papier. — 11. Moufazzal, suivant son habitude, mélange les formes du pluriel avec quelques formes de duel; il faudrait بعزمهما, وصلا; احسن اليهما, قدامهما, etc.

et il remettait toujours au lendemain de s'acquitter de cette obligation, tout cela, parce qu'il escomptait l'arrivée d'al-Malik az-Zahir. Quand le parvana désespéra de le voir venir, il se mit en route, emmenant avec lui la sœur du sultan Ghiyas ad-Din, qu'Abagha devait prendre pour épouse; il emporta avec lui une quantité considérable de présents et de cadeaux.

En même temps que lui, partit le vizir Khadja[1] 'Ali. Quand il se fut résolu à se rendre chez Abagha, le parvana conseilla à l'émir Bahadour et à son fils Bayautchar de partir pour la cour du sultan al-Malik az-Zahir, parce qu'il savait qu'Abagha avait appris l'assassinat de ces Tatars[2]; il craignait, en conséquence, pour leur vie, redoutant qu'on ne vînt à tirer vengeance d'eux, et que cela ne fût la cause de sa propre perte[3]. Bahadour donna à Niguéteï l'ordre de prendre les devants avec son frère, avec la mis- * fol. 50 r°. sion d'informer le sultan de l'intention dans laquelle ils étaient de passer à sa cour. Quand ces personnages arrivèrent chez le sultan, il les reçut de la façon la plus gracieuse, et il les envoya de Damas en Égypte[4]. Al-Malik

1. خواجا, pour خواجه, est une graphie constante en Égypte au XIV[e] siècle; le persan *khadja* était anciennement *khawadja, khowadja,* vers le VII[e] siècle, comme le montre la prononciation vulgaire *khawadja;* de même خوارزم, aujourd'hui Kharizm, était anciennement Khŏwarizm (perse [H]uwarazmiya, zend Hwaïrizem), avec sur le *kh* une voyelle intermédiaire entre *a* et *o*, avec un *alif* furtif, très bref, qui n'était pas un vrai *alif* (Yakout, II, 480); *khowadja* représente une forme sassanide *khowadjak,* qui est le perse * *hu-vaca-ka,* le sanskrit *su-vaca-ka* « qui parle bien », d'où « savant ». — 2. Les deux parents de Bahadour. — 3. Par suite de ses relations avec Bahadour. — 4. Ici, *ad-diyar al-misriyya* signifie l'Égypte, par opposition avec *ad-diyar ash-*

وصلوا الى السلطان احسن اليهم وبعث بهما من دمشق الى الديار المصرية فتلقاهم الملك السعيد واكرمهم واحسن اليهم وردّهم الى ابيه❊ وفيها فى اواخر العشر الاول من المحرم سيّر السلطان بدر الدين بكتوت[1] الاتابكى ومعه الف فارس الى بلاد الروم وكتب على يده كتابا الى امرآء الروم وهو يحثّهم على طاعته والانقياد اليه❊ اولها[2] يقول يا ايها الذين امنوا اطيعوا[3] الله والرسول واولى الامر منكم فمن اطاعنى حقن دمه وماله وربح الجنّة ومن عصانى فلا يلوم الّا نفسه❊ وكان سبب هذه المكاتبة انّ شرف الدين مسعود بن الخطير بعد سفر البرواناة فى السنة الخالية الى ابغا كتب الى السلطان يحثّه على العبور الى الروم

1. Man. بكىرت. -- 2. On attendrait اوله. — 3. Lire اطعوا.

as-Sa'id se rendit au-devant d'eux; il leur témoigna toutes sortes de marques d'honneur et de bons procédés; puis il les renvoya chez son père.

Cette même année, dans les derniers jours de la première décade du mois de Moharram, le sultan envoya l'émir Badr ad-Din Bektout al-Atabéki, accompagné de mille cavaliers, dans le pays de Roum, et il écrivit de sa propre main une lettre aux émirs de l'empire saldjoukide, pour les inciter à se reconnaître comme ses sujets, et à obéir à ses ordres.

Il disait au commencement de cette lettre : « O émirs! vous qui croyez à la vérité de l'Islamisme, obéissez aux ordres d'Allah et de son Envoyé, ainsi qu'aux commandements de ceux qui ont des droits souverains sur vous[1]. Celui qui m'obéira[2], sa vie et ses biens seront garantis contre toute atteinte, et il sera assuré de gagner le paradis. Quant à celui qui se révoltera contre mes ordres, il n'aura qu'à s'en prendre à lui des malheurs qui l'accableront. »

Voici les raisons pour lesquelles le sultan d'Égypte correspondit avec les émirs du pays de Roum : lorsque le parvana fut parti, l'année précédente, pour se rendre à la cour d'Abagha, Sharaf ad-Din Mas'oud ibn al-Khatir écrivit au sultan pour l'inciter à se mettre en chemin avec ses troupes, à

shamiyya, la Syrie, mais il y a des cas où *ad-diyar al-misriyya* désigne l'Égypte, la Syrie et la Mésopotamie, c'est-à-dire tout l'ensemble de l'empire mamlouk.

1. Baïbars prétendait avoir le droit de donner des ordres aux émirs saldjoukides, c'est-à-dire de les détacher d'Abagha, suzerain du sultan saldjoukide, parce qu'ils étaient musulmans, parce qu'ils ne devaient pas servir un prince bouddhiste; de même, le prince mongol de l'Iran réclamait le droit d'exiger l'hommage et la fidélité des émirs mongols et turks qui servaient en Égypte, en d'autres termes, de leur faire trahir le sultan du Caire, parce que tous les Mongols et tous les Turks devaient obéir aux descendants de Tchinkkiz Khaghan. — 2. Verset du Coran.

بعساكره لينتظم فى سلكه وبعث كتاب[1] الى الامير سيف الدين بن جندر[2] مقطّع البلستين فبعثه الى السلطان ولده بدر الدين قوش[3] وكان ابوه قد اوصاه ان يتمسّك به ولا ينفذه ❀ ثمّ انّ شرف الدين بن الخطير لمّا بعث الكتاب داخله الندم وخاف انّه إن خرج من الروم لا يعود اليه فبعث الى سيف الدين[4] بن جندر يقول له لا تبعث الكتاب فاستدعى ولده وطلب منه الكتاب فاخبره ان[5] بعثه الى السلطان ليكون له بذلك عنده يد ❀ * فلمّا * fol. 50 v°. وصل بدر الدين الاتابكى الى البلستين صادق[6] من عسكر الروم جماعة وهم الامير مبارز الدين سوارى[7] الجاشنكير والامير سيف الدين بن جندر[8] وبدر الدين قوش ولده وبدر

1. Lire كتابا. — 2. Man. حندر. — 3. Man. دوش. — 4. Man. شرف الدين. — 5. Les deux mots فاخبره ان sont en partie disparus dans une déchirure du papier. — 6. Le ص de ce mot a disparu dans un trou. — 7. Le س de ce mot a disparu dans un trou. — 8. Man. حندر.

venir s'emparer du pays de Roum, de façon qu'il passe sous sa souveraineté. Il envoya une lettre dans ce sens à l'émir Saïf ad-Din ibn Djandar, qui possédait le fief d'al-Bouloustaïn [1]. Le fils de cet émir, Badr ad-Din Koush [2], l'envoya au sultan (d'Égypte), alors que son père lui avait recommandé de la garder par devers lui, et de ne pas la faire parvenir au sultan [3].

Lorsque Sharaf ad-Din ibn al-Khatir eut envoyé cette lettre, il se repentit d'avoir commis un tel acte, et il craignit que, si elle venait à sortir du pays de Roum, cette aventure n'eût pour lui des suites désastreuses. Aussi, il dépêcha un envoyé à Saïf ad-Din ibn Djandar pour lui dire de ne pas faire parvenir cette lettre au sultan; Saïf ad-Din manda son fils auprès de sa personne, et il lui réclama cette missive; mais celui-ci lui apprit qu'il l'avait fait tenir au sultan d'Égypte pour acquérir, par cette manœuvre, du crédit auprès de ce souverain.

Quand Badr ad-Din al-Atabéki arriva à al-Bouloustaïn, une partie de * fol. 50 v°. l'armée saldjoukide le reçut à bras ouverts; ce furent l'émir Moubariz ad-Din Souvari, le tchashniguir, l'émir Saïf ad-Din ibn Djandar, son fils, Badr ad-Din Koush, et Badr ad-Din Mikaïl. Quand Badr ad-Din al-Atabéki

1. Aujourd'hui Ablestin. — 2. Ce nom, qui signifie « oiseau » en turk, est insolite, car il ne se trouve jamais qu'en composition, comme dans les noms bien connus de Karakoush, Koushtémour; toutefois, le nom « oiseau » existe dans l'onomastique des Mongols, comme le montre suffisamment l'exemple du fils de Tchoutchi, qui se nommait Shibaghan, ce que les Persans ont écrit شيبان Shiban, avec la chute régulière de la gutturale intervocalique. Peut-être faut-il lire Oughoush اوغوش, qui a été expliqué au commencement du premier fascicule. — 3. Avant qu'il ne lui en eût donné l'ordre.

الدين ميكائيل فعند وقوع عينه عليهم لم ينزل عن فرسه وكذلك من كان معه من العساكر ثمّ انّهم أتوا اليه وخدموه وسيّروا اليه اقامة جليلة* وسألوه فى الابقاء عليهم حتّى يقتلوا من فى البلستين من التتار ويتوجّهوا فى خدمته فاجابهم الى ذلك فقتلوا من كان من التتار بالبلستين وتوجّهوا مع بدر الدين الاتابكى حتّى قدم بهم على السلطان الملك الظاهر وهو نازل بمرج حارم فاقبل عليهم واحسن اليهم* وفيها قدم حسام الدين باينجار[1] وولده بهادر بالسبب المقدّم ذكره وامر السلطان لجمال الدين محمّد بن بهادر بالخروج الى لقائهم[2] وكان وصوله الى باب السلطان بظاهر دمشق السابع عشر من المحرّم وانزله فى النيرب ثمّ قدم بعده ولده بهادر فى التاسع والعشرين من الشهر وكان سبب تأخيره انّه جمع اطرافه من البلاد* وكان مهذّب الدين على بن معين الدين البرواناة نائبًا عن ابيه فى البلاد فلمّا بلغه رحيلهم[3]

1. بابحار. — 2. On attendrait لقائهما, mais tout ce texte est écrit d'une façon très irrégulière. — 3. Il faudrait رحيلهما, et plus loin, خلفهما.

aperçut ces émirs, il ne descendit pas de cheval, pas plus que les troupes égyptiennes qui étaient venues avec lui [1]. Ces émirs alors s'avancèrent vers lui, ils lui présentèrent leur hommage, et ils lui envoyèrent une belle quantité de provisions de bouche [2].

Les émirs saldjoukides lui demandèrent la permission de massacrer les Tatars qui se trouvaient à al-Bouloustaïn, et de marcher ensuite sous son commandement. Badr ad-Din al-Atabéki acćéda à leur requête; ils tuèrent les Tatars qui étaient à al-Bouloustaïn, puis ils se mirent en route avec Badr ad-Din al-Atabéki, qui les amena au sultan al-Malik az-Zahir, lequel se trouvait alors campé dans la prairie qui entoure Harim. Le sultan se porta à leur rencontre, et les reçut d'une manière très flatteuse.

Cette même année, arrivèrent Hosam ad-Din Bayantchar et son fils Bahadour, pour la raison qui a été expliquée plus haut. Le sultan ordonna à Djamal ad-Din Mohammad ibn Bahadour d'aller au devant de ces personnages. Hosam ad-Din Bayantchar arriva à la cour du sultan, devant Damas, le dix-septième jour du mois de Moharram, et le sultan lui assigna Naïrab [3] pour sa demeure. Son fils, Bahadour, arriva après lui, le vingt-neuvième jour de ce même mois. Son retard avait été causé par ce fait qu'il avait rassemblé les chevaux qu'il possédait dans le pays.

Mouhazzab ad-Din 'Ali, fils du parvana Mo'in ad-Din, était le lieutenant de

1. Pour montrer aux troupes saldjoukides et à leurs officiers que les Egyptiens etaient leurs supérieurs, et avaient droit à leur salut. — 2. Ce qui était une façon d'hommage. — 3. Nom d'un village qui se trouve à un demi-farsakh de Damas, au milieu de jardins. (Yakout, IV, 855.)

انفذ خلفهم عسكرًا من التتار وقدّم عليهم قنجى[1] فساق خلفهم الى خرتبرت فلم يلحقهم ولا
وجد من اخبره عنهم غير انّه وجد خيلا كان بهادر قد قدّمها بين * يديه فتاهت عن * fol. 51 r°.
الطريق وكان عدّتها خمس مائة فرس فاخذها وعاد الى مهذّب الدين۞ فلمّا اجتمع السلطان
بهما انفذهما الى الديار المصريّة صحبة الامير بدر الدين بيسرى وشرف الدين ألجاكى
فخرج اليهم الملك السعيد والتقاهم ملتقًا[2] حسنًا۞ وامّا تأثير الكتب الّتى كانت على يد
الاتابكى لمّا وصلت الى اربابها من امرآء الروم مثل شرف الدين بن الخطير وتاج الدين
كنوى[3] وكان هذين الاميرين[4] مقدّمين على العساكر الروميّة من جهة البرواناة فلمّا وصلت

1. Man. قنجى. — 2. Lire ملتقى. — 3. Man. كنوى. — 4. Lire وكانا هذان الاميران.

son père dans le pays de Roum; quand il apprit le départ de Bayantchar et de son fils, il envoya à leurs trousses une armée de Tatars, auxquels il donna pour chef Khonitchi[1]. Cet officier partit sur leurs traces, et il s'avança jusqu'à Khartapirt; mais il ne trouva personne qui pût le renseigner sur les fugitifs, sauf qu'il tomba sur un troupeau de chevaux que Bahadour avait poussé devant lui, et qui s'était égaré en chemin. Ce troupeau comprenait * fol. 51 r°. cinq cents têtes; Khonitchi le captura, et s'en revint auprès de Mouhazzab ad-Din.

Quand le sultan al-Malik az-Zahir eut reçu Bayantchar et Bahadour, il les envoya en Égypte, en la compagnie de l'émir Badr ad-Din Baïsari et de Sharaf ad-Din Altchéké[2]. Al-Malik as-Sa'ïd sortit (du Caire) pour se rendre au-devant de ces officiers, et il les reçut d'une manière gracieuse.

Quant à l'effet des lettres que Badr ad-Din al-Atabéki avait par devers lui, voici quel il fut : lorsqu'elles parvinrent à leurs destinataires, les émirs du pays de Roum, tels Sharaf ad-Din ibn al-Khatir et Tadj ad-Din Kénuéï[3], qui commandaient les armées saldjoukides au nom du parvana, ces officiers ordonnèrent à Sinan ibn Saïf ad-Din Dourounadaï[4] de les lire, et de faire les réponses qu'elles comportaient.

1. Ce nom signifie « gardien de moutons », de *khonin* « mouton », avec le suffixe *tchi*, qui forme des noms de métier, lesquels sont des sortes de participes actifs. — 2. La signification exacte de ce nom turk est obscure, چاكه .چاكا .چكر ,چكى ,چكا *tchéké*, désigne une sorte de fruit sur l'espèce duquel les dictionnaires ne donnent aucun renseignement, et *al* signifie « rouge ». — 3. كنوى est la transcription de *kénukeï*, *kénueï*, avec la chute de la gutturale : « à quoi bon, pourquoi ». L'homme qui portait ce nom était né dans une famille qui ne le désirait point; on trouve d'autres faits analogues dans l'onomastique des Mongols, dont certains se nomment « celui qui est venu en trop », ou même « hélas! ». — 4. Ce mot a été expliqué dans les notes du premier

اليهم الكتب امروا سنان بن سيف الدين طرنطاى ان يقرأها ويردّ جوابها* ثمّ ورد فى ذلك الوقت قاصدا[1] آخر وعلى يده كتب اليهم من السلطان مضمونها انّ نحن واصلين[2] اليكم عقيبها فاجالوا قدح الرأى فى ذلك فاشار عليهم تاج الدين كنوى[3] ان يكتب كلّ واحد منّا كتاب[4] الى السلطان ونبعثه على يد قاصد يعرّفه انّ نحن مماليكه والبلاد بلاده وانّ معين الدين قد توجّه الى ابغا والسلطان غياث الدين فى قيساريّة ونحن نتوجّه الى قيساريّة ونجتمع به وبمن فيها من الامرآء ونعرّفهم بما وقع من الاتّفاق ونطالع السلطان بما يتحرّر*
* fol. 51 v°. فكتبوا بذلك وامّا السلطان فانّه توجّه من حلب الى حمص فوصلها ثالث صفر فوافا[5] بها * الامير ضياء الدين محمود بن الخطير والامير سنان الدين ابن طرنطاى وكان السبب فى وصولهم[6]

1. Lire قاصد. — 2. Lire اننا واصلون. — 3. Man. كنوى. — 4. Lire كتابا. — 5. Il faut lire فوافى ; il est invraisemblable que l'auteur ait songé à mettre ce verbe à la forme du duel, qui serait régulière, mais inutile. — 6. Il faudrait وصولهما.

Ensuite, en même temps, un autre courrier arriva, qui apportait des lettres du sultan al-Malik az-Zahir, lesquelles disaient : « Nous sommes en marche pour venir vers vous, et nous arriverons immédiatement après ces lettres. » Les émirs discutèrent sur ce qu'il convenait de faire dans cette occurrence, et Tadj ad-Din Kénuéï leur donna ce conseil : « Que chacun de nous écrive une lettre au sultan; nous enverrons chacun notre missive par l'office d'un courrier, qui lui fera connaître que nous sommes ses mamlouks, que le pays lui appartient, que Mo'in ad-Din est parti pour se rendre à la cour d'Abagha, que le sultan Ghiyas ad-Din est à Césarée ». Quant à nous, nous allons partir pour Césarée, pour nous rencontrer avec le prince et avec les émirs qui se trouvent dans cette ville, nous leur[2] ferons connaître l'accord que nous avons conclu avec le sultan, et nous porterons à la connaissance du sultan les incidents qui se produiront.

Ils écrivirent dans ce sens. Le sultan partit d'Alep pour Homs, où il parvint, le troisième jour du mois de Safar. L'émir Ziya ad-Din Mahmoud ibn al-
* fol. 51 v°. Khatir et l'émir Sinan ad-Din ibn Dourounadaï étaient arrivés dans cette ville. Voici pour quelle cause ces émirs du pays de Roum étaient venus à Homs : Quand les émirs eurent fait (au sultan d'Égypte) la réponse dont il vient d'être parlé, Sharaf ad-Din ibn al-Khatir envoya les armées saldjou-

fascicule; il pourrait également être *douran-taï* « qui a envie de quelque chose », de *douran* « envie ».

1. Le pays de Roum, l'empire saldjoukide. — 2. A Ghiyas ad-Din, et surtout à ses généraux.

انّ الامرآء الّذين بالروم لمّا اجابوا بذلك الجواب شرع شرف الدين بن الخطير فى تفريق العساكر الروميّة واذن لهم فى نهب من يجدوه من التتار وقتله❁ وانحاز الامير بدر الدين[1] محمّد بن قرمان واخوته واولاده بمن ممه من التركمان الى السواحل بالروم وباينوا التتار وغاروا على من جاورهم منهم ثم كاتب السلطان يعرّفه ذلك❁ ثمّ بلغ السلطان غياث الدين ومهذّب الدين بن البرواناة بما فعله شرف الدين بن الخطير من اظهار العداوة للتتار فبعثوا طلبوه[2] فحضر فلمّا وصل اليهم[3] امر مهذّب الدين ان يحضر جميع رسل التتار وتوّابهم ومن كان من المغل بقيساريّة❁ فاحضروهم مكتّفين مكشّفين الرؤوس[4] فاعتقلهم ثمّ بعث مهذّب الدين الى شرف الدين بن الخطير ليحضر اليه ويستشيره فيما يفعل فأبى وكان بظاهر

1. بدر الدين est récrit sur un grattage. — 2. Il faudrait pour que la phrase fut correcte : فبعثا طلباه. — 3. Il faudrait اليهما. — 4. Le manuscrit a la forme abrégée روس.

kides dans toutes les directions; il permit aux soldats d'assaillir tous les Tatars qu'ils rencontreraient, et de les tuer.

L'émir Badr ad-Din Mohammad ibn Karaman, ses frères et ses fils, se retirèrent, avec les Turkomans qu'ils commandaient, vers les provinces maritimes du pays de Roum; ils se séparèrent des Tatars[1], et attaquèrent ceux qui se trouvaient à leur proximité[2]. (L'émir Badr ad-Din Mohammad) écrivit alors au sultan pour lui apprendre ces événements.

Le sultan Ghiyas ad-Din et Mouhazzab ad-Din, fils du parvana, apprirent les actes d'hostilité auxquels Sharaf ad-Din ibn al-Khatir s'était laissé emporter contre les Tatars; ils lui envoyèrent un officier pour le mander auprès de lui. Sharaf ad-Din se rendit à cette convocation, et, quand il fut arrivé en leur présence, Mouhazzab ad-Din ordonna que tous les envoyés des Tatars, leurs officiers, et tous les Mongols qui se trouvaient à Césarée lui fussent amenés.

On lui amena ces gens, les mains liées derrière le dos, la tête nue, et il les fit charger de fers. Ensuite, Mouhazzab ad-Din envoya un officier pour ordonner à Sharaf ad-Din ibn al-Khatir de venir le trouver, parce qu'il avait l'intention de l'interroger sur les actes qu'il avait commis; Sharaf ad-Din refusa; il se trouvait alors en dehors de Césarée. Mouhazzab ad-Din donna l'ordre à Tadj ad-Din Kénuéï et à Saïf ad-Din Dourouna-

1. Avec lesquels ils marchaient avant cette date. — 2. Ces Turkomans, parmi lesquels se trouvaient les ancêtres des Turks Osmanlis, furent des ennemis acharnés des Mongols, contre lesquels ils luttèrent désespérément jusqu'à la dislocation de leur monarchie; ils entretinrent une correspondance régulière avec les sultans mamlouks qui étaient les ennemis héréditaires des Mongols de l'Iran.

المدينة فخرّج اليه تاج الدين كنوى[1] وسيف الدين طرنطاى ❊ فتأخّر سيف الدين طرنطاى لحاجة وسبق تاج الدين كنوى[2] فلمّا اجتمع بشرف الدين عنّفه[3] واغلظ عليه فى القول عن تأخيره عن الموافقة ثمّ امر بقتله فقتل تاج الدين كنوى[1] وقتل معه سنان الدين بن ارسلان طغمش ❊ فلمّا قتلهما اوجس فى نفسه * خيفة من مهذّب الدين بن البرواناة * fol. 52 r°. فتوجّه قاصداً الى ابواب السلطان وكان ذلك فى ثالث عشر صفر ❊ فلمّا بلغ مهذّب الدين قتل تاج الدين ورجوع سيف طرنطاى الى بيته بعث اليه يستدعيه فأبى فتخيّل انّه مع شرف الدين بن الخطير ثمّ بعث اليه شرف الدين فأتاه فسأله ان يوفّق بينه وبين مهذّب الدين فعاد سيف الدين طرنطاى الى مهذّب الدين وسأله فى ذلك فأجاب ❊ وخرج غياث الدين الى ظاهر البلد يعنى قيساريّة فلمّا رآءه ضياء الدين وشرف الدين ترجّلوا وقبّلوا

1. Man. كنوى. — 2. Man. كنوى. — 3. Il faudrait فعنفه.

daï d'aller chercher (Sharaf ad-Din ibn al-Khatir, et de le lui amener).

Saïf ad-Din Dourounadaï retourna chez lui, sous prétexte d'une affaire qu'il avait à régler, et Tadj ad-Din Kénueï continua sa route. Quand Tadj ad-Din se fut rencontré avec Sharaf ad-Din, Sharaf ad-Din lui dit des injures, et il lui reprocha en termes grossiers de n'avoir pas voulu faire cause commune avec lui, puis, il ordonna de le tuer. Tadj ad-Din Kénueï fut assassiné, en même temps que Sinan ad-Din, fils d'Arslan Doghmish.

Quand il eut fait massacrer ces deux officiers, Sharaf ad-Din ibn al-Khatir
* fol. 52 r°. craignit le ressentiment de Mouhazzab ad-Din, fils du parvana, et, en conséquence, il partit, dans l'intention de se rendre à la cour du sultan d'Égypte. Cela se passa le treizième jour du mois de Safar.

Quand Mouhazzab ad-Din apprit que Tadj ad-Din avait été assassiné, tandis que Saïf ad-Din Dourounadaï s'en était retourné chez lui, il lui envoya un officier pour le mander auprès de lui. Dourounadaï s'y refusa, si bien que le fils du parvana s'imagina que cet émir marchait avec Sharaf ad-Din ibn al-Khatir. Il lui envoya alors Sharaf ad-Din, qui se rendit chez lui; Sharaf ad-Din lui demanda de le faire rentrer dans les bonnes grâces[1] de Mouhazzab ad-Din. Saïf ad-Din Dourounadaï retourna alors chez Mouhazzab ad-Din, et le lui demanda, ce qui lui fut accordé par le fils du parvana.

Le sultan Ghiyas ad-Din sortit de la ville, je veux dire de Césarée. Dès qu'ils l'aperçurent, Ziya ad-Din et Sharaf ad-Din[2] descendirent de leurs

1. Parce qu'il lui avait désobéi en rentrant chez lui; cette histoire est très compliquée, et Moufazzal l'a résumée d'une façon peu intelligible. — 2. Ces deux personnages étaient frères.

الارض ونادوا فى البلد بشعار الملك الظاهر واتّفقوا مع غياث الدين انّهم يتوجّهوا الى مدينة مكندة يقيموا بها وبعثوا قصّاداً الى الملك الظاهر يستوثقوا منه بالايمان لغياث الدين ولانفسهم* ثمّ استأذنهم[1] مهذّب الدين ان[2] يدخل الى قيساريّة ويحمل اثقاله ثم يخرج اليهم فاذنوا له ثمّ دخل اليها واخذ امواله وحريمه وخرج ليلًا وقصد دوقاق* فلمّا تحقّقوا توجّهه الى دوقاق بعث شرف الدين بن الخطير اخوه[3] ضياء الدين وصحبته سبعة وثلثين نفر[4] من اصحابه وبعث سيف الدين طرنطاى ولده سنان الدين ومعه عشرين نفر[4] الى السلطان الملك الظاهر وسار شرف الدين بن الخطير والسلطان غياث الدين الى مكندة وقرّروا مع

1. ثم a disparu dans une érasure du papier. — 2. Le copiste avait écrit ويدخل, puis il a rayé le و, et écrit ان dans la marge. — 3. Lire اخاه. — 4. Lire نفرا.

montures, et baisèrent la terre devant lui, et l'on proclama dans Césarée les titres souverains d'al-Malik az-Zahir. Les émirs convinrent avec le sultan Ghiyas ad-Din qu'ils partiraient pour la forteresse de Makanda[1], où ils demeureraient, et qu'ils enverraient des exprès à al-Malik az-Zahir pour s'en remettre de leur sort à ce souverain, conformément aux serments qu'il avait prêtés à Ghiyas ad-Din, et à eux-mêmes.

Mouhazzab ad-Din leur demanda ensuite la permission d'entrer à Césarée pour prendre ses biens personnels, leur disant (qu'il ne resterait pas dans la ville, et) qu'il en sortirait pour venir les rejoindre. Les émirs le lui permirent; il pénétra dans Césarée, il y prit ses richesses, emmena ses femmes, et il en sortit durant la nuit, se dirigeant vers Dokak[2].

Quand (les émirs) eurent acquis la conviction que le fils du parvana était parti pour Dokak, Sharaf ad-Din ibn al-Khatir fit partir son frère, Ziya ad-Din (pour la cour d'al-Malik al-Zahir), accompagné de trente-sept personnes choisies parmi ses officiers. Saïf ad-Din Dourounadaï, de son côté, envoya son fils, Sinan ad-Din, avec vingt personnes, au sultan d'Égypte, al-Malik az-Zahir. Sharaf ad-Din ibn al-Khatir et le sultan saldjoukide Ghiyas ad-Din se rendirent à Makanda, et ils décidèrent avec leurs exprès[3] qu'ils presseraient le sultan d'Égypte d'entrer dans leur pays, après lui avoir fait prêter le serment de respecter leurs droits.

1. Yakout ne parle pas de cette forteresse, qui paraît dans Nowaïri sous la forme نكدة (man. arabe 1578, folio 58 v°). — 2. Il s'agit ici de la ville bien connue de Tokat, comme le montre un passage subséquent de cette chronique (page 426), et sa comparaison avec ce que raconte Nowaïri (Cf. tome XII. 452). Dokak, pour Tokat, avec la confusion de *t* et *k*, comme dans la prononciation *ekcétéra* de *et cætera*, est une forme d'une vulgarité absolue, qu'il faut corriger en Tokat توقات, partout où on la rencontre. — 3. Ceux qu'ils devaient envoyer au sultan d'Égypte.

* fol. 52 r°. * رسلهم انّهم يحثّوا السلطان على المسير اليهم بعد ان يستحلفوه لهم❋ فلمّا وصلوا الى السلطان واجتمعوا به وعرّفوه بما جرى وحثّوه على التوجّه فكان جوابه انتم استعجلتم فانّى كنت قد وعدت معين الدين البرواناة قبل توجّهه الى الاردوا[1] انّى فى اواخر السنة ادخل البلاد بعساكرى فانّها فى مصر وما يمكنني ان ادخل البلاد بمن معى من العساكر وامّا رحيل مهذّب الدين الى دوقاق فنعم ما فعل فانّه كان مطّلعا على ما بينى وبين والده❋ ثمّ امر بانزالهم واكرامهم فلمّا استقرّ بهم القرار طلب ضياء الدين ان يجتمع بالسلطان خلوة فاجابه فلمّا اجتمع به قال متى لم يقصد السلطان البلاد فى هذا الوقت لم آمن على اخى شرف الدين ان يقتل هو ومن معه من الامرآء الذين حلفوا وان كان ولا بدّ فيبعث السلطان من فيه قوة ونجدة حتّى يكونوا له ظهرا ويتمكّن من الخروج من البلاد❋ فقال لهم أرى من

1. Lire الاردو.

* fol. 52 v°. Quand ces ambassadeurs arrivèrent à la cour du sultan, ils obtinrent une audience, au cours de laquelle ils lui firent connaître les événements qui venaient de se passer, et ils le pressèrent de marcher vers le pays de Roum; le sultan leur répondit : « Vous avez réellement agi avec trop de précipitation! J'avais promis au parvana Mo'in ad-Din, avant qu'il ne se rendît à l'ordou[1], qu'à la fin de l'année, j'entrerais dans le pays de Roum avec mes troupes. Or, mon armée est en Égypte[2], et il m'est impossible d'envahir le pays de Roum avec les effectifs que j'ai ici sous la main. Quant à ce qui est du départ de Mouhazzab ad-Din pour Dokak, ce qu'il a fait là est bien, car il connaît les conventions qui ont été stipulées entre moi et son père. »

Il donna ensuite l'ordre de les faire descendre dans leurs appartements, et il les combla de marques d'honneur. Quand les ambassadeurs des émirs saldjoukides se furent reposés chez eux, Ziya ad-Din sollicita la faveur d'obtenir une entrevue secrète avec le sultan, ce qui lui fut accordé. Lorsqu'il se trouva en tête-à-tête avec le sultan, il lui dit : « Si le sultan n'envahit pas immédiatement le pays de Roum, je n'ai aucune confiance dans le sort de mon frère, Sharaf ad-Din; je n'éprouve aucun doute qu'il ne soit tué, lui, et les émirs qui ont prêté serment (au sultan d'Égypte). C'est ainsi que se passeront les choses, et il n'y aura aucun moyen de les empêcher; aussi, que le sultan envoie des gens qui aient la force et le courage, pour qu'ils lui prêtent secours, de façon qu'il puisse sortir du pays de Roum. »

Le sultan leur dit : « Ce que je vois de mieux pour vous, c'est de re-

1. La cour d'Abagha, souverain mongol de l'Iran. — 2. Le sultan d'Égypte était alors à Homs.

المصلحة ان ترجعوا الى بلادكم وتحصّنوا قلاعكم وتحتموا بها الى ان ارجع الى مصر واربع
خيلى واعود اليكم فى زمن الشتاء فانّ ابيار الشأم فى هذا الوقت قد غارت وقلّ ماء[1] بها ❋
ثمّ انّ السلطان استصحبهم معه فلمّا وصل الى حماة استصحب معه صاحبها وسار الى حلب
فلمّا حلّ بها جهّز سيف الدين بلبان * الزينى فى عسكر وبعثه الى الروم ليحضر السلطان * fol. 53 r°.
غياث الدين وشرف الدين بن الخطير ومن معهم من الامرآء الروميّين ❋ فلمّا وصل الزينى
كينوك[2] وردت القصّاد اليه واخبروه انّ البرواناة قد عاد الى الروم وهو فى خدمة منكوتمر
واخوته اولاد هولاوون فى ثلثين الف فارس فكتب الى السلطان وعرّفه فظنّ السلطان ان
التتار اذا سمعوا به فى عسكر قليل يقصدونه فرحل من حلب الى دمشق ثمّ الى مصر

1. Il faut lire قل الما. — 2. Man. دبوك ; كينوك dans Nowaïri.

tourner dans votre pays, de renforcer la défense de vos forteresses, de vous y retrancher, jusqu'à ce que je sois retourné en Égypte, que j'aie mis ma cavalerie au vert, et que je sois revenu vers vous, à l'époque de l'hiver. En effet, maintenant, les puits de la Syrie sont à sec, et il ne s'y trouve presque point d'eau. »

Le sultan les emmena avec lui. Quand il fut arrivé à Hamah, il se fit accompagner par le prince de cette ville, et il se dirigea sur Alep. Quand il fut parvenu dans cette localité, il plaça Saïf ad-Din Balaban az-Zaïni à * fol. 53 r°. la tête d'un corps d'armée, et il l'envoya dans le pays de Roum, avec la mission de lui en amener le sultan Ghiyas ad-Din, Sharaf ad-Din ibn al-Khatir, ainsi que les émirs saldjoukides qui se trouvaient avec eux[1].

Quand Saïf ad-Din Balaban az-Zaïni arriva à Kinouk[2], il reçut des courriers, lesquels lui apprirent que le parvana était revenu dans le pays de Roum, et qu'il se trouvait sous les ordres de Mankou Témour et de ses frères, fils d'Houlaoun, avec trente mille cavaliers. Il écrivit au sultan d'Égypte pour porter cette nouvelle à sa connaissance; le sultan pensa que les Tatars, apprenant qu'il se trouvait à la tête d'une armée peu nombreuse, étaient en marche pour venir l'attaquer. Aussi, il rétrograda d'Alep à Damas, puis il rentra au Caire. Az-Zaïni y revint après lui.

1. Pour les soustraire à la vengeance des Mongols qui ne pouvaient manquer de revenir dans l'empire saldjoukide. — 2. Cette localité paraît sous ce même nom dans Nowaïri; Baïbars, partant d'ʿAïntab pour envahir le pays de Roum, passe à Dalouk دلوك, Mardj ad-Dibadj, Kinouk كينوك, Gueuk-sou كك صو « la rivière bleue », Aktchadiz اقجادز, qu'il faut corriger en اقجا دربند Aktchadarband (man. arabe 1578, fol. 91 r°).

ثمّ عاد الزينى❀ قال المؤرّخ ولمّا وصل معين الدين البرواناة ومنكوتمر اخو ابغا الى الروم وذلك فى اوائل شهر ربيع الاخر اظهر لهم شرف الدين بن الخطير المباينة وعزم على ان يلتقيهم فسفّه رأيه من معه وقالوا كيف تلتقى باربعة الاف فارس ثلثين الف من المغل❀ فعلم انّه مقتول لا محالة فقصد قلعة لؤلؤة[1] ليتحصّن بها فلم يمكّنه واليها ان يدخلها بجماعة بل بمفرده فدخل اليها وحده ومعه امير علم الّذى له لا غير وكان شرف الدين قد آسى الى هذا امير علم من مدّة ستّة عشر[2] سنة❀ فقال امير علم لوالى القلعة احتفظ به حتّى تسلّمه لابغا فقبض عيله وبعثه الى البرواناة فلمّا نظره عليه سبّه وبصق فى وجهه وأمر ان

1. Man. لولوة ; il faudrait, pour que la forme fut correcte, اللوءلوءة. — 2. Lire ست عشرة.

L'historien a dit : Quand le parvana Mo'in ad-Din et Mankou Témour, frère d'Abagha, arrivèrent dans le pays de Roum, et cela dans les premiers jours du mois de Rabi' second, Sharaf ad-Din ibn al-Khatir montra l'hostilité qu'il ressentait contre eux, et il conçut le projet d'aller leur livrer bataille; mais ses officiers traitèrent son plan de pure folie, et ils lui dirent : « Comment veux-tu aller, avec quatre mille cavaliers, engager le combat avec trente mille Mongols ? »

(Sharaf ad-Din ibn al-Khatir) comprit qu'il serait infailliblement tué; il se dirigea sur la forteresse de Louloua, dans l'intention de s'y retrancher; mais le gouverneur de la citadelle ne lui permit pas d'y pénétrer avec une troupe armée, mais bien tout seul. Il y entra donc seul, accompagné de son émir porte-étendard, qui lui appartenait[1], et d'aucune autre personne. Sharaf ad-Din subvenait aux besoins de cet officier depuis un laps de temps de seize années.

L'émir porte-étendard dit au gouverneur de la forteresse : « Assure-toi de sa personne pour le livrer à Abagha. » Le gouverneur fit arrêter Sharaf ad-Din ibn al-Khatir, et il l'envoya au parvana. Quand le parvana l'aperçut, il l'injuria, et il lui cracha à la face; puis, il ordonna qu'on le surveillât étroitement (de façon qu'il ne pût s'échapper). Parmi les généraux tatars qui se trouvaient alors avec le parvana, se trouvaient Totaoun[2], Guiréi[3] et Boughou Noyan[4].

1. Au sens que ce mot avait en France, à l'époque de la monarchie; en fait, امير علم est une forme persane, qu'il faut lire *amir-i'alam*. En arabe, il faudrait au moins امير علمدار. — 2. Ce nom est le mongol *totaghoun* « incomplet, infirme », avec la chute de la gutturale intervocalique; ce mot se présente aujourd'hui sous la forme *dotaghoun*, *dotoghoun*, *dotaghou*, avec l'affaiblissement du *t* en *d*. — 3. Le nom de Guirei a ete couramment porté par les souverains tchinkkizkhanides de Crimee. — 4. Sur cet officier mongol, voir page 391 du présent fascicule.

يحتاط عليه وكان بصحبة * البرواناة من مقدّمين التتار[1] تاوون[2] وكراى وبقو نوين[3]❀ فجلسوا هؤلآء المقدّمين[4] والبرواناة فى مجلس واحد وحضروا جميع التتار واحضروا السلطان غياث الدين ومن وافقه من الامرآء على طاعة الظاهر ثمّ قالوا لغياث الدين ما حملك على خلعك طاعة ابغا وانقيادك الى صاحب مصر فقال لهم انا صبىّ وما علمت الصواب حتّى اتبعه ولمّا رأيت اكابر دولتى قد فعلوا ذلك خفت ان متى لم أوافقهم سلّمونى❀ قال فنهض معين الدين البرواناة الى شجاع الدين قايبا الحصنى اللالا[5] فقتله بيده ثمّ احضر سيف الدين طرنطاى ومجد الدين اتابك[6] وجلال الدين المستوفى وسألوهم عن انقيادهم لصاحب مصر وخلعهم طاعة ابغا فقالوا شرف الدين بن الخطير امرنا بذلك وخفنا ان نحن[7] خالفناه فعل بنا كما * fol. 53 v°.

1. Lire من مقدمى التتار. — 2. Man. تاوون. — 3. Man. نتوىوں. — 4. Lire المقدمون. — 5. Man. الالا. — 6. Lire الاتابك, avec l'article. — 7. Lire اننا.

Ces généraux tatars et le parvana vinrent tenir une cour de justice solennelle, à laquelle assistèrent tous les Tatars; ils firent comparaître par devant eux le sultan Ghiyas ad-Din, ainsi que ceux de ses émirs qui s'étaient accordés avec lui pour reconnaître la suzeraineté d'al-Malik az-Zahir. Puis, ils dirent au sultan Ghiyas ad-Din : « Qu'est-ce qui t'a porté à te soustraire à l'obéissance que tu dois à Abagha, et à obéir aux ordres du souverain de l'Égypte? — Je suis un enfant, leur répondit le sultan saldjoukide, et je ne connaissais pas le droit chemin, de façon à le suivre. Quand j'ai vu que les grands personnages de mon empire avaient agi ainsi, j'ai eu peur, si je ne faisais point comme eux, qu'ils ne me livrassent à lui. » * fol. 53 v°.

L'historien a dit : A ce moment, le parvana Mo'in ad-Din se leva, marcha sur Shodja 'ad-Din Kabiya al-Hisni al-Lala [1], et le tua de sa propre main. On fit ensuite comparaître Saïf ad-Din Dourounadaï, Madjd ad-Din l'atabek, Djalal ad-Din, le mostaufi, et on les interrogea sur la raison qui les avait portés à obéir au souverain de l'Égypte, et à se soustraire à l'obédience qu'ils devaient à Abagha. « C'est Sharaf ad-Din ibn al-Khatir qui nous a ordonné de le faire, répondirent ces personnages; nous avons craint, si nous transgressions ses ordres, qu'il n'agît avec nous, comme il l'avait fait à l'égard de Tadj ad-Din [2]. »

1. *Lala*, en turk. signifie « précepteur »; c'est, avec $l = m$, le mongol *blama*, qui transcrit le tibétain *bla-ma*, qui traduit le sanskrit *gourou* « directeur spirituel », et se prononce *lama*. Ce personnage était le précepteur du sultan Ghiyas ad-Din; ce fut pour le châtier de n'avoir pas éclairé la conscience de Ghiyas ad-Din que le parvana l'assassina. — 2. Qu'il avait fait assassiner, comme cela est raconté plus haut, page 412.

فعل بتاج الدين۞ فاحضروا شرف الدين بن الخطير وسألوه عن ذلك فقال شرف الدين للبرواناة انت حرّضتنى على ذلك وذكر له المكاتبات الّتى كاتبها السلطان الملك الظاهر فأنكر البرواناة ما آدّعاه عليه ابن الخطير فكتبوا بجميع ذلك الى ابغا۞ ثمّ سألوا شرف الدين بن الخطير عن سيف الدين طرنطاى ومجد الدين الاتابك هل كانوا موافقين فى[1] الاتقياد فانكر وقال * انا كلّفتهم ذلك والزمتهم بارسال الرسل اليه فامر تتاوون[2] بضربه بالسياط * fol. 54 r°. حتّى يقرّبمن كان معه فاقرّ على نور الدين جيجك[3] وسيف الدين قلاووز وعلم الدين سنجر الجمقدار وغيرهم۞ فلمّا تحقّق البرواناة انّه مقتول باقرار شرف الدين عليه بعث اليه يقول متى قتلونى لم يبقوك بعدى فاعمل على خلاص نفسك ونفسى بحيث اذا حضرت

1. Le manuscrit omet فى. — 2. Man. تتاوون. — 3. Man. حجا.

Les inquisiteurs firent alors venir Sharaf ad-Din ibn al-Khatir, et ils le questionnèrent sur ces faits. « C'est toi qui m'as incité à agir comme j'ai agi », dit Sharaf ad-Din au parvana, et il lui rappela les lettres qu'il avait écrites au sultan al-Malik az-Zahir. Mais le parvana nia la réalité des accusations qu'Ibn al-Khatir venait de porter contre lui. Les généraux tatars rédigèrent un rapport sur toute cette affaire, et ils l'envoyèrent à Abagha.

Ensuite, ils interrogèrent Sharaf ad-Din ibn al-Khatir au sujet de Saïf ad-Din Dourounadaï et de Madjd ad-Din al-Atabek, pour savoir s'ils s'étaient concertés avec lui dans le but de reconnaître la suzeraineté d'al-Malik az-Zahir. Il répondit que non, et dit : « C'est moi qui les ai forcés à agir ainsi, et qui les ai obligés à lui dépêcher des exprès pour s'aboucher avec lui. » Totaoun
* fol. 54 r°. ordonna qu'on le frappât à coups de knout, jusqu'à ce qu'il eût dénoncé ses complices. Il avoua les noms de Nour ad-Din Tchétchek[1], de Saïf ad-Din Koulaouz[2], de 'Alam ad-Din Sindjar, le djomakdar, et d'autres officiers.

Quand le parvana eut compris qu'il était perdu par la dénonciation que Sharaf ad-Din avait lancée contre lui, il lui envoya quelqu'un pour lui dire : « Quand ils m'auront tué, ils ne te laisseront pas en vie après moi.

1. *Tchétchek*, en mongol, signifie « fleur »; on pourrait lire جيجان, en mongol, *tchetchen* « sage ». — 2. قلاووز est le même mot que قولاغوز, قولاوز *koulaghouz, koulaouz*, « guide, qui indique le chemin »; il serait, avec une correction insignifiante, قلاوون *khalaghoun*, « chaud, brûlant », qui correspond au turk *isigh* ايسغ, ou plutôt *ghalaghoun* « oiseau aquatique »; *khoulagh-ghouz*, pour *khoulagh-ghour*, par rhotacisme, est « celui qui manie l'aiguillon » قولاو *khoulaou* = قولاغ *khoulagh*, ou « celui qui se sert de l'oreille » *khoulagh* pour se faire écouter »; cf. le réfléchi du factitif *khoulagh-la-sh-mak* « user de l'oreille pour soi, réprimander ». Le suffixe *-ghour*, *-ghoul*, forme en mongol des noms d'agent : *yasakh-ghour* « qui fait observer le règlement » *yasakh*, *yasakh*-

وضربت ثانى مرّة وسئلت عن الحال فارجع عمّا قلت واعتذر انّك اعترفت من المرّ الضرب[1]❀ فلمّا احضر وضرب وسئل قال ما امرنى الّا البرواناة فبعث تاوون[2] الى ابغا وعرّفه ذلك وامر ان يضرب فى كلّ يوم مائة سوط حتّى يعود جواب ابغا فعاد جوابه بقتله فقتل❀ وبعث الى قونية برأسه واحدى قدميه وفرّق جميع اعطائه[3] فى سائر بلاد الروم وقتل معه سيف الدين قلاووز وعلم الدين الجمقدار وشرف الدين محمّد الاصبهانى نائب الروم وجماعة كثيرة من التركمان❀ وفدا[4] نفسه طرنطاى بمائتى فرس واربع مائة الف درهم بعد

1. Lire مر الضرب. — 2. Man. بىاوون. — 3. Lire اعضائه. — 4. Lire فدى.

C'est pourquoi, travaille à te sauver, et à me sauver en même temps; fais en sorte, quand tu comparaîtras devant les inquisiteurs, lorsqu'on te frappera une seconde fois (à coups de knout), quand on te demandera de révéler la vérité sur ces faits, de revenir sur les déclarations que tu as faites. Quant à moi, j'alléguerai comme excuse que tu n'as fait ces aveux que par suite de la souffrance que tu ressentais des coups que l'on te portait. »

Quand on l'eut amené, lorsqu'on l'eut knouté, quand on l'eut interrogé, Sharaf ad-Din dit : « Personne ne m'a donné d'ordre, si ce n'est le parvana. » Totaoun envoya un exprès à Abagha pour lui apprendre ce fait, et il ordonna que, chaque jour, l'on frappât Sharaf ad-Din de cent coups de knout, jusqu'à ce que vînt la réponse d'Abagha. La réponse arriva : elle enjoignait de le mettre à mort, ce qui fut exécuté.

On envoya sa tête à Konia, ainsi qu'un de ses pieds, et l'on répartit tous ses membres dans les diverses provinces du pays de Roum. En même temps que lui, furent mis à mort Saïf ad-Din Koulaouz, 'Alam ad-Din, le tchomakdar, Sharaf ad-Din Mohammad al-Ispahani, vice-roi de l'empire saldjoukide, et un grand nombre de Turkomans.

Dourounadaï parvint à se tirer d'affaire en donnant deux cents chevaux et quatre cent mille dirhams, après être allé implorer des émirs mongols pour

ghoul, d'où la forme réduite russe *ésaoul* « capitaine »; *yourta-ghoul* « troupe de choc », cf. *yourta-mak* « attaquer », *yourta-ma*, *yourt-ish* « marche forcée »; *kara-ghoul* « qui observe », du verbe mongol *khara-khou*, en turk *khara-mak* « observer », pour *kharagh-khou, kharagh-mak*, cf. *kharagh* قاراغ, قراغ « prunelle de l'œil », puis « noir de la prunelle », puis simplement « noir », ce qui est le sens courant du turk *khara-ḳara* قرا; cf. les mots mongols *khara-gha* « vue, point de mire », *kharagha-tou* « qui voit », *khara-mal* « visible », *khara-ghan* « poste de guet », *khara-tcha* « vue », *khara-tchi* « individu qui espionne pour la police ».

ان دخل على بعض امرآء المغل حتّى ابقوه ثمّ خرج البرواناة الى البلاد فطاف بها بعسكره
وقتل من وجد بها وضواحيها من المفسدين؁ وكان لمّا قتل شرف الدين بن الخطير اتّصل
* fol. 54 r°. خبره الى اخيه ضيآء الدين محمود فسأل * السلطان عن خبره فاخبره انّ اخوه[1] قد قتل
وكان سبب قتله اقراره على البرواناة بمكاتبته[2]؁ ثمّ امر السلطان بالقبض على سنان الدين
موسى وعلى يوسف اخو[3] مجد الدين الاتابك وعلى الحاجى اخو[3] جلال الدين المستوفى
وحبسهم بالقلعة وكذلك اتباعهم فى خزانة البنود وذلك يوم الثلثآء سابع عشر جمادى الاوّل
ولم يزالوا محبوسين الى شهر ربيع الاخر سنة سبع وسبعين وستّمائه فافرج عنهم السلطان
الملك السعيد بعد وفاة والده الظاهر؁ وفيها كان عرس الملك السعيد عند عود السلطان

1. Lire اخاه. — 2. Le manuscrit a مكاتبتى. — 3. Lire اخى.

qu'on lui laissât la vie. Le parvana, après ces événements, fit une expédition dans le pays, et le parcourut avec son armée ; il tua tous les individus qu'il y trouva, et qui s'étaient rendus coupables d'avoir provoqué des troubles, ainsi que dans les provinces qui en étaient frontières.

Quand Sharaf ad-Din ibn al-Khatir eut été assassiné, la nouvelle en parvint à son frère, Ziya ad-Din Mahmoud. Le sultan d'Égypte lui demanda des explications sur cette affaire. Ziya ad-Din lui apprit, qu'en effet son frère
* fol. 54 v°. avait été mis à mort, et qu'il avait été perdu par l'accusation qu'il avait formulée contre le parvana d'avoir entretenu une correspondance avec lui[1].

Le sultan ordonna alors qu'on arrêtât Sinan ad-Din Mousa, 'Ali Yousouf, frère de Madjd ad-Din, l'atabek, Hadji, frère de Djalal ad-Din, le mostaufi[2], et qu'on les emprisonnât dans la Forteresse (de la Montagne) ; il ordonna en même temps que l'on enfermât leurs affidés dans le dépôt des étendards[3] ; cela se passa le mardi, dix-septième jour du mois de Djoumada premier, et ces gens restèrent enfermés dans leur prison jusqu'au mois de Rabi' second de l'année 677. Le sultan as-Malik al-Sa'id les rendit alors à la liberté, après la mort de son père, az-Zahir.

Cette même année, furent célébrées les noces d'al-Malik as-Sa'id, quand le

1. Avec le sultan d'Égypte. — 2. Ces officiers étaient les émirs qui avaient déserté les étendards saldjoukides pour passer au service du sultan ; on ne voit pas ce que Baïbars avait à leur reprocher. — 3. C'est ainsi que Makrizi, dans le *Khitat* (man. arabe 1731, fol. 349 v°), entend le terme *bounoud*, pluriel du persan *band*, qu'il explique par الرايات والاعلام, ce qu'à son époque on nommait العصايب السلطانية « les drapeaux impériaux ». Ce dépôt dépendait du grand château القصر الكبير, et il lui était contigu, entre le château de Shouk قصر الشوك et la porte de la fête باب العيد. Il avait été bâti par le khalife fatimite az-Zahir li-I'zaz Din Allah, et il s'y trouvait 3.000 ouvriers.

من الشأم ولبس الجيش جميعه ولعب فى الميدان الاسود تحت القلعة وكان مهمّ عظيم واخلع على جميع الامرآء والمقدّمين واكابر الدولة❁ ذكر دخول السلطان الروم نوبة قيساريّة❁ وفيها برّز يوم الخميس العشرين من رمضان من القاهرة ورتّب الامير شمس الدين اقسنقر الفارقانى نائبًا بالديار المصريّة فى خدمة ولده الملك السعيد وترك عنده خمسة الاف فارس لحفظ البلاد❁ ثمّ رحل ثانى وعشرين الشهر وسار الى دمشق فدخلها يوم الاربعاء سابع عشر شوّال وخرج منها العشرين منه ودخل حلب عاشر ذى القعدة وخرج منها يوم

sultan s'en revint de Syrie. Toute l'armée se mit en grande tenue, et fit la parade dans l'Hippodrome noir, au-dessous de la Forteresse; ce fut une fête splendide. Le sultan donna des vêtements d'honneur à tous les émirs, à tous les officiers commandants, et à tous les dignitaires de l'État.

Récit de l'invasion, par le sultan, du pays de Roum, qui se termina par la prise de Césarée. Cette année, le jeudi, vingtième jour du mois de Ramadhan, le sultan partit du Caire. Il nomma l'émir Shams ad-Din Ak-Sonkor al-Farikani aux fonctions de vice-roi dans l'empire égyptien, sous la souveraineté de son fils, al-Malik as-Sa'id; il laissa sous son commandement cinq mille cavaliers, pour défendre le pays.

Le vingt-deuxième jour de ce même mois, il s'éloigna du Caire, et marcha vers Damas, où il fit son entrée, le mercredi, dix-septième jour de Shavval. Il en partit le vingt, et entra à Alep, le dixième jour du mois de Zilka'da [1]; il quitta cette ville le jeudi suivant, et arriva à Haïlan [2], d'où il envoya à l'émir Nour ad-Din 'Ali ibn Mahalli, qui était gouverneur à Alep, l'ordre de se

1. Moufazzal a commis ici une grave erreur : Nowaïri dit, en effet (man. 1578, fol. 90 v°), que Baibars entra à Alep, le mercredi 1er Zilka'da, et qu'il en partit le lendemain, jeudi, deux de ce mois : ووصوله الى حلب فى يوم الاربعا مستهل ذى القعده وخرج منها فى يوم الخميس ثانى الشهر. D'ailleurs cette assertion de Moufazzal est en contradiction absolue avec la suite du récit de Nowaïri, suivant lequel al-Malik az-Zahir fit une étape d'Alep à Haïlan, et quitta Haïlan, le 3 de ce mois. Si al-Malik az-Zahir était entré à Alep, le mercredi 10, s'il en était parti le jeudi 11 pour Haïlan, il n'aurait pu quitter cette localité le 3. Il faut comprendre avec Nowaïri, dont Moufazzal a défiguré le récit, que Baibars entra à Alep le 1er Zilka'da, qu'il en partit le 2 pour Haïlan, d'où il décampa le 3. Il est possible que Moufazzal ait utilisé un manuscrit fautif de Nowaïri; mais il se peut aussi que, dans son autographe, il ait écrit les dates en chiffres, en laissant à son copiste le soin de les transcrire en lettres, qu'il ait écrit فى ١ شهر ذى القعده, que son scribe, par suite d'une tache quelconque, a lu فى ١. شهر ذى القعدة, d'où la leçon فى عاشر ذى القعدة, qui est absurde. — 2. Nom d'un village près d'Alep, où se trouvent des sources thermales que des canalisations conduisaient à Alep (Yakout, II, 382).

الخميس فنزل حيلان وتقدّم الى الامير نور الدين على ابن محلّى النائب بحلب ان يتوجه الى الساجور * ويقيم على الفراة[1] بمن معه من عسكر حلب لحفظ المخائض ليئلا يعبرها احد من التتار قاصدا الشام[2] ووصل الى الامير نور الدين الامير شرف الدين عيسى بن مهنّا فبلغ نوّاب التتار بالعراق نزولهم[3] على الفراة[4] فجهّزوا لهم جماعة من عرب خفاجة تكبسهم فتوجّهوا فوصل الخبر الى نور الدين بن محلّى فركب اليهم والتقاهم فكسرهم واخذ منهم الف ومائتى جمل ورحل السلطان من حيلان[5] يوم الجمعة ثالث الشهر الى عين تاب[6] * fol. 55 r.

1. Lire الفرات. — 2. Lire قاصد الشام ou قاصدا الى الشام. — 3. On attendrait نزولهما, et le duel dans le reste de la phrase, à moins que le pluriel ne signifie les émirs et les troupes musulmanes dans leur pluralité. — 4. Lire الفرات. — 5. Man. حلان. — 6. Man. عين تاب.

rendre sur le Sadjour[1], et de déployer au long de l'Euphrate les troupes d'Alep qu'il avait sous ses ordres, pour en défendre les gués, de façon à em-
* fol. 55 r. pêcher qu'un seul Tatar les franchît dans l'intention d'attaquer la Syrie.

L'émir Sharaf ad-Din 'Isa ibn Mohanna vint se joindre à l'émir Nour ad-Din. Les généraux des Tatars, qui se trouvaient dans l'Irak, apprirent que les troupes de Nour ad-Din et de Sharaf ad-Din étaient venues prendre position le long de l'Euphrate (pour le surveiller), et ils envoyèrent contre eux un fort contingent des Arabes de la tribu de Khafadja pour leur livrer bataille. Ces Arabes se mirent en marche; mais Nour ad-Din ibn Mahalli fut averti de leurs intentions; il monta à cheval, se porta à leur rencontre, les battit, et leur captura douze cents chameaux.

Le sultan partit de Haïlan, le vendredi, troisième[2] jour du mois, et se dirigea sur 'Aïn-tab[3], puis sur Dalouk[4], puis sur Mardj ad-Dibadj[5], puis sur Kinouk, puis sur le Fleuve bleu[6], d'où il marcha sur Aksha Darband[7], où il

1. Nom d'un cours d'eau qui passe à Manbidj (Yakout, III, 7). — 2. Sur cette date, voir la note de la page précédente. — 3. La « bonne source », en syriaque: nom d'une forteresse entre Alep et Antioche, connue également sous le nom de Dalouk دلوك, qui est le nom de son territoire (Yakout, III, 759). — 4. Dans Nowaïri, man. 1578, fol. 91 r°, دلوك. Sur ce nom, voir la note précédente. — 5. Nom d'un wadi, à 10 milles de Massisa (Yakout, IV, 477). — 6. گوك صو *Gueuk sou*, dans Nowaïri, *ibid.*, traduction turke de النهر الازرق. — 7. Nowaïri, *ibid.*, a اقجادر, qu'il ne faut point lire اقجادز, la « forteresse blanche », et qui est une faute pour اقجا دربند, comme on le voit par un passage de ce même historien, cité à la page 432, dans lequel il est certain qu'il s'agit bien d'un défilé, دربند. Aksha de Moufazzal est une forme qui equivaut à aktcha de Nowaïri, avec *sh* arabe transcrivant régulièrement le *tch* turk. Aktcha darband signifie « le défilé blanc (de neige) ».

ثمّ الى دلوك ثمّ الى مرج الديباج[1] ثمّ الى كينوك[2] ثمّ الى النهر الازرق ثمّ رحل الى
اقشا دربند فوصله يوم الثلثآء سابع ذى القعدة فقطعه فى نصف نهار فلمّا خرج منه
انتشرت العساكر فسدّت الفضاء وملأت الدنيا❁ فحينئذ قدّم الامير شمس الدين سنقر الاشقر
على جماعة من العساكر وامره بالمسير بين يديه فوقع على طائفة من التتار عدّتها ثلاثة
الاف فارس ومقدّمهم يسمّى كراى فكسرهم واسر منهم طائفة وذلك يوم الخميس تاسع
الشهر❁ ثمّ وردت الاخبار على السلطان أنّ عسكر الروم والمغل مع تتاوون[3] والبرواناة
وانّهم نازلين[4] على نهر صيحان فلمّا اشرف العسكر المنصور على صحراة[5] البلستين شاهدوا
التتار قد رتّبوا عسكرهم اطلابًا فى كلّ طلب الف فارس * وعزلوا عسكر الروم ناحية لئلّا * fol. 55 v°.
يكن مخامر عليهم وجعلوا عسكر الكرج طلبًا واحدًا❁ فلمّا التقا[6] الجمعان حملت ميسرة

1. Man. مرج الدساج. 2. Man. كىوك. — 3. Man. ىاوون. — 4. Lire وانهم نازلون. — 5. Lire صحراوات. — 6. Lire التقى.

arriva, le mardi, septième jour du mois de Zilka'da; il le franchit à la moitié du jour, et, quand il en fut sorti, les troupes se déployèrent; elles débordaient dans la plaine et remplissaient le monde.

A ce moment, le sultan envoya l'émir Shams ad-Din Sonkor al-Ashkar, avec un détachement de l'armée, en avant-garde, et il lui ordonna de marcher devant lui. L'émir tomba sur un corps de Tatars composé de trois mille cavaliers, dont le commandant se nommait Guiréï; il les mit en déroute, et en fit prisonniers un certain nombre. Cela se passa le jeudi, neuvième jour de ce même mois.

Le sultan d'Égypte reçut ensuite la nouvelle que l'armée saldjoukide et mongole se trouvait avec Totaoun et le parvana[1], et qu'ils campaient aux rives du fleuve Saïhoun. Quand les troupes victorieuses[2] débouchèrent sur les plaines d'al-Bouloustaïn, elles virent que les Tatars avaient réparti leur armée en régiments, dont chacun comprenait mille cavaliers. Ils avaient mis l'armée saldjoukide à part, dans la crainte qu'elle ne se livrât à quelque trahison contre eux[3], et ils avaient formé un seul régiment du contingent des Géorgiens. * fol. 55 v°.

Quand les deux armées prirent le contact, l'aile gauche des Tatars chargea

1. Nowaïri dit plus explicitement que les troupes mongoles étaient sous le commandement de Totaoun ىاون, et celles du sultan saldjoukide sous le commandement du parvana. — 2. Les troupes du sultan d'Égypte. — 3. En leur tirant dans le dos, par exemple.

التتار حملة واحدة وصدموا سنجقيّة السلطان وحملت منهم طائفة بينهم[1] وشقّوها وساقوا الى الميمنة فلمّا رأهم السلطان كذلك ردفهم بنفسه ولاحت منه التفاته فرأى الميسرة وقد حملت عليها ميمنة[2] التتار فكادت أن تتأخّر فامر صاحب حماة اصحابه وكماته باردافها ثمّ حمل وحملت العساكر حملة واحدة جملة مع اتّكال على الله وحده لا بيد ولا بساعد فطحنوا التتار طحنًا❀ فلمّا رأو[3] التتار ان لا ملجاء لهم من القتل والاسر ولا منجا[4] من القهر والقسر نزلوا عن خيولهم وقاتلوا فلم يغنى عنهم شيئًا[5] وانزل سكينته على المؤمنين وخذل

1. On attendrait grammaticalement بينها, par accord avec سنجقية, mais l'accord se fait plutôt avec le concept des hommes qui formaient le centre musulman. — 2. Ce mot est récrit sur un grattage. — 3. Lire رأوا. — 4. Lire منجى ou منجاة. — 5. Lire شيء.

d'un seul bloc, et fondit sur les troupes qui formaient la garde des étendards du sultan[1]; un corps de Tatars (rompit le front musulman); les Tatars lancèrent une charge entre les lignes musulmanes, les traversèrent, et poursuivirent leur course sur l'aile droite[2]. Quand le sultan vit la marche des Tatars, il se mit en personne à leur poursuite; quand son attention put se porter sur l'évolution de la bataille, il vit que l'aile gauche de son armée avait été attaquée par la droite des Tatars, et qu'il s'en fallait de peu qu'elle ne lâchât pied. Le prince de Hamah ordonna alors à ses officiers et à ses soldats de lancer une contre-attaque sur l'assaillant; il prit la tête de la charge, et les troupes se précipitèrent toutes sur l'ennemi, d'un seul bloc, en mettant leur confiance entière dans le Dieu unique, et non dans l'aide et le secours des hommes[3]. Les Musulmans broyèrent les Tatars comme sous une meule.

Quand les Tatars s'aperçurent qu'ils ne pouvaient échapper à la mort, ou ne pas tomber aux mains des Musulmans, et qu'il leur était impossible de se soustraire aux coups de leurs ennemis, ils mirent pied à terre, et com-

1. *Sandjaki*, adjectif arabe dérivé du turk *sandjak* « étendard »; les étendards impériaux étaient confiés à des régiments d'élite : leur disparition du champ de bataille entraînait toujours la déroute de l'armée, ce qui est très important, si l'on veut suivre le développement de l'action. Ce corps d'élite était au centre, ce que l'auteur a oublié de dire. Il est visible que Moufazzal a copié ce passage, qui détonne au milieu des médiocrités de son style, dans Ibn 'Abd az-Zahir. واستدارت خلف الصناجق السلطانية فحمل السلطان عليهم, dit Nowaïri, *ibid.*, fol. 91 r°. — 2. De façon à la prendre à revers après avoir rompu le centre. — 3. Pour compléter l'enfoncement du centre et le refoulement de l'aile droite des Égyptiens, l'aile droite mongole attaque, pour l'enfoncer, l'aile gauche égyptienne, de façon à faire pivoter toute la ligne de bataille de Baïbars autour de l'emplacement de son centre. Le prince de Hamah rétablit la situation en engageant des troupes, qui permettent un rétablissement sur l'aile gauche.

القوم الطغاة الكافرين[1] ففرّوا فرار الشاة من الذئب وكان يوما على الكافرين عسير[2] قتل فيه من التتار المأمور والامير❀ فانهزموا وطلبوا رؤوس[3] الروابى والجبال خوفاً من السيف أو القيود والحبال واستشهد فى ذلك اليوم من الامرآء الامير شرف قيران العلائى والامير عزّ الدين اخو المحمّدى ومن المماليك السلطانيّة سيف الدين قليج الجشنكير وعزّ الدين ايبك السنقرى❀ وأما من اسر من امرآء الروميّين[4] وكبرائها * فاثنا عشر نفسا وهم مهذب الدين على بن معين الدين البرواناة وابن بنت معين الدين ونور الدين جبرائيل ابن خاجا[5] وقطب الدين محمود اخو مجد الدين الاتابك وسراج الدين بن خاجا[6] وسيف الدين سنقرشاه الزوباشى[7] ونصرة الدين اخو صاحب سيواس وكمال الدين اسمعيل وحسام * fol. 56 r°.

1. Lire قوم الطغاة الكافرين. — 2. Lire عسيرا. — 3. Man. روس. — 4. Il vaut mieux lire من الامرا الروميين, quoique la leçon du manuscrit soit possible. — 5. Man. حاجا. — 6. Man. حاحا ; Nowaïri, fol. 91 r°, حاحا — 7. Man. الروباسى.

battirent désespérément; mais leurs efforts ne purent les sauver du désastre, car Allah fit descendre sa quiétude sur les vrais Croyants, et il abandonna à son sort le peuple des tyrans infidèles[1]. Les Tatars s'enfuirent, comme la brebis s'enfuit devant le loup, et ce fut une journée terrible pour les mécréants, dans laquelle furent tués, aussi bien le soldat que l'officier.

Les Tatars se sauvèrent et se réfugièrent sur la cime des collines et des montagnes, pour échapper au glaive des Musulmans, à leurs fers et à leurs chaînes. Ce jour-là, furent tués parmi les émirs, l'émir Sharaf (ad-Din) Kiran al-'Alayyi, l'émir 'Izz ad-Din Akhou al-Mohammadi, et, parmi les mamlouks sultaniens, Saïf ad-Din Kilitch, le tchashniguir, 'Izz ad-Din Aïbek al-Sonkori.

Douze des généraux saldjoukides et des grands personnages de cet * fol. 56 r°. empire furent faits prisonniers; ce furent : Mouhazzab ad-Din 'Ali, fils du parvana Mo'in ad-Din; le fils de la fille du parvana Mo'in ad-Din; Nour ad-Din Djibraïl ibn Khadja; Kotb ad-Din Mahmoud, frère de l'atabek Madjd ad-Din; Siradj ad-Din ibn Khadja; Saïf ad-Din Sonkorshah, le zoubashi[3]; Nosrat ad-Din, frère du seigneur de Sivas; Kamal ad-Din Isma'il; Hosam ad-

1. Emprunté au Coran. — 2. خاجا Khadja est une forme abrégée et très vulgaire de la forme qu'avait à cette époque le mot persan خواجه *khwadja* dans la langue égyptienne, خواجا, laquelle se prononçait *khadja,* et non *khwadja,* ce que traduit la graphie illettrée خاجا; voir page 405. — 3. زوباشي est pour سوباشي soubashi, avec l'équivalence *s* = ز. Soubashi, littéralement, signifie « celui qui a la charge de répartir l'eau ». Cette forme, zoubashi, pour soubashi, est tout ce qu'il y a de plus vulgaire.

الدين بوكاول[1] وسيف الدين بن الجاويش[2] وشهاب الدين غازى بن على التركمانى ❀ واما
من مقدّمين التتار[3] فخمس نفر[4] وهم زيركى[5] صهر ابغا وسرطق وجيركير[6] وشركده[7] ونماديه[8]
ونجا معين الدين البرواناة وقطع المفاوز والاكام حتّى دخل قيساريّة فى ثانى عشر ذى القعدة
واجتمع بالسلطان غياث الدين وجماعة من الامرآء فاخبرهم بالحال وعرّفهم أن المغل
المنهزمين متى دخلوا قيساريّة قتلوا كلّ من فيها حنقًا من المسلمين ❀ واشار اليهم بالخروج
منها فخرج السلطان غياث الدين باهله وماله الى دوقاق وبينهما مسيرة ثلاثة ايام والّذين[9]

1. Man. كاول; Nowaïri, 91 v°, بركاول. — 2. Man. الحاويش: Nowaïri, fol. 91 v°, حالس. — 3. Lire مقدمى التتار. — 4. Lire فخمسة انفار. — 5. Man. زبرکت. — 6. Man. حيرندر. — 7. Man. شردده. — 8. Man. نماديه. — 9. Man. الذى.

Din Bukéül[1]; Saïf ad-Din ibn al-Tchaouish; Shihab ad-Din Ghazi ibn 'Ali at-Turkomani.

Cinq des généraux des Tatars tombèrent aux mains des Musulmans : Ziréki[2], gendre d'Abagha, Sartakh, Tchirkir, Shérikdé et Namadia[3]. Mo'in ad-Din, le parvana, parvint à se tirer du champ de bataille; il traversa sans s'arrêter les plaines et les montagnes, jusqu'à ce qu'il entrât à Césarée, le douzième jour du mois de Zilka'da. Il y rejoignit le sultan Ghiyas ad-Din et plusieurs émirs; il leur apprit les événements qui venaient de se produire, et il leur assura que les Mongols en déroute, quand ils entreraient dans Césarée, massacreraient toute la population, dans leur rage contre les Musulmans.

Aussi leur conseilla-t-il de quitter la ville. Le sultan Ghiyas ad-Din partit de Césarée, emmenant sa famille, et emportant ses biens; il se rendit à Dokak[4], qui est distante de Césarée de trois jours de chemin. Les

1. Bukéül, anciennement Bukéghur, désignait dans l'empire des Mamlouks, comme chez les Timourides de l'Inde, un officier de bouche. — 2. Le nom de ce gendre d'Abagha ne figure pas dans l'*Histoire des Mongols* de Rashid; l'auteur a voulu transcrire le nom très connu de Shiréki, avec la même transformation du *sh* en *z*, que l'on remarque dans zoubashi, pour soubashi. — 3. Ces trois derniers noms ne se lisent pas dans Nowaïri. Tchirkir est peut-être à rapprocher de *tchirkiré-ku* « crier »; la lecture de ce nom est douteuse; peut-être خيركز Khirghiz; Shérikdé est Tchériktaï « militaire »; Namadia نماديه est le mongol Namtaï « pareil, analogue, qui ressemble à quelque chose », ou mieux Naïmataï « originaire du clan des Naïman », qui est un nom très fréquent dans l'onomastique des Mongols au XIIIᵉ siècle, avec *aï* rendu *ya*, comme dans Nokhaï, que les auteurs arabes nomment Noghia. — 4. Nowaïri, *ibid.*, folio 91 v°, dit formellement que ce fut à Tokat توقات que le sultan saldjoukide se réfugia. Ce fait seul suffirait à établir l'identité de la ville à laquelle Moufazzal donne la forme de Dokak avec la cité de Tokat, voir page 413.

حضروا تحت طاعة السلطان من امرآء الروم احدى عشر نفر[1] وقاضى القضاة حسام الدين قاضى الروم۞ قال المؤرّخ ولمّا ظفر السلطان بالاعداء جرّد الامير شمس الدين سنقر الاشقر فى جماعة لادراك من فات من المغل والتوجّه الى قيساريّة وكتب على يده كتابا * بتأمين اهله[2] واخراج الاسواق والتعامل بالدراهم الظاهريّة ثمّ رحل بكرة السبت حادى عشر ذى القعدة قاصدًا قيساريّة[3] فمرّ فى طريقه بقلعة سمندو[4] فنزل واليها اليه مدعيا بالطاعة وكذلك والى قلعة درندا ثمّ قلعة دالوا[5] والجميع نزلوا تحت الطاعة۞ ولم يزل فى مسيره حتى نزل ليلة الاربعاء الخامس عشر من الشهر بقرية قريبة من قيساريّة فبات بها فلمّا اصبح * fol. 56 v°.

1. Lire احد عشر نفرا. — 2. Lire اهلها. 3. Lire قاصدا قيسارية, ou قاصدا الى قيسارية. — 4. Man. سمندو. — 5. Lire دالو.

personnes qui se trouvaient alors présentes, reconnaissant la souveraineté du sultan, étaient onze généraux saldjoukides et le grand kadi, Hosam ad-Din, kadi du pays de Roum.

L'historien a dit : Quand le sultan d'Égypte eut battu les ennemis, il détacha l'émir Shams ad-Din Sonkor al-Ashkar, avec un corps de cavalerie, pour rattraper les Mongols qui avaient échappé au carnage, et poursuivre sur Césarée; il écrivit de sa propre main un rescrit pour rassurer la popula- * fol. 56 v°. tion de la ville, pour l'inviter à rouvrir les marchés, et à y faire les transactions avec la monnaie d'argent frappée au nom d'al-Malik az-Zahir[1]. Il partit ensuite, dans la matinée du samedi, onzième jour du mois de Zilka'da, marchant sur Césarée. Le sultan passa dans son chemin par la citadelle de Samandou[2], dont le gouverneur descendit, pour se présenter devant sa personne, et se ranger sous son obéissance. Le gouverneur de la citadelle de Daranda agit de même, ainsi que celui de la forteresse de Dalou[3], qui descendirent de leurs places fortes, et reconnurent la suzeraineté du sultan d'Égypte.

Al-Malik az-Zahir marcha sans aucun arrêt jusqu'à ce qu'il vînt camper, durant la nuit du mercredi, quinzième jour du mois, dans un village qui est voisin de Césarée, où il passa la nuit. Au matin, il disposa en ordre les troupes victorieuses, il fit mettre les soldats sous les armes, et il se mit en marche à une allure splendide, paré de ses plus beaux ornements. Quand les habitants de Césarée apprirent l'arrivée des troupes égyptiennes, ils sor-

1. C'est-à-dire qu'il voulait remplacer la monnaie d'argent des Saldjoukides par la sienne. — 2. Cette forteresse, dit Yakout, (III, 144), était au milieu du pays de Roum. Moufazzal, dans son ignorance, a pris le و final de سمندو pour la conjonction « et », et l'a supprimé comme explétif. — 3. Yakout ne parle pas de ces forteresses.

رتّب العساكر المنصورة ولبس الجيش واقبل فى احسن شأوه وازين صورة فلما احسّوا اهل قيساريّة بهم خرجوا مستبشرين بلقائه مستمطرين سحائب جوده ولقانه* وكانوا قد اعدّوا لنزوله الخيام بوطأة تعرف بكيخسروا[1] فلمّا قرب منها ترجّل وجّوه العساكر على طبقاتهم ومشوا بين يديه حتى وصل ونزل فلمّا كان يوم الجمعة سابع عشر الشهر ركب لصلاة الجمعة فدخل قيساريّة ونزل بدار السلطان وجلس على التخت ووفا[2] بما وعده به عظيم البخت* وحضر بين يديه القضاة والفقهاء والصوفيّة وجلسوا فى مراتبهم على عادة ملوك السلجوقية[3] فاقبل عليهم واصغى اليهم ومدّ لهم سماطًا فأكلوا وانصرفوا ثمّ حضر الجامع لصلاة الجمعة وخطب الخطيب خطبة بليغة ووصف فيها نعوثه[4] الحسنة واعلنت الناس له بالدعاء*
* fol. 57 r°. فلمّا قضيت الصلاة * وفرّقت على الطيّبين من خزائن رحمة الله الصلات احضرت الدراهم

1. Lire بكيخسرو. — 2. Lire وفى. — 3. Lire الملوك السلجوقية. — 4. Lire نعوته ; نعوثه est une faute de sabir; elle montre que l'auteur confondait absolument ت et ث.

tirent de leur ville, se réjouissant de la venue du sultan d'Égypte, dans l'espérance que la pluie de sa générosité se répandrait sur eux, du moment qu'il était venu dans leur pays.

Ils avaient préparé des tentes, pour qu'il s'y logeât, dans une plaine qui est connue sous le nom de Kaï-Khosrau[1]; quand le sultan approcha de cet endroit, les chefs de l'armée mirent pied à terre, suivant la préséance de leurs grades; ils marchèrent devant sa personne, jusqu'à ce qu'il fût arrivé à son campement, et qu'il s'y fût installé. Le vendredi, dix-septième jour du mois, le sultan monta à cheval pour se rendre à la prière du vendredi, et il fit son entrée dans Césarée; il descendit au palais du sultan, et s'assit sur le trône; ainsi se trouvèrent réalisées les félicités que lui avait promises le Tout-Puissant, qui dispense la fortune aux hommes.

Les kadis, les juristes, les soufis, se présentèrent devant le sultan, et s'assirent suivant leur rang, d'après le protocole en usage à la cour des souverains saldjoukides; il leur témoigna toutes sortes d'égards, et il écouta avec bienveillance les discours qu'ils lui tinrent; il leur fit servir un repas; ils dînèrent, puis se retirèrent. Ensuite, le sultan se rendit à la grande mosquée pour y entendre la prière du vendredi; le prédicateur y prononça un prône éloquent, dans lequel il exposa tout au long les titres pompeux du sultan, et les gens récitèrent la prière en son nom.

* fol. 57 r°. Quand la prière eut pris fin, quand on eut distribué aux fidèles les dons

1. Il faut entendre « la plaine de Kaï-Khosrau ». Kaï-Khosrau fut, comme l'on sait, le nom de plusieurs souverains saldjoukides du pays de Roum.

بين يديه التى وسمت وجوهها باسمه وضربت سكّتها برسمه وحمل اليه ما كانت زوجة البرواناة كرجى خاتون قد تركته من الاموال التى لم تستطع حملها عند خروجها وكذلك موجود[1] من كان نزح❋ وذكر الصاحب عزّ الدين بن شدّاد فى السيرة انّ البرواناة بعث الى السلطان تهنئة بالجلوس على التخت فكتب اليه يأمره[2] بالوفود عليه ليولّيه مكانه ويفيض عليه من برّه واحسانه فكتب الجواب يسأله ان ينتظره خمسة عشر يومًا وكان ذلك مكيدة منه حتى يحث ابغا على القدوم فيلحق السلطان فى البلاد❋ وكان تاوون[3] قد اجتمع بسنقر الاشقر وعرفه مكر البرواناة فكان ذلك سببًا لرحيل السلطان عن قيساريّة وعوده فرحل

1. Lire الموجود. — 2. Man. omet يامره. — 3. Man. ىاوون.

qui proviennent de la miséricorde d'Allah, on présenta à al-Malik az-Zahir les monnaies d'argent dont la face avait été frappée à son nom, et les coins gravés à ses titres. On lui apporta les trésors que l'épouse du parvana, Gurtchi Khatoun, n'avait pu emporter avec elle, lors de sa fuite, en même temps que les biens des personnes qui avaient émigré [1].

Le sahib 'Izz ad-Din ibn Shaddad raconte, dans la vie (d'al-Malik az-Zahir), que le parvana dépècha un officier au sultan pour le féliciter de s'être assis sur le trône [2]; le sultan lui écrivit pour le prier de venir le trouver, pour qu'il lui conférât les dignités de son rang, pour le combler de ses bienfaits et de sa générosité. Le parvana répondit au sultan pour lui demander de l'attendre durant quinze jours; c'était un stratagème destiné à lui laisser le temps d'inciter Abagha à envahir le pays de Roum, et à venir livrer bataille au sultan dans cette contrée [3].

Totaoun, qui avait eu une entrevue avec Sonkor al-Ashkar [4], lui avait révélé la manœuvre du parvana; cette circonstance détermina le sultan à évacuer Césarée, et à rentrer dans ses Etats. Il se mit en marche, le lundi, vingtième jour du mois de Zilka'da, et prit le chemin du retour. 'Izz ad-Din Aïbek ash-Shaïkhi commandait la pointe d'avant-garde [5]. Le sultan lui ayant fait donner des coups de trique, parce qu'il marchait beaucoup trop vite, et

1. Ici finit l'extrait de la vie de Baïbars par Ibn 'Abd az-Zahir, qui a été copiée par Moufazzal. — 2. Du sultan saldjoukide, à Césarée. — 3. Nowaïri comprend « d'aller attaquer le sultan tandis (qu'il était dans le Roum » man. 1578, fol. 92 r°) : وكان مراده ان يصل الى ابغا ويحثه على المسير والسلطان بالبلاد. — 4. Nowaïri, *ibid.* : فاجتمع ىاون بالامير شمس الدين سنقر الاشقر وعرفه قصد البرواناة فى طلبة الانتظار وان مقصده ان السلطان يتربص وجعل على يزكه الامير عز الدين ايبك — 5. Nowaïri, *ibid.*, 92 v° : حتى يدركه ابغا فى البلاد. الشيخى وكان السلطان قد ضربه لسبقه الناس ونقدمه .... والحق الى ابغا.

يوم الاثنين العشرين[1] من ذى القعدة وعاد وكان على اليزك يومئذ عز الدين ايبك الشيخى وكان السلطان قد ضربه بسبب سبقه للسلطان فهرب الى التتار ❁ وكان اولاد قرمان التركمان قد رهنوا اخاهم الصغير بقيساريّة فلمّا ملكها السلطان خرج اليه فانعم عليه فطلب منه تواقيع وسناجق له ولاخوته فاعطاه ثمّ توجّه الى اخوته وكانوا مقيمين بجبل لارتدال
* fol. 57 r°. اومناك[2] الى السواحل ثمّ نزل السلطان * بقيرلوا[3] فورد عليه فيها رسول من عند البرواناة ومعه رجل آخر يسمّى ظهير الدين يستوقف السلطان عن الحركة وما كانوا يعلمون اين يريد وكانت الاخبار شائعة انه متوجها[4] الى سيواس ❁ فلمّا احاط علم السلطان بالرسالة اجابه

1. Cette date est restituée d'après Nowaïri, qui dit que d'autres autorités indiquent le 22; il est vraisemblable que c'est cette date qui est exacte, et que les auteurs qui indiquent celle du 20 ont commis une erreur visuelle dans la lecture du complexe يوم الاثنين الثانى والعشرين. — 2. Man. لارددال اوماك. — 3. Lire بقيرلو. — 4. Lire متوجه.

parce qu'il perdait le contact avec lui, cet émir s'enfuit chez les Tatars.

Les fils de Karaman, le Turkoman, avaient laissé leur frère cadet en otage à Césarée[1]; quand le sultan al-Malik az-Zahir occupa cette ville, ce personnage sortit pour se rendre au-devant de lui, et lui fit sa soumission. Le sultan lui témoigna de grandes faveurs, et le Turkoman lui demanda des diplômes[2] et des étendards[3], pour lui et pour ses frères. Al-Malik az-Zahir les lui accorda, et le Turkoman alla retrouver ses frères, qui habitaient dans la montagne de Lartadal oumnak, en descendant vers les rivages de la mer.

* fol. 57 v°. Ensuite, le sultan vint camper à Kirlou[4], où il reçut un ambassadeur que lui envoyait le parvana, en même temps qu'un autre personnage, nommé Zahir ad-Din, pour le prier de suspendre sa marche; ces gens ne savaient pas où il avait l'intention d'aller, et les nouvelles s'étaient répandues qu'il se dirigeait sur Sivas.

Quand la perspicacité du sultan eut bien saisi le véritable sens de cette ambassade, il répondit à son interlocuteur : « Mo'in ad-Din et ses officiers[5], ce sont leurs lettres qui m'ont fait venir; ils ont stipulé des conditions qu'ils n'ont pas exécutées, qu'ils n'ont pas respectées. Maintenant, je connais le

1. Aux mains du sultan saldjoukide. — 2. Conférant des souverainetes territoriales. — 3. Signe tangible de la souveraineté. — 4. Cette localité n'est pas connue de Yakout; peut-être Kizlou. — 5. Il s'agit ici des généraux saldjoukides, lesquels étaient las du joug des Mongols, et avaient appelé Baïbars; Nowaïri, *ibid.*, fol. 92 v°, dit : واحضروا السلطان الى بلادهم بكتب عديدة كانت بايديهم وشرطوا شروطا.

انّ معين الدين ومن[1] كانت كتبهم تأتينى شرطوا شروطاً لم يقوموا بها ولا وقفوا عندها والآن فقد عرفت الروم وعرفت طرقه وما كان جلوسنا على التخت رغبة فيه الّا لنعلّمهم ان لا عائق لنا عن شىء نريده بحول الله وقوّته ويكفينا اخذنا امّه وابنه وابن بنته وما منحناه من النصر الوجيز ولينصرنّ الله من ينصره انّ الله لقوىّ عزيز ❀ ثمّ رحل ونزل خان كيقباذ فلمّا نزل به بعث الى طيبرس الوزيرى بان يتوجّه الى الرمّانة ومعه عسكر فتوجّه اليها وحرقها وقتل من بها من الارمن وسباهم فانهم قد كانوا اخفوا جماعة من المغل ❀ ثمّ جدّ السلطان فى السير فى جبال واودية وخوض انهار مجتهداً فيما يعود نفعه على الاسلام

1. Lire معه ; ou ومن كنت كاتبتهم, ce qui est moins sûr.

pays de Roum, et les chemins qui y conduisent. Et nous ne nous sommes pas assis sur le trône[1] pour satisfaire un vain désir d'ostentation, mais bien pour leur[2] montrer qu'il n'y a pas d'obstacle à quelque chose que nous voulons, par la puissance d'Allah et par sa force; il nous suffit en effet de nous être emparé de sa mère, de son fils, du fils de sa fille[3], ainsi que du butin que nous a procuré notre victoire foudroyante. Certes, Allah donne la victoire à celui qu'il favorise de son aide, car Allah est une divinité puissante et généreuse ».

Le sultan leva ensuite le camp, et s'en vint camper à Khan-i Kaï-Kobad[4]. Quand il y fut installé, il envoya un officier à l'émir Taïbars al-Waziri, pour lui ordonner de marcher sur ar-Roummana[5], avec un corps d'armée. L'émir se mit en route; il alla incendier cette localité, où il massacra les Arméniens qui y demeuraient, ou les fit prisonniers, parce qu'ils avaient caché un détachement de Mongols.

Puis le sultan pressa sa marche à travers les montagnes et les vallées; il traversa des fleuves, faisant toute diligence, afin de rentrer dans ses États, pour le bien de l'Islam, jusqu'au moment où il vint camper, dans la nuit du samedi, vingt-sixième jour du mois, près de Kara Hisar, non loin d'un bazar[6], c'est-à-dire d'un marché, où les gens se réunissent, venant de toutes les

1. Du sultan saldjoukide. — 2. Au parvana et à ses officiers. Nowaïri, *ibid.*, dit : وما كان جلوسنا على التخت رغبة فيه الا انه لا عايق لنا عن شى نريده بحول الله. — 3. Du parvana Mo'in ad-Din. — 4. Le caravansérail de Kaï-Kobad; Kaï-Kobad fut le nom de plusieurs sultans saldjoukides. — 5. Cette localité est inconnue de Yakout. — 6. Il y a quelque chose de passé dans le texte de Moufazzal, ou plutôt Moufazzal, ne pouvant lire le nom de ce bazar dans le manuscrit de Nowaïri qu'il avait sous les yeux, l'a sauté, car Nowaïri, fol. 92 v°, dit : ثم رحل الى صحرا فراجا بالقرب من بازار بلوا وهذا البازار هو الذى كانت الخلايق تجتمع اليه من اقطار الارض.

حتّى نزل ليلة السبت السادس والعشرين عند قرا حصار قريبًا من بازار وهو السوق الّذى يجتمع فيه الناس[1] من جميع الاقطار ثمّ رحل يوم السبت فعبر بالمعركة الّتى أعين فيها بالملائكة❊ فرأى اشلاء من قتل بها فكشف عن عدّتهم * فقيل انّ المغل كان عدّتهم خاصّة ستّة الاف * fol. 58 r°. وسبع مائة نفرمطر حين قد عادوا عبرة لمن اعتبر وقد عجّل الله بارواحهم الى سقر خارجًا عمّن قتل من الروميّين والكرج الملاعين ممّا يقارب عدّة المغل وازيد❊ فلمّا بلغ اقشا دربند[2] بعث الخزائن والدهليز والسناجق صحبة الخزندار واقام السلطان فى سياقة[3] الجيش يوم الاحد ورحل يوم الاثنين فدخل الدربند فحصل للناس منه مشقة عظيمة ولمّا خلص منه نجيًا عبر النهر الازرق الّذى يسمّونه كك صو[1] وبات فى قبّة جبل❊ ثمّ رحل فنزل

1. Man. يجمع الناس. — 2. Man. اسشا ; le ء est récrit sur un grattage, et les points du ش ont été rayés. — 3. Lire ساقة. — 4. Man. ككك صو.

contrées. Il en repartit le samedi, et il traversa le champ de bataille sur lequel il avait reçu l'assistance des anges divins.

* fol. 58 r°. Il y vit les corps de ceux qui y avaient été tués, et il s'enquit de leur nombre. On lui dit que les Mongols, à ne compter qu'eux, étaient là six mille sept cents hommes, qui gisaient à terre, dont la mort était une leçon pour les hommes qui réfléchissent, qu'Allah avait précipité leurs âmes dans les flammes infernales, sans compter les cadavres des soldats saldjoukides et des Kurdjs[1] maudits, dont le nombre approchait celui des Mongols, et le dépassait même.

Lorsque le sultan atteignit Aksha Darband[2], il envoya le trésor, la tente impériale et les étendards sous la garde du khazindar, et il resta en arrière, avec le gros de l'armée, le dimanche. Il partit de cet endroit, le lundi, et il pénétra dans le défilé, dont la traversée causa aux troupes des peines infinies; quand elles furent délivrées de ce mauvais pas[3], elles traversèrent le Fleuve Bleu, que l'on nomme Gueuk-sou[4]; le sultan passa la nuit sur le sommet arrondi d'une montagne[5].

Puis il leva son camp, et vint camper près de Kinouk; il partit de cette ville, et marcha jusqu'au mardi, sixième jour du mois de Zilhidjdja, au-

1. Les Kurdjs sont les Géorgiens, maudits comme les Arméniens, parce qu'ils étaient chrétiens. 2. Nowairi, fol. 93 r°, dit : ولما بلغ السلطان اقجا دربند بعث الانقال.

3. Ces derniers mots sont une citation du Coran. — 4. Nowaïri, *ibid.*, dit : فدخل الدربند وحصل للناس مشقة ولما خرجوا منه قطعوا النهر الازرق. — 5. Ou plutôt à Koubbat al-djabal, *koubba* ne se rencontrant jamais pour désigner une cime arrondie comme les ballons des Vosges.

قريبًا من [1] كينوك ثمّ رحل وسار الى يوم الثلاثاء سادس ذى الحجّة فنزل قريبًا من حارم ثمّ استدعى بالعساكر وانزلهم فى تلك المروج وقسّم عليهم الاراضى لرعى دوابّهم وذلك فى سابع ذى الحجّة ❁ وأتاه هناك جماعة من التركمان المقيمين بالروم ومعهم خلق كثير فخلع عليهم واحسن اليهم واقام حتّى قضى العيد ورحل طالبًا لدمشق فوصلها سابع المحرّم من سنة ستّ وسبعين وستّمائة ❁ وامّا ابغا وما تحرّر من امره فانّ البرواناة لمّا رأى ما حلّ بالمغل كتب الى ابغا يعرّفه بذلك ويستصرخ به ويحثّه على سرعة القدوم الى الروم ثمّ انّه لمّا حصّن امواله واهله بدوقاق بلغه توجّه ابغا الى البلاد ❁ فخرج لملتقاه فوافاه فى الطريق

1. Le manuscrit omet من.

quel il vint établir son campement près de Harim; il fit venir les troupes dans cette localité, et il les établit dans ces plaines; il en divisa les terres entre elles, pour qu'elles puissent y faire paître leurs animaux, cela, le septième jour du mois de Zilhidjdja.

Là, vinrent le trouver plusieurs chefs turkomans[1], qui vivaient dans le pays de Roum, accompagnés d'un nombre considérable de gens; le sultan leur remit des vêtements d'honneur, et il leur témoigna toutes sortes d'amabilités; il demeura près de Harim jusqu'après la fête (des sacrifices), époque à laquelle il décampa pour gagner Damas, où il arriva, le septième jour du mois de Moharram de l'année 676.

Quant à ce qui advint à Abagha, et à ce qu'on a écrit à son sujet, le parvana, lorsqu'il eut contemplé la catastrophe qui venait de fondre sur les Mongols, écrivit à Abagha pour l'en avertir, en même temps qu'il implorait son aide, et qu'il l'incitait à venir en toute hâte dans le pays de Roum[2]. Puis, quand il eut mis ses trésors et sa famille en sûreté à Dokak, il apprit qu'Abagha était en route pour se rendre dans l'empire saldjoukide.

Le parvana partit alors (de Dokak), pour aller au-devant d'Abagha, qu'il rencontra dans son chemin; il s'en revint avec lui, s'acquittant auprès de sa * fol. 58 v°.
personne du service qu'il lui devait, et ils arrivèrent ainsi à al-Bouloustaïn, là où s'était livré le combat (entre les Égyptiens et les Mongols). Quand Abagha fut parvenu à un point d'où il dominait le champ de bataille, lorsqu'il vit

1. Il s'agit de la venue des envoyés de l'émir Shams ad-Din Mohammad Beg ibn Karaman, qui offrirent au sultan les services de leur maître (Nowaïri, *ibid.*, fol. 93 r°). Quand Mohammad Beg avait appris la défaite des Mongols et l'entrée de Baïbars à Césarée, il s'était révolté contre les Mongols, et était parti faire le siège d'Aksèra, d'ailleurs sans succès, puis il s'était emparé de Konia — 2. Avec l'armée mongole de l'Iran, pour en chasser les Égyptiens.

وعاد * فى خدمته الى ان وصل الى البلستين وهو مكان المعركة فلمّا شارف ابغا ذلك * fol. 58 v°.
ورأى قتلاء المغل بكا[1] حتّى كاد يسقط عن فرسه❀ ثمّ سار الى منزلة السلطان فقاسها
بعصاة[2] الدبّوس فعلم عدّة الجيش الّذى كان معه النازل بتلك المنزلة فانكر على البرواناة
كونه[3] لم يعرّفه بجليّة امرهم فحلف انّه لم يكن عنده علم منهم وانّه ما احسّ بهم الّا فى
البلاد❀ فلم يقبل منه هذا العذر واراه وجه الحنق وقال صدق من قال انّك باغى[4] علينا
وانّ لك باطنًا مع صاحب مصر فقال الله يحفظ القان لو كان لى معه باطن ما جردت
سيف القتال وبالغت فى الاجتهاد وقتلت امرائه[5] واكابر دولته واسر ابنى وحريمى وابن بنتى❀

1. Lire بكى. — 2. Lire بعصا, comme dans Nowaïri (man. arabe 1578, fol. 93 v°), qui a فقاسها لعصا الدبوس. — 3. Lire لان. — 4. Lire باغ. — 5. Lire امراءه.

les cadavres des Mongols, il éclata en sanglots, qui le secouèrent tellement qu'il faillit tomber de cheval.

Il s'avança jusqu'à l'endroit où s'était tenu le sultan (al-Malik az-Zahir), et il le mesura avec la haste de sa masse d'armes; il connut ainsi l'effectif de l'armée[1] qui était sous le commandement de ce prince, quand il était venu prendre position en cette place; il reprocha au parvana de ne pas lui avoir fait connaître l'état véritable des troupes (du sultan du Caire)[2]; le parvana jura qu'il n'avait aucune notion de la puissance de l'armée égyptienne, et qu'il n'avait été exactement renseigné sur son compte que lorsqu'elle eût pénétré dans l'empire saldjoukide.

Abagha n'agréa pas cette excuse, et il lui témoigna par l'altération de ses traits la colère qui agitait son âme : « Il est dans le vrai, s'écria-t-il, celui qui a dit que tu es notre ennemi, et que, dans le fond de ton cœur, tu es le complice du souverain de l'Égypte. — Qu'Allah sauvegarde le grand Khan[3], répliqua le parvana! Si j'avais un pacte secret avec le souverain de l'Égypte, je n'aurais pas tiré de son fourreau le glaive du combat; bien au contraire, j'ai fait tout ce que j'ai pu contre lui; je lui ai tué ses émirs et les grands personnages de son royaume, et mon fils, les femmes de ma famille, et le fils de ma fille ont été faits prisonniers. »

1. Abagha, avec sa masse d'armes, mesure les dimensions rectangulaires du centre égyptien, et en déduit par des formules connues, la force des ailes, d'où, le nombre des soldats de Baïbars. — 2. كونه لم يعرفه جلية حال العسكر (Nowaïri, man. 1578, fol. 93 v°). — 3. *Khan* est le titre porté par les souverains mongols; les princes de Perse portaient plus spécialement le titre de *Ilkhan* « grand khan ».

فقال كلّ هذا من مكرك ودهائك ثمّ التفت الى ايبك الشيخى[1] فانّه كان وصل معه فقال ارنى الميمنة والميسرة ومكان القلب فاوقف له فى كلّ مكان رمحًا فلمّا رأى بعد ما بين الرماح قال ما هذا عسكر يكفيهم الثلاثين الف الّذى[2] معى ❊ وكان قد امر عساكره ان يتقدّموا الى نحو الشأم فسيّر ردّهم من كينوك[3] ثمّ بلغه انّ السلطان مقيم بحارم وقد اجتمعت اليه العساكر وقد يتتمّن[4] خيله فى هذه المدّة وهو على عزم لقائه[5] وكان قد تلفت[6] اكثر خيوله وهربت جيوشه المتفرّقة فرأى فى نفسه الضعف * والعجز عن الملتقا[7] فردّ الى * fol. 59 r°.

1. Man. الشيى. — 2. Lire ما هذا العسكر يكفيهم الثلاثون الف الذين. — 3. Man. كنوك. — 4. Man. يتمن, qui est يتمن, pour يتثمن, pour يتسمن, avec la confusion plus que vulgaire ت = ث - س. — 5. Man. لقالك. — 6. Mieux vaudrait lire تلف. — 7. Lire الملتقى.

« Tout cela, dit Abagha, est le résultat de tes intrigues et de ta duplicité. » Il se tourna vers (l'émir 'Izz ad-Din) Aïbek ash-Shaïkhi, car cet officier l'avait accompagné, et il lui dit : « Montre-moi[1] l'aile droite et l'aile gauche, ainsi que l'endroit où se trouvait le centre. » L'émir planta, pour lui (bien montrer l'étendue du front égyptien), une lance dans chacun de ces endroits[2]. Quand Abagha vit la distance qui séparait les lances, il dit : « Cette armée-là, ce ne sont pas les trente mille hommes qui marchent avec moi, qui en viendront à bout. »

Abagha avait enjoint à ses troupes de se diriger vers la Syrie, mais il leur envoya l'ordre de revenir de Kinouk[3] (jusqu'où elles s'étaient avancées). Il apprit ensuite que le sultan se trouvait campé à Harim, que les troupes s'étaient concentrées autour de lui, que sa cavalerie s'était refaite durant ce laps de temps[4], qu'il était tout prêt à aller le combattre, tandis que le plus grand nombre des chevaux de l'armée mongole étaient morts, tandis que ses soldats avaient fui, se dispersant dans toutes les directions. Il considéra en son esprit sa faiblesse et l'impuissance dans laquelle il se trouvait d'aller engager la lutte avec le sultan d'Égypte, et il rentra à Césarée. * fol. 59 r°.

1. ... وكان الامير عز الدين ايبك الشيخى فى خدمة ابغا فقال له ارانى (Nowaïri, man. 1578, fol. 93 v°). On a vu un peu plus haut que cet émir, qui avait assisté à la bataille de Bouloustaïn, sous les ordres de Baïbars, avait déserté quand ce prince était parti de Césarée, et qu'il avait passé chez les Mongols. C'est pour cette raison que le prince de Perse lui demandait des précisions sur la valeur numérique de l'armée égyptienne. — 2. Évidemment dans l'endroit où se tenait le commandement de chacune de ces trois fractions de l'armée de Baïbars. — 3. ما هذا العسكر الذى حضر معى يكفى هولا وكان فى خدمته من عسكره ثلاثين الفا وكان قد سيرهم الى الشام فاعادهم من كينوك (Nowaïri, man. 1578, fol. 93 v°). — 4. Depuis la retraite de Césarée.

قيسارية❀ فلمّا وصلها سأل اهلها هل كان مع صاحب مصر جمال فقالوا لم يكن معه الّا خيل وبغال فقال هل نهب منكم شى[1] فقالوا لا الّا اشترى بالذهب والفضة فقال لهم كم عندكم يوم[2] فقالوا خمسة وعشرين يومًا فقال هم الآن عند جمالهم واثقالهم❀ ثم عزم على قتل من فى قيسارية من المسلمين فاجتمع اليه القضاة والفقهاء وقال[3] هؤلآء رعية[4] ولا طاقة لهم بدفع عسكر اذا نزل بهم وهم طول الزمان عبيد من ملك لا يختصّ بذلك ملك دون[5] ملك❀ فلم يقبل منهم وامر بقتل جماعة من كبار البلد وقتل قاضى القضاة الّذى بقيسارية

1. Lire شيئا. — 2. Man. لهم كم لهم عنكم يوم. — 3. Lire قالوا. — 4. Lire رعايا. — 5. Man. دور.

Quand Abagha fut rentré dans cette ville, il demanda aux habitants : « Le maître[1] de l'Égypte avait-il des chameaux avec lui? » Ils lui répondirent que non, qu'il n'avait que des chevaux et des mulets. « Le maître de l'Égypte vous a-t-il volé quelque chose? » leur demanda Abagha. Ils lui répliquèrent que non, mais qu'au contraire, il leur avait acheté des objets contre de la monnaie d'or et d'argent. « Combien les Égyptiens ont-ils passé de jours chez vous », continua Abagha. Ils lui répondirent qu'ils étaient demeurés vingt-cinq jours. « Maintenant, dit Abagha, ils sont avec leurs chameaux et leurs bagages[2]. »

Ensuite, il décida de massacrer les Musulmans qui habitaient dans Césarée[3]; les kadis et les juristes allèrent le trouver en corps, et ils lui dirent : « Ce sont de pauvres gens sans défense; il leur est matériellement impossible de repousser une armée quand elle est venue occuper leur pays. Depuis un temps immémorial, ils sont les esclaves du prince qui règne sur eux; et ce n'est pas là une situation qui soit particulière à un souverain plutôt qu'à un autre[4]. »

Abagha ne voulut pas les entendre, et il ordonna de mettre à mort un certain nombre des personnages notables du pays; c'est ainsi que fut tué

1. Abagha, conformément à l'habitude des souverains mongols, ne donne pas à Baïbars le titre de sultan, ou de roi, mais seulement celui de maître, de possesseur. — 2. Ce qui veut dire que Baïbars, n'ayant avec lui que des chevaux et des mulets, était venu uniquement avec des combattants, sans ses bagages, qui étaient sur des chameaux et sur des mulets, pour un raid sans lendemain, c'est-à-dire qu'il n'avait point eu l'intention d'occuper Césarée d'une façon définitive, mais qu'il ne serait pas facile de venir à bout de lui, depuis qu'il avait retrouvé tous ses moyens. — 3. Nowairi (man. 1578, fol. 94 r°) : ثم عزم على قتل من بقيسارية من المسلمين. — 4. C'est-à-dire « qu'ils n'appartiennent pas plus spécialement à un roi qu'à un autre ».

وامر العساكر ان تنبسط فى البلاد وتقتل فقتلوا عالمًا عظيمًا من الرعيّة ما ينيف عن مائتى الف وقيل خمس مائة الف من فلّاح الى عامّى الى جندى فى سائر بلاد الروم❁ ثمّ توجّه الى الاردو بتوريز واستصحب معه البرواناة وفرّق عساكره فى البلاد للنهب والغارة وكان على طريق ابغا قلعة تسمّى كوغونيا[1] وكانت خاص[2] للبرواناة وفيها اكثر ذخائره وبها والى[3] من جهته فطلب ابغا من البرواناة تسليم القلعة فاجابه الى ذلك وبعث رسولًا الى النائب يأمره بتسليم القلعة الى نوّاب ابغا❁ فامتنع من تسليمها وقال * للبرواناة انت باغى[4] فسأل البرواناة ابغا ان يتوجّه للناس حتّى يتسلّمها منه فاذن له فى ذلك ووكل به جماعة من المغل فيمنعونه[5] من الوصول الى القلعة والاعتصام بها❁ فلمّا وصلها وطلبها من النائب امتنع ايضًا فقال له لهذا * fol. 59 v°.

1. Man. كرعونيا. — 2. Lire خاصًّا. — 3. Lire والٍ. — 4. Lire باغٍ. — 5. Man. فيمنعوند.

le kadi des kadis, à Césarée. Il enjoignit à ses troupes de se déployer dans l'empire saldjoukide, et d'y massacrer (les Musulmans; elles exécutèrent cet ordre), et elles tuèrent un nombre immense de gens, lequel dépasse deux cent mille personnes. On a même parlé de cinq cent mille[1], tant paysans, que gens du peuple et soldats, dans toute l'étendue du pays de Roum.

Abagha partit ensuite pour l'ordou, à Tavriz, emmenant avec lui le parvana, après avoir réparti ses soldats dans le pays de Roum, pour le saccager et le piller. Il se trouva, sur le chemin que suivait Abagha, une forteresse, nommée Koghonia[2], qui était une propriété personnelle au parvana, et dans laquelle se trouvait la plus grande partie de ses trésors; elle était commandée par un gouverneur, qui y exerçait l'autorité en son nom. Abagha demanda au parvana de lui livrer la forteresse, et le parvana accéda à ce désir; il envoya quelqu'un de ses gens ordonner au gouverneur de la remettre aux officiers d'Abagha.

Le gouverneur refusa de livrer la forteresse, et il fit dire au parvana : « Tu me demandes-là une chose à laquelle tu n'as aucun droit. » Le parvana pria Abagha de l'envoyer parler à la garnison de la forteresse, pour qu'il la reprît des mains du gouverneur. Abagha y consentit, mais il le fit étroitement surveiller par un détachement de Mongols, pour l'empêcher d'aller seul dans la forteresse, et de s'y mettre en défense. * fol. 59 v°

Quand le parvana y fut arrivé, et qu'il eût demandé à l'officier qui y

1. Nowaïri (man. 1578, fol. 94 r°) : وقيل بلغت عدة من قتل من الرعايا والفلاحين وغيرهم خمس مايذ الف من قيسارية الى ارزن الروم « On a dit que le nombre de ceux qui furent tués, gens du peuple, paysans et autres, fut cinq cent mille, de Césarée à Arzan ar-Roum ». — 2. Elle n'est pas mentionnée dans Yakout, et Nowaïri ne parle pas de cet incident.

الوقت خبّيتك[1] حتى ادارئ عن نفسى بما فى هذه القلعة والّا انا مقتول لا محالة ان لم تسلّمها فقال انّما اسلّمها لمن سلّمنى اياها معين الدين البرواناة فقال له انا معين الدين البرواناة فقال انت اسير معهم وما لك حكم ولا اسلمها الّا باولادى الّذى[2] مضوا اسرى وانت كنت السبب فى اسرهم واسر غيرهم❁ فعاد البرواناة واخبر ابغا بذلك فزاد عليه الموكلين به فلمّا رأى ذلك تحقّق انّه مقتول ثمّ سار ابغا الى ان وصل الى الاردو فلمّا القى عصاة[3] التسيار عن عاتق الدأب فى العشىّ والابكار اجتمع اليه الخواتين وبكوا وصرخوا فى وجهه وشقّوا الجيوب بين يديه على رجالهم[4] الذين قتلوا بالوقعة❁ ثمّ نظروا الى البرواناة وقالوا

1. Lire خبأتك. — 2. Lire الذين; man. الذى. — 3. Lire عصا. — 4. Il est inutile de corriger en رجالهن, et de changer les formes du verbe; ces fautes contre l'accord sont fréquentes dans les manuscrits égyptiens de cette époque.

commandait de la lui remettre, il le lui refusa également. Le parvana lui dit : « Je t'ai caché ici pour une occasion semblable, pour pouvoir me sauver au prix de ce qui se trouve dans cette forteresse; sinon, si tu ne la livres point (à Abagha), je suis un homme tué, indubitablement. — Je ne remettrai cette forteresse qu'à celui qui m'en a confié la garde, répondit le gouverneur, au parvana Mo'in ad-Din. — Mais c'est moi qui suis le parvana Mo'in ad-Din, dit (Mo'in ad-Din). — Tu es un prisonnier aux mains de ces gens-là, répliqua le gouverneur, et tu n'as plus ton libre arbitre. Je ne remettrai la forteresse qu'à mes fils, qui ont été emmenés comme prisonniers[1]. C'est toi qui es la cause qu'ils ont été réduits en captivité, comme tant d'autres. »

Le parvana s'en retourna, et il rendit compte à Abagha de ce qui s'était passé; Abagha fit augmenter le nombre des soldats qui surveillaient ses mouvements; quand il vit cela, le parvana comprit d'une façon certaine qu'il était perdu. Abagha continua sa route, et arriva à l'ordou; quand il eut rejeté le bâton de la marche à outrance de l'épaule de la peine supportée sans trêve, le soir et le matin[2], les dames mongoles[3] allèrent à son audience, elles se mirent à pleurer, à lui crier au visage, et elles lacérèrent leurs robes devant lui, à cause de leurs maris qui avaient été tués dans la bataille. Elles tournèrent ensuite leurs regards vers le parvana, et s'écrièrent :

1. Par les Égyptiens. — 2. C'est-à-dire, tout simplement, quand il fut rentré dans sa capitale, pour s'y reposer. — 3. *Khatoun*, primitivement, signifie « la femme du khan », d'où « princesse »; mais ici, ce mot veut simplement dire une grande dame.

هذا الذى كان سبب قتل رجالنا ولا بدّ من قتله فسوّفهم اياما وهم يحرّضونه فى كلّ وقت
على قتله فلمّا اعياه ذلك امر بعض خواصّه بقتله وقال خذه الى مكان كذا وكذا فاقتله به
فحضر اليه وقال له انّ ابغا يريد الاجتماع بك ليعيذك[1] الى مكانك فقال لو كان * يريد خير[2] * fol. 60 r°.
بعث الىّ من معارفى ولكنّه يريد قتلى❊ فخادعه فى القول حتّى توجّه معه فى جماعة من
اصحابه عيّنوا للقتل وهم ثلثين نفر[3] فقتلوهم❊

ودخلت سنة ستّ وسبعين وستّمائة والخليفة الحاكم بحاله وسلطان مصر والشأم الملك
الظاهر وصاحب اليمن الملك المظفّر شمس الدين يوسف بن الملك المنصور نور الدين
عمر بن على بن رسول وبمكّة نجم الدين ابو نمى والمدينة عزّ الدين جمّاز بن
شيحة[4] وحماة الملك المنصور ناصر الدين محمّد بن المظفّر تقى الدين عمر وماردين

1. Lire ليعيدك; يعيذ, pour يعيد, est une faute de sabir, avec la confusion du د et du ذ. — 2. Lire خيرا — 3. Lire وهم ثلاثون نفرا. — 4. Man. حماز بن شيحه.

« Voilà celui qui est la cause que nos maris ont été tués; il faut à toutes forces le tuer aussi. » Abagha refusa durant plusieurs jours d'obéir à leurs injonctions, mais elles l'excitèrent pendant tout ce temps à faire assassiner * fol. 60 r°. le parvana. Quand Abagha fut excédé de ces plaintes, il ordonna à l'un des officiers de sa maison de le tuer, et lui dit : « Prends-le, conduis-le dans tel et tel endroit, et tue-le ». L'officier se rendit chez le parvana, auquel il dit : « Abagha veut avoir une entrevue avec toi pour te réintégrer dans ta dignité. » Le parvana lui répondit : « Si Abagha me voulait du bien, il m'aurait envoyé quelqu'un de mes connaissances, tandis qu'il veut me faire assassiner ».

L'officier chercha par ses discours à tromper le parvana (sur les intentions d'Abagha), jusqu'au moment où il tomba avec lui sur une troupe de soldats qui avaient été commandés pour l'exécuter; ils étaient trente individus qui le tuèrent.

Année 676. Le khalife, cette année, fut al-Hakim, comme à l'ordinaire; le sultan d'Égypte et de Syrie, al-Malik az-Zahir; le prince du Yémen, al-Malik al-Mouzaffar Shams ad-Din Yousouf ibn al-Malik al-Mansour Nour ad-Din 'Omar ibn 'Ali ibn Rasoul. A la Mecque, régnait Nadjm ad-Din Abou Nama; à Médine, 'Izz ad-Din Djammaz ibn Shiha; à Hamah, al-Malik al-Mansour Nasir ad-Din Mohammad ibn al-Malik al-Mouzaffar Taki ad-Din 'Omar; à Mardin, al-Malik al-Mouzaffar Kara Arslan ibn al-Malik as-Sa'id, l'Ortokide; le souverain du pays de Roum était Ghiyas ad-Din Kaï-Khosrau,

الملك المظفّر قرارسلان ابن الملك السعيد الارتقى وصاحب الروم غياث الدين كيخسروا[1]
ابن السلطان ركن الدين وبلاد العراق الى خراسان فى يد ابغا بن هولاوون؛ وفى هذه
السنة كانت وفاة السلطان الملك الظاهر رحمه الله تعالى وذلك لمّا كان يوم الخميس
رابع عشر المحرّم جلس السلطان بالقصر الابلق لشرب القمز وبات على هذه الحالة
وحمله شدّة الفرح والسرور ان شرب اكثر من طاقته؛ فاحسّ تلك الليلة بفتور فى
جسده ثمّ اصبح يوم الجمعة فشكى[2] ذلك للامير شمس الدين سنقر الالفى السلحدار
فاشار عليه بالقى، فلمّا كان بعد صلاة الجمعة ركب من الجوسق الى * الميدان على * fol. 60 v°.
عادته ليزيل عن نفسه التوهم وفتور الكسل والالم وهو مع ذلك لم[3] يقوى؛ فعاد

1. Lire كيخسرو. — 2. Lire فشكا. — 3. Le man. omet. لم.

fils du sultan Rokn ad-Din; les contrées de l'Irak jusqu'au Khorasan étaient au pouvoir d'Abagha, fils d'Houlaoun.

Cette année, mourut le sultan al-Malik az-Zahir, qu'Allah lui fasse miséricorde; voici comment se produisit cet événement. Quand fut arrivé le jeudi, quatorzième jour du mois de Moharram, le sultan alla tenir une soirée dans le al-Kasr al-ablak[1], pour y boire le koumiz[2], et il passa la nuit dans ce divertissement. L'excès de la gaieté et l'exubérance qui se manifestèrent au cours de cette soirée incitèrent le sultan à boire plus qu'il n'en pouvait supporter.

Cette même nuit, le sultan se sentit une langueur générale dans tout le corps. Quand parut l'aube du vendredi, il se plaignit de son état à l'émir Shams ad-Din Soukor al-Alfi, le silahdar; l'émir conseilla au sultan de se faire vomir. Quand la prière du vendredi fut terminée, le sultan se
* fol. 60 v°. rendit à cheval du palais[3] à l'hippodrome[4], suivant son habitude, pour chasser loin de lui les pensées sombres qui l'assiégeaient, ainsi que l'accablement et l'angoisse qui l'étreignaient; mais cet exercice ne lui rendit pas ses forces.

Il s'en retourna ensuite au al-Kasr al-Ablak, et, dans la matinee,

1. Le palais moitié noir, moitié blanc, bâti, comme Santa Maria del Fiore, à Florence, d'assises de pierres, alternativement blanches et noires, était, à cette époque, un monument célèbre de Damas. — 2. Voir tome XII, page 458, note. — 3. *Djoushk* est l'arabisation du persan كوشك *koushk* « palais, pavillon », dont nous avons fait « kiosque », par l'intermédiaire de la prononciation turque *kioshk*. — 4. Comme toutes les fois qu'il est parlé dans l'histoire de Damas, à cette époque, du Maidan, sans epithète, il s'agit ici, ainsi qu'on le voit par Nowairi (man. 1578, fol. 94 v°), du "الميدان الاخضر", l'« hippodrome vert », qui est celebre dans les fastes de la capitale syrienne.

الى القصر فلمّا اصبح اشتكى بحرارة فى باطنه فصنع له بعض خواصّه دوى[1] بالتركى لم يكن عن رأى طبيب فلم ينجع واصبح متململًا فاحضر الاطبّاء فلمّا رأوه انكروا على من صنع له ذلك الدوى[2]* واجمعوا رأيهم[3] على دوى[4] مسهل يدفع ما فى جسده من الفضلات فسقّوه فلم يجبه شيئًا[5] فحركوه بدوآء اقوى منه كان سببا للافراط فى الاسهال ودفع دمًا محبًا فتضاعفت حمّاه وضعفت قواه فتخيّل خواصّه انّ كبده ينقطع وانّ ذلك عن سقية سقيها[6] فعولج بالجوهر[7] فما افاد* فلمّا كان يوم الخميس ثامن وعشرين المحرّم توفّى الى رحمة الله تعالى واخفى الامرآء ذلك ومنعوا من يدخل ومن يخرج فلمّا كان آخر الليل حمله من الامرآء الامير شمس الدين سنقر الاشقر وبدر الدين بيسرى

1. Lire دواء. — 2. Lire الدواء. — 3. On attendrait plutôt آرائهم. — 4. Lire دواء. — 5. Lire فلم يجى به شى. — 6. Ou عن سقية سقاها, avec سقى dans le sens de boire, ou عن سقية سقوها. — 7. Lire بالجواهر.

il se plaignit d'être intérieurement tout dévoré de fièvre. Un de ses familiers lui prépara alors une drogue à la turque, et cela sans prendre l'avis d'un médecin. Cela n'apporta aucun soulagement à son état ; il finit par se sentir très mal en point, et en proie à une vive agitation. Il manda les médecins auprès de lui, et, quand ils le virent, ils blâmèrent la personne qui avait confectionné la drogue qu'il avait absorbée.

Ils s'accordèrent sur ce point qu'il fallait donner au sultan une purgation pour expulser les matières qu'il avait dans le corps; ils la lui firent boire, mais elle ne produisit aucun effet; ils le traitèrent alors par une médication purgative plus forte que la première, laquelle provoqua une diarrhée excessive, et une évacuation de sang artériel. La fièvre redoubla, et ses forces s'épuisèrent ; les personnes de son entourage intime se figurèrent que son foie s'était rompu en morceaux par suite d'une boisson empoisonnée qu'on lui avait fait prendre[1]. On le traita par le moyen des pierres précieuses[2], mais cela ne servit à rien.

Le jeudi, vingt-huitième jour du mois de Moharram, le sultan entra dans la miséricorde d'Allah, le très-haut ; les émirs cachèrent cet événement, et ils empêchèrent qu'on entrât dans son appartement, ou qu'on en sortît. A la fin de la nuit, ses généraux, l'émir Shams ad-Din Sonkor al-Ashkar, Badr ad-Din Baïsari, son Excellence Saïfienne[3] Kalaoun al-Alfi, Badr ad-Din,

1. Avec la leçon عن سقية سقوها. — 2. Lesquelles, dans l'esprit des hommes du moyen âge, jouissaient de propriétés curatives merveilleuses. — 3. Saïf ad-Din.

والمقرّ السيفى قلاوون الالفى وبدر الدين الخزندار وعزّ الدين الافرم والامير عزّ الدين ايدمر الظاهرى ملك الامرآء بدمشق وتولّى غسله وتحنيطه وتصبيره وتكفينه المهتار شجاع الدين عنبر والفقيه كمال الدين المنبجى وعزّ الدين الافرم* ثمّ جعلوه فى تابوت وعلّقوه فى بيت من بيوت القلعة بدمشق حتّى يحصل الاتّفاق على مكان دفنه* * ثمّ كتب الامير * fol. 61 r°.
بدر الدين الخزندار كتاب[1] الى ولده الملك السعيد يطالعه بذلك وسيّره على يد الامير بدر الدين بكتوت[2] الجوكندار الحموى وعلاء الدين ايدغمش[3] الحكيمى فلمّا وصلا الى الملك السعيد خلع عليهما وانعم على كلّ منهما بخمسة الاف درهم على ان ذلك بشارة بعود السلطان الى الديار المصريّة وهو طيّب سالم* فلمّا كان ثانى يوم ركبوا الامرآء على عادتهم بسوق الخيل ولم يظهروا شى[4] من الحزن ثمّ انّ الامير بدر الدين الخزندار اخذ

1. Lire كتابا. — 2. Man. بلتوت. — 3. Man. ايدغمش. — 4. Lire شيئا.

le khazindar, 'Izz ad-Din al-Afram, l'émir 'Izz ad-Din Aitémour az-Zahiri, prince des émirs à Damas, procédèrent à la levée du corps du sultan. L'intendant Shodja' ad-Din 'Anbar, le juriste Kamal ad-Din al-Manbidji, et 'Izz ad-Din al-Afram, prirent soin de faire les ablutions funèbres, de l'embaumer, et de l'envelopper dans le linceul.

Ensuite, ils le mirent en bière, et ils la déposèrent sur une estrade, dans l'un des édifices qui se trouvaient dans la forteresse de Damas, pour attendre le moment où l'on se serait mis d'accord sur le lieu de la sépulture.
* fol. 61 r°. Quand tout cela fut terminé, l'émir Badr ad-Din, le khazindar, écrivit une lettre au fils du sultan, al-Malik as-Sa'id, pour lui apprendre ce qui venait de se passer, et il la lui fit porter par l'émir Badr ad-Din Bektout al-Djoukandar al-Hamawi et par l'émir 'Ala ad-Din Aïdoghmish al-Hakimi. Quand ces deux généraux furent reçus par al-Malik as-Sa'id, ce prince leur remit des vêtements d'honneur, et il leur donna à chacun cinq mille dirhams, pour faire croire qu'ils étaient venus lui apporter l'heureuse nouvelle du retour du sultan en Égypte, et lui faire savoir qu'il était en bonne et parfaite santé.

Le lendemain, les émirs, suivant leur coutume, montèrent à cheval, et allèrent à la parade au Marché aux chevaux[1], sans laisser paraître la moindre tristesse. Ensuite, l'émir Badr ad-Din, le khazindar, prit le commandement des troupes égyptiennes, et il partit avec elles, se dirigeant vers l'Égypte, le premier jour du mois de Safar, (agissant) comme il était d'usage

1. Le Souk al-khail, sur lequel on trouvera une note plus haut.

العساكر المصريّة وتوجّه بها الى الديار المصريّة فى مستهلّ صفر على عادتهم مع السلطان وانّه فى صحبتهم مريض فى محفّة؞ والاشربة والفراريج يدخلوا بها اليه والحكماء ملازمين[1] المحفّة وخادم السلطان يصف لهم المرض ويكتبون بما يروه ومملوك فى المحفّة يأكل ما يدخلونه عليه حتّى وصلوا الى القاهرة المحروسة ودخل الامير بدر الدين الخزندار تحت السناجق وطلعوا الى القلعة؞ ثمّ وجّه الملك السعيد بريد[2] بسبب مدفنًا[3] للسلطان الظاهر بدمشق فوجدوا المسجد الّذى للمدرسة الكامليّة وفيه شباكًا[4] الى الجامع الاموى فافتى قاضى القضاة انّ هذا لا يجوز وأشار بمشترى[5] دار العتيق[6] وتبنّا[7] مدرسة؞ فكتبوا الى السلطان الملك السعيد بذلك وانّ هذه مشورة قاضى القضاة عزّ الدين بن الصائغ وانّه لا * يجوز * fol. 61 v°.

1. Lire ملازمون. — 2. Lire بريدا. — 3. Lire مدفن, et même بسبب مدفن السلطان الظاهر. — 4. Lire شباك. — 5. Lire باشترا. — 6. Man. العقيق; lire الدار العتيقة. 7. Lire تبنى.

quand le sultan était avec l'armée, et (disant) que le souverain était au milieu de ses troupes, mais qu'il se faisait transporter malade dans une litière.

On lui apportait des boissons et des poulets, et les médecins escortaient la litière; l'eunuque du sultan leur décrivait la marche de la maladie, et ils rédigeaient des ordonnances suivant ce qui leur semblait opportun. Un mamlouk était dans la litière, et mangeait les aliments qu'on y introduisait. Ce manège dura jusqu'à ce que l'armée arrivât dans la ville du Caire, la bien gardée. L'émir Badr ad-Din, le khazindar, fit son entrée sous les étendards impériaux, et les troupes montèrent à la Forteresse (de la Montagne).

Ensuite, al-Malik as-Sa'id envoya un courrier qui s'occupât de trouver un endroit où l'on pût déposer le corps du sultan al-Malik az-Zahir, à Damas; on trouva (comme répondant à cette destination) la mosquée qui dépend du collège al-Kamiliyya, dans laquelle était une fenêtre grillée, donnant dans la mosquée des Omayyades. Le grand kadi (de Damas) rendit une décision juridique déclarant que ce projet était contraire à la loi religieuse[1]; il conseilla d'acheter la Dar al-'atik[2], et d'y bâtir un collège.

On écrivit dans ce sens au sultan al-Malik as-Sa'id, en lui faisant savoir que tel était le conseil du grand kadi 'Izz ad-Din ibn as-Saïgh, parce qu'il n'était point légal que l'on employât la mosquée (du collège al-Kamiliyya comme sépulture du sultan); cela fut la cause de sa destitution. * fol. 61 v°.

1. Les gens de Damas détestaient Baïbars, et ne voulaient pas que son corps reposât dans un des édifices anciens de la cité. — 2. *Dar al-'atiki*, dit Nowaïri, man. 1578, fol. 95 r°; *al-akik* de Moufazzal, avec $k = t$, est du sabir.

المسجد وكان هذا سبب عزله* فرسم بمشترى[1] دار العتيق[2] بستّين الف درهم وكان يسكنها بدر الدين الاتابكى فنقلوه منها وكان له بها حصّة فاشتروها منه ثمّ بدوا فى بناية التربة وذلك فى خامس جمادى الاول وكان فراغ القبة فى اواخر جمادى الاخر* فطالع بذلك فورد عليه علم الدين ابو خرص والطواشى صفى الدين الآمدى فوصلوا[3] الى دمشق فلمّا كان ليلة الجمعة خامس رجب حملوا السلطان الملك الظاهر من القلعة وانزلوه الى مدفنه وألحده القاضى عزّ الدين ورتّبوا له المقرئين ثمّ شرعوا فى تتمة بناء المدرسة الى نهايتها* ذكر فتوحات السلطان الملك الظاهر* قال المؤرخ انه تغمّده الله تعالى برحمته فتح قيسارية وارسوف وصفد وتبرية[4] ويافا والشقيف وانطاكية وبغراس والقصير وحصن الاكراد وحصن عكار والقرين

1. Voir la note 5 de la page 443. — 2. Voir la note 6 de la page 443. — 3. On attendrait فوصلا. — 4. Man. بريد.

Al-Malik as-Sa'id publia un rescrit par lequel il ordonnait d'acheter la Dar al-'atik au prix de soixante mille dirhams; Badr ad-Din al-Atabéki habitait dans cet édifice, et on l'en fit déménager; cet émir possédait en toute propriété une partie de cet hôtel[1], que l'on lui racheta. Puis, on entreprit la construction du tombeau, le cinquième jour du mois de Djoumada premier; la coupole fut terminée dans les derniers jours du second mois de Djoumada[2].

'Alam ad-Din Abou Khirs et le toashi Safi ad-Din al-Amidi portèrent ces faits à la connaissance du sultan, et vinrent à sa cour pour les lui exposer; puis, ils s'en retournèrent à Damas (pour procéder aux cérémonies des funérailles d'az-Zahir). Durant la nuit du vendredi, cinquième jour de Radjab, ils firent la levée du corps du sultan al-Malik az-Zahir dans la forteresse, ils le transportèrent au lieu de sa sépulture, et l'inhumèrent dans son tombeau. Ce fut le kadi 'Izz ad-Din qui présida la cérémonie du deuil. Ces officiers placèrent ensuite autour du tombeau des lecteurs du Coran, puis ils s'occupèrent activement de pousser la construction du collège, jusqu'à ce qu'il fût terminé.

Mention des conquêtes du sultan al-Malik az-Zahir. L'historien a dit que le sultan al-Malik az-Zahir, qu'Allah, le très-haut, le couvre de sa miséricorde, conquit Kaïsariyya, Arsouf, Safad, Tabariyya[3], Jaffa, Shakif, Antioche, Baghras, al-Kosaïr, la Forteresse des Kurdes, la forteresse d'Akkar,

1. Ou peut-être « il possedait une hypothèque sur cet hôtel ». — 2. Cette extrême rapidité, moins de deux mois montre la légèreté avec laquelle étaient construits ces dômes de briques. — 3. La forme تبرية est insolite, ce nom est écrit طبرية par les historiens qui savent l'arabe.

وصافيتا ومرقية[1] وحلبا والمناصفات بينه وبين ملوك الفرنج المرقب وبانياس[2] وانطرسوس واستعاد من صاحب سيس دربساك ودركوش وتلمنس[3] وكفردبّين[4] ورعبان[5] والمرزبان۞ والّذى صار اليه من ممالك المسلمين دمشق وبعلبك وعجلون وبصرى وصرخد والصلت وحمص وتدمر والرحبة وزلمونتا[6] وتلّ باشر[7] وصهيون[8] وبلاطنس[9] وبرزوية[10] وقلعة الكهف والقدموس والمينقه[11] والعليقة والخوابى[12] * والرصافة ومصياب[13] والكرك والشوبك والقدس الشريف والّذى انتقل اليه عن التتار من بلاد الشمال بلاد حلب الشماليّة وشيزر والبيرة۞ ومن بلاد النوبة * fol. 62 r°.

1. Man. مرقبه. — 2. Man. بلنياس. — 3. Man. تلمبش. — 4. Man. كفردبن. — 5. Man. ورعان. — 6. Man. زلموبيا. — 7. Man. تل باسر. — 8. Man. صهبرن. — 9. Man. بلاطنس. — 10. Man برزويه؛ برزيه dans Nowaïri (man. arabe 1578, fol. 61 r°). — 11. Man. المعنقه؛ المينقه dans Nowaïri, *ibid.*, fol. 63 v°; المنيعه *ibid.*, fol. 64 r°. — 12. Man. الحواى; الخوابى dans Nowaïri, fol. 64 r°. — 13. Man. مصياب.

al-Kouraïn, Safitha, Marakiyya, Halba. Les villes qui étaient divisées par moitié entre lui et les rois des Francs étaient al-Markab, Banias et Antarsous. Il récupéra sur le prince de Sis, Darbsak, Darkoush[1], Tall-Mannas[2], Kafar-doubbin[3], Ra'ban[4] et al-Marzaban.

Les pays musulmans qui furent en sa possession étaient Damas, Ba'lbek, 'Adjloun, Bosra, Sarkhad, as-Salt, Homs, Tadmor, Rahba, Zalmounita (?)[5], Tall Bashir, Sihyaoun, Balatonos, Barzouyya[6], la citadelle d'al-Kahf, Kadmous, al-Maïnaka[7], al-'Oullaïka, al-Khwabi, ar-Rousafa, Masyab[8], al-Karak, ash-Shaubak, Jérusalem, la sainte. La contrée qui entra en sa possession, après avoir appartenu aux Tatars, dans le nord, fut la partie septentrionale de la province d'Alep, Shaïzar et al-Bira.

En Nubie, il possédait l'île de Bilak[9], et les villes de cette contrée, Laha- * fol. 62 r°.

1. Forteresse voisine d'Antioche, qui faisait partie du territoire appelé 'Awasim par les Musulmans (Yakout, II, 569). — 2. Forteresse proche de Ma'arrat al-No'man (Yakout, II, 871). — 3. Forteresse dans les environs d'Antioche (Yakout, IV, 288). — 4. Ville sur les frontières de l'Islam, entre Alep et Soumaïsat (Yakout, II, 791). — 5. Le nom de cette localité est douteux. — 6. Forteresse dans le voisinage des rives de la Méditerranée, sur le sommet d'une montagne, que Nowaïri (man. arabe 1578, folio 61 r°) nomme Bourzaya. — 7. Al-Maïnaka dans Nowaïri (*ibid.*, folio 63 v°); al-Manaïka, ou plutôt al-Mounaïka, au folio 64 recto : on serait assez tenté de lire المنيفة al-Mounifa « le pic le plus élevé d'une chaîne de montagnes ». — 8. Forteresse ismaïlienne (Yakout, IV, 556) : Masyab, ou Masyaf, 'Oullaïka, Rousafa, que Nowaïri nomme Rasafa, al-Kahf, al-Mounaïka, ou al-Maïnaka, Kadmous, Khwabi, étaient les forteresses ismaïliennes (Nowaïri, man. arabe 1578, folio 62 r°). — 9. Bilak est citée par Yakout (I, 710) et par la continuation de l'*Histoire des Patriarches d'Alexandrie* (man. arabe 307, fol. 104 v°).

جزيرة بلاق[1] وما فيها من البلاد ولهاسه[2] وديودى وارض الما والفينق ودمهيت وهندوا ودرس[3] والهرية واقليم البريك[4] ويعرف بالسبع قرى وىحادى[5] وهذه البلاد بلاد العلى وفيها ادمة والدو وابريم[6] ودندال وبوخراص وسما وجزيرة ميكائيل وفيها من البلاد الجنادل وانكر واقليم بكر ودنقلة[7] واقليم اشو وهى جزائر عامرة بالمدن ولمّا فتحها انعم بها على ابن عم المأخوذة منه بعد ما ناصفه عليها حسب ما تقدّم من خبرها ❀ وفتحه هذه البلاد ممّا يفوق بها على كلّ ملك تقدّمه وكان بيده من القلاع بمصر والشأم ستّة واربعين[8] قلعة ❀ قال المؤرّخ كانت مدّة ملكه سبعة عشر[9] سنة واثنان وتسعون يومًا لانّ جلوسه كان سابع عشر ذى القعده سنة ثمان وخمسين وستّمائة ووفاته فى ثامن وعشرين المحرّم سنة ستّ وسبعين

1. Man. بلاق. — 2. Man. لهاسه. — 3. Man. درس. — 4. البربك. — 5. Man. ىحادى. — 6. Man. ابرم. — 7. Man. دىقله. — 8. Lire ست واربعون. — 9. Lire سبع عشرة.

sia[1], Divoudi, le district d'al-Ma, al-Finak, Damhit, Hindou, Darbin, al-Haria, le district d'al-Barik, qui est connu sous le nom des sept villages, et Yahadi; ces contrées forment le pays d'al-'Ali; il s'y trouve les villes d'Adama,ad-Dou, Ibrim[2], Dandal, Boukharas, Sama, et l'île de Mikaïil; on y trouve, au nombre des pays (qui forment la Nubie), les Cataractes, Ankar, le district de Bakr, Dongola, le district d'Ashou, qui est composé d'îles dans lesquelles fleurissent des cités.

Quand le sultan eut conquis ce pays, il gratifia le fils de l'oncle (de David) de ce qu'il lui avait pris, après l'avoir partagé par moitié avec lui, comme cela a été raconté plus haut. Par la conquête de tous ces pays, il dépasse de beaucoup tous les rois qui régnèrent avant lui; il possédait, tant en Égypte qu'en Syrie, quarante-six places fortes.

L'historien a dit : La durée de sa souveraineté fut de dix-sept années et quatre-vingt-douze jours, car il s'assit sur le trône, le dix-septième jour du mois de Zilka'da de l'année 658, et sa mort survint le vingt-huitième jour du mois de Moharram de l'année 676. C'était un prince vaillant, d'une bravoure à toute épreuve, qui se portait toujours au premier rang, un véritable héros; mais il fut un tyran, qui ne laissait aucun répit à ses sujets, qui opprimait les peuples; il avait une passion inassouvissable pour l'argent, et il commit

1. Yakout ne cite pas cette localité; la plupart de ces noms sont douteux, et il est impossible de les lire d'une façon certaine, par suite de l'absence de points diacritiques. — 2. ابرم dans le man. arabe 307, fol. 96 r°.

وثمانئة وكان شجاعا بطلًا مقداما هماما عسوفا عجولا جبّارا محبّا للاموال كثير المصادرات للرعيّة والدواوين خصوصًا لاهل دمشق؛ فانّه كان يكرههم ويكرهونه وعزم * مرّتين على خلوّها وتحريقها[1] وساقته المقادير الى ان توفّى فيها ودفن بها رحمه الله تعالى * fol. 62 v°.
والحمد لله وحده؛ والذى ورد تواريخ النصارى[2] من الحوادث فى مدّة مملكته ان قدم للنصارى اليعاقبة بطركا[3] يسمّى يونس ابن ولى الدولة ابى سعيد ابن اخت البطرك يونس ابن ابى غالب وهو السابع والسبعين[4] من البطاركة؛ بطركيّته الاولى؛ قدم قمصا بكنيسة المعلقة بمصر يوم الاحد سادس طوبة سنة تسع مائة ثمانية وسبعين[5] لديقلاديانوس موافقه

1. Man. حريقها. — 2. On attendrait plutôt وبما اوردت تواريخ النصارى. — 3. Lire بطرك. — 4. Lire السابع والسبعون. — 5. Lire سنة ثمانى وسبعين تسع مائة.

toutes les violences, toutes les exactions contre ses sujets et les fonctionnaires de l'administration, particulièrement contre les gens de Damas.

En effet, il exécrait les habitants de cette ville, lesquels le lui rendaient intégralement; par deux fois, il conçut le projet d'en chasser sa population, et de l'incendier; mais les destins voulurent qu'il ne pût réaliser ses desseins, si bien qu'il mourut dans cette ville, et qu'il y fut inhumé. Que la miséricorde d'Allah soit sur lui, et louange à Allah, l'Unique. * fol. 62 v°.

Quant à ce que racontent les histoires des Chrétiens au sujet des événements qui leur arrivèrent pendant son règne, il advint aux Chrétiens jacobites un patriarche, nommé Younis ibn Wali ad-Daula Abi Sa'id, qui était le fils de la sœur du patriarche Younis ibn Abi Ghalib; ce personnage fut le soixante-dix-septième patriarche.

Premier patriarcat de Younis ibn Wali ad-Daula. Il fut reconnu comme archiprêtre, à l'église de la Mo'allaka, à Misr[1], le dimanche, sixième jour du mois de Touba de l'année 978 de Dioclétien, date qui correspond au huitième jour de Safar de l'année 660 de l'hégire, et il fut confirmé dans la dignité patriarcale à Alexandrie[2], dans l'église d'Absoutir, le dimanche, treizième

1. La Mo'allaka, d'après le *Khitat* (man. arabe 1732, fol. 435 r°), était située dans la rue du Kasr al-sham' قصر الشمع; elle était placée sous le vocable de la Vierge Marie; elle était une église très célèbre chez les Chrétiens du Caire: l'auteur de la continuation de l'histoire des Patriarches d'Alexandrie (man. arabe 306, fol. 33 v°) la nomme « l'église de la Vierge, à la Mo'allaka, au Kasr al-djam', à Misr, appartenant aux Coptes » : كنيسة السيدة بالمعلقة بقصر الجمع بمصر للقبط. Saka'ï, man. arabe 2061, fol. 11 r°, dit que la Mo'allaka était l'église cathédrale du Patriarche des Coptes, au Caire : كنيسة المعلقة بمصر الذى بطرك النصارى القبط ساكن بها. — 2. Qui était le siège du Patriarcat.

ثامن صفر سنة ستمائة وستين[1] للهجرة وكمّل بالاسكندرية بابسوطير يوم الاحد ثالث عشر طوبة وبدير ابو مقار يوم الاحد العشرين منه ووصل وقدّس بالمعلقة بمصر يوم الاحد رابع امشير منها ❊ وكان قبل تكريز المذكور قدم غبريال ابن اخت اسقف طمبدى قمصًا بكنيسة المعلّقة بمصر فابطله هذا الاب ووزن خمسة الاف دينار عينا فعند ذلك عزل الصاحب بهاء الدين ابن حنّا غبريال ثمّ بعد ذلك احضر الصاحب بهاء الدين

1. Lire plutôt الثامن من صفر سنة ستين وستمائة.

jour du mois de Touba, et au couvent d'Abou Makar, le dimanche, vingt de ce même mois. Il se rendit à Misr, et il officia en qualité de patriarche dans l'église de la Mo'allaka, en cette ville, le dimanche, quatrième jour d'Amshir de cette année.

Avant que Younis ibn Wali ad-Daula n'eût été installé sur le trône patriarcal, comme cela vient d'être mentionné, Gabriel, fils de la sœur de l'évêque de Tanbadi[1], avait été reconnu comme archiprêtre à l'église de la Mo'allaka, à Misr[2]; mais Younis déclara que sa nomination n'était pas va-

1. طنبذة Tanbadza dans Yakout (III, 550), village dépendant de Bahnasa, dans le Sa'id; طنبدى dans la continuation de l'histoire des Patriarches d'Alexandrie (man. arabe 306, fol. 33 r°). — 2. Ce qui était la première phase de l'accession au Patriarcat; en réalité, d'après la continuation de l'histoire des Patriarches d'Alexandrie (man. arabe 306, fol. 33 r°), après la mort du patriarche Athanase, il se produisit un schisme chez les Chrétiens d'Égypte: les chefs de la communauté الاراخنة = ἄρχων de Misr choisirent comme candidat Younis ibn Abi Sa'id al-Sakri; ceux du Caire, Gabriel, fils de la sœur de l'évêque Anba Boutros, de Tanbadi; les deux partis décidèrent de s'en remettre au sort قرعة هيكلية, qui désigna Gabriel, lequel fut intronisé comme ἡγούμενος, فكرزوه ايغومانس, et fut le soixante-dix-septième patriarche. Younis et les gens de son parti le combattirent, et le firent destituer; Younis fut intronisé, le sixième jour du mois de Touba de l'année 978 des Martyrs, juste un mois après la mort du patriarche Athanase. Il exerça le Patriarcat durant six ans et six mois, puis il fut destitué, et Gabriel fut nommé en sa place, qu'il occupa, du 28 Paopi 985, jusqu'à sa mort, qui survint en Touba 987, après avoir siégé sur le trône du Patriarcat, durant deux années et douze jours. Sous son règne, les autorités égyptiennes imposèrent aux Coptes des obligations vexatoires, en même temps qu'aux Juifs, d'ailleurs; on les obligea à teindre l'étoffe de leurs turbans en bleu, et à monter des ânes, à la place de chevaux. On ferma les églises à Misr et au Caire d'abord, puis dans les autres provinces de l'Égypte, à l'exception des couvents et des églises d'Alexandrie, ainsi que de quelques autres districts. L'empereur de Constantinople envoya une ambassade au sultan du Caire, pour implorer sa pitié en faveur des Coptes, et on rouvrit l'église de la Vierge, à la Mo'allaka, au Kasr al-Djam', à Misr, puis l'église de Michel. Younis ibn Abi Sa'id fut proclamé patriarche, à la mort de Gabriel, en 987, et il exerça cette dignité pendant vingt-deux ans et sept jours, puis il mourut en 1009. Il eut pour succes-

المذكور غبريال المذكور من دير العزبة[1] وارسله الى الاسكندريّة فقدم بها يوم الاحد ثالث بابة سنة تسع مائة خمسة وثمانين[2] لديقلاديانوس الموافق حادى وعشرين المحرّم سنة ستّمائة سبعة وستّين[3]❊ وفى ايّام انبا يونس قرّر على النصارى خمس مائة الف دينار عينا وذلك فى شهر رمضان سنة ستّمائة ثلاثة وستّين[4] للهجرة❊ الثانية❊ ثمّ اعيد الى رياسته * اعاده الصاحب بهاء الدين ابن حنّا المقدّم ذكره فطلع الى كنيسة الستّ السيّدة بالمعلّقة بمصر فى يوم الاحد ثالث عشر هثور سنة تسع مائة سبعة وثمانين[5] للشهداء وهو ثالث * fol. 63 r°.

1. Man. العزبة. — 2. Lire الثالث من بابة سنة خمس وثمانين وتسعمائة. — 3. Lire المرافق للحادى والعشرين من المحرم سنة سبع وستين وستمائة. — 4. Lire سنة ثلاث وستين وستمائة. — 5. Lire الثالث عشر من هتور سنة سبع وثمانين وتسع مائة.

lable, et il versa cinq mille dinars, en espèces sonnantes aux autorités musulmanes, pour leur faire agréer sa thèse); immédiatement, le sahib Baha ad-Din ibn Hanna destitua Gabriel. Ensuite (Younis ayant été destitué), ce même sahib Baha ad-Din ibn Hanna fit venir ledit Gabriel du couvent d'al-'Ouzaba, et il l'envoya à Alexandrie (en qualité de patriarche). Gabriel y arriva, le dimanche, troisième jour du mois de Paopi de l'année 985 de Dioclétien, date qui correspond au vingt et unième jour du mois de Moharram de l'année 667 de l'hégire.

Sous le patriarcat d'Anba Younis, on imposa aux Chrétiens un impôt extraordinaire de cinq cent mille dinars, qu'ils durent verser en espèces, et cela au mois de Ramadhan de l'année 663 de l'hégire.

Deuxième patriarcat de Younis ibn Wali ad-Daula. Ensuite, Anba Younis fut rappelé à la dignité de sa charge. Ce fut le sahib Baha ad-Din ibn Hanna, * fol. 63 r°. dont il a déjà été question, qui lui rendit le Patriarcat. Younis ibn Wali ad-Daula se rendit à l'église de la Sainte Vierge, à la Mo'allaka, à Misr, le dimanche, treizième jour du mois de Hathor de l'année 987 des Martyrs,

seur Théodose, qui fut le soixante-dix-neuvième patriarche, et fut nommé le 10 Abib 1009; il mourut en 1016, le 5 Touba, après un règne de six ans et demi; on le nommait « fils de Franque » ابن افرنجية, vraisemblablement parce que son père avait épousé une Chrétienne d'Occident. Les deux patriarches qui succédèrent à Théodose, le quatre-vingtième et le quatre-vingt-unième, portèrent tous les deux le nom de Younos; l'un fut nommé, le 1er Tot 1017; le second, Younos al-Nakkadi, le 1er Paopi 1036. Le couvent d'al-'Ouzaba, d'après le *Khitat* (man. 1732, fol. 428 r°), se trouvait à un jour de distance de la mer de Koulzoum, la mer Rouge, et il fallait marcher trois jours dans la montagne qui se trouve dans l'est de l'Égypte pour y parvenir. Gabriel s'était retiré dans ce couvent, après avoir été destitué de ses fonctions par l'autorité égyptienne.

وعشرين ربيع الاوّل سنة ستّمائة تسعة وستّين[1] للهجرة۞ وتنيّح فى آخر نهار الاثنين خامس وعشرين برمودة سنة الف وتسعة[2] للشهداء الموافق ثالث عشر جمادى الاوّل سنة ستّمائة اثنين وتسعين[3] للهجرة ودفن بدير النسطور بظاهر مصر ثم كرز غبريال الشآمى المعروف بالرشيد فرج الله ابن اخت بطرس اسقف طمبدى وهو الثامن والسبعين[4] من البطاركة كان كرز قمصًا بكنيسة المعلّقة بمصر يوم الاحد ثانى وعشرين كيهك سنة تسع مائة ثمانية وسبعين[5] لديقلاديانوس موافق رابع وعشرين المحرّم سنة ستّمائة وستّين[6] للهجرة۞ ثمّ بطل وقدم انبا يونس عوضه على ما تقدّم شرحه ثمّ عزل انبا يونس واحضر غبريال المذكور من دير انطونيوس[7] ببرّيّة الغربيّة[8] وارسل الى الاسكندريّة وقدم بها بطريركًا بكنيسة ابسوطير يوم

1. Lire الثالث والعشرون من ربيع الاول سنة تسع وستين وستمائة. — 2. Lire الخامس والعشرين من برمودة سنة تسع والف. — 3. Lire الموافق للثالث عشر من جمادى الاول سنة اثنتين وتسعين وستمائة. — 4. Lire الثامن والسبعين. — 5. Lire الثاني والعشرين من كيهك سنة ثماني وسبعين وتسع مائة. — 6. Lire الموافق للرابع والعشرين من المحرم سنة ستين وستمائة. — 7. Man. انطونس. — 8. Man. العربة ; lire بالبرية الغربية.

qui était le vingt-trois du mois de Rabi' premier de l'année 669 de l'hégire.

Il mourut dans les dernières heures du lundi, vingt-cinquième jour du mois de Barmoudi de l'année 1009 des Martyrs, date qui correspond au treizième jour de Djoumada premier de l'année 692 de l'hégire, et il fut inhumé dans le couvent de Nestorius, en dehors de Misr.

Après lui, Gabriel le Syrien, connu sous le nom d'ar-Rashid Faradj Allah, fils de la sœur de Pierre, évêque de Tambadi, s'assit sur le trône du Patriarcat. Il fut le soixante-dix-huitième patriarche. Il fut solennellement intronisé comme archiprêtre dans l'église de la Mo'allaka, à Misr, le dimanche, vingt-deuxième jour du mois de Kaïhak de l'année 978 de Dioclétien, date qui correspond au vingt-quatrième jour de Moharram de l'année 660 de l'hégire.

Ensuite cette nomination fut annulée, et Anba Younis prit sa place comme patriarche, suivant ce qui a été expliqué plus haut. Après ces événements, Anba Younis fut destitué de sa dignité, et l'on fit venir ce Gabriel, dont il vient d'être parlé, du couvent de Saint-Antoine, qui se trouve dans le désert occidental[1]. On l'envoya à Alexandrie, et il se rendit dans cette

1. Le récit des interversions du Patriarcat est incompréhensible dans la narration de Moufazzal, qui n'a rien compris à ce qu'il écrivait, et qui a tout brouillé; la succession de ces événements se trouve correctement exposée dans la note de la page 448.

الاحد ثالث بابة سنة تسع مائة خمسة وثمانين[1] موافق حادى وعشرين المحرّم سنة ستمائة سبعة وستّين[2] للهجرة۞ وكمّل بدير ابو مقار يوم الاحد عاشر بابة ووصل الى كنيسة ميكائيل رأس الخليج[3] بمصر وكرز بها يوم السبت ثالث وعشرين بابة[4] وكان يوم رأس سنته ودخوله ستّين سنة شمسيّة۞ وكرز بالمعلّقة * بمصر يوم الاحد رابع وعشرين بابة[5] ثمّ عزله الصاحب * fol. 63 v°.
بهاء الدين ابن حنّا بحكم انّه لم يرض بقاعدة فى المقرّر على النصارى واعاد يونس وطلع المعلّقة يوم الاحد ثالث عشر هتور سنة تسع مائة سبعة وثمانين[6] للشهدآء يوافقه ثالث وعشرين ربيع الاوّل سنة ستّمائة تسعة وستّين[7] للهجرة۞ واختفى غبريال بالقاهرة سنة واحدة وربع[8] ثمّ

1. Lire الثالث من بابة سنة خمس وثمانين وتسع مائة. — 2. Lire الموافق للحادى والعشرين من المحرم من سنة سبع وستين وستمائة. — 3. Lire فى راس الخليج. — 4. Lire الثالث والعشرين من بابة. — 5. Lire الرابع والعشرين من بابة. — 6. Lire الثالث عشر من هتور سنة سبع وثمانين وتسع مائة. 7. Lire الثالث والعشرون من ربيع الاول سنة تسع وستين وستمائة. — 8. Lire وربعا.

ville, en qualité de patriarche, à l'église d'Absoutir, le dimanche, troisième jour du mois de Paopi de l'année 985 (des Martyrs), date qui correspond au vingt et un de Moharram de l'année 667 de l'hégire.

Les cérémonies de son intronisation furent complétées au couvent d'Abou Makar[1], le dimanche, dixième jour du mois de Paopi; il vint ensuite à l'église de Saint-Michel[2], qui est située à l'origine du Canal, à Misr, et il y fut solennellement installé en qualité de patriarche, le samedi, vingt-troisième jour du mois de Paopi; c'était le jour anniversaire de sa naissance, et il entrait dans sa soixantième année solaire.

Il fut intronisé à l'église de la Mo'allaka, à Misr, le dimanche, vingt- * fol. 63 v°.
quatrième jour du mois de Paopi; le sahib Baha ad-Din ibn Hanna le destitua ensuite de sa dignité, parce qu'il n'avait point satisfait à l'obligation qui incombait aux Chrétiens d'acquitter l'impôt extraordinaire qui leur avait été infligé, et il rendit la charge patriarcale à Younis. Celui-ci se rendit à la Mo'allaka, le dimanche, treizième jour de Hathor de l'année 987 des Martyrs, date à laquelle correspond le vingt-trois de Rabi' premier de l'année 669 de l'hégire.

Gabriel resta caché au Caire pendant une année et un quart; puis il sortit de sa retraite, avec l'agrément dudit sahib Baha ad-Din, et il s'en alla

1. Saint Macaire. — 2. Cette église est citée dans la continuation de l'histoire des Patriarches d'Alexandrie, man. arabe 306, fol. 33 v°.

خرج باذن الصاحب بهاء الدين المذكور وسكن بكنيسة الارمن بالزهرى سنتين وبكنيسة ابو مرقورى بمصر سنة وتنيح وقت العصر حادى عشر ابيب سنة تسع مائة وتسعين[1] للشهدآء موافق ثامن وعشرين ذى الحجة سنة ثمانية اثنين وسبعين[2] للهجرة ودفن بكنيسة ابو مرقورى بمصر ❀

الخامس من ملوك الترك الملك السعيد ناصر الدين محمّد بركة خان ابن السلطان الملك الظاهر ولمّا حضر الامرآء من دمشق جلس الملك السعيد بالايوان وكان عمره يومئذ عشرين سنة وكان جميلا جسيما وسيما لم تبت[3] عوارضه بعد الّا انّه كان حصر اللسان قصير العبارة منقطع الحجّة يسمع الخطاب ولا يرد الجواب ❀ قال المؤرّخ ثمّ اظهروا

1. Lire الحادى عشرين ابيب سنة تسعين وتسع مائة. — 2. Lire الموفق للثامن والعشرين من ذى الحجة سنة اثنتين وسبعين وثمانمائة. — 3. Lire تنبث, par suite de la confusion habituelle du ت et du ث.

résider à l'église des Arméniens, à az-Zahri[1], pendant deux années, et à l'église d'Abou Markouri[2], à Misr, pendant un an. Il mourut dans l'après-midi du onzième jour du mois de Abib de l'année 990 des Martyrs, date qui correspond au vingt-huit Zilhidjdja de l'année 672 de l'hégire. Il fut inhumé dans l'église d'Abou Markouri, à Misr.

Le cinquième des rois des Turks fut al-Malik as-Sa'id Nasir ad-Din Mohammad Berké-Khan, fils du sultan al-Malik az-Zahir. Quand les émirs furent arrivés (au Caire), venant de Damas, al-Malik as-Sa'id alla s'asseoir sur le trône dans la salle de parade. Il avait alors vingt ans; c'était un beau jeune homme, fort, d'une figure agréable, qui ne montrait pas souvent ses dents, car il était avare de ses paroles, ne trouvant pas les mots pour s'exprimer, ni les arguments à invoquer; il écoutait ce qu'on lui disait, mais il n'y faisait aucune réponse.

L'historien a dit : Ensuite, on révéla la nouvelle de la mort du sultan al-Malik az-Zahir. Les émirs pénétrèrent (dans la salle du trône), ils baisèrent le sol devant al-Malik as-Sa'id, et renouvelèrent le serment de fidélité (qu'ils lui avaient déjà prêté)[3], ce qui fut également accompli par toute l'armée.

1. Les jardins d'az-Zahri se trouvaient au sud du Caire; ils sont cités, en même temps que le verger de Saif al-Islam, dans le *Khitat* de Makrizi (man. arabe 1731, fol. 298 r°); il est parlé dans ce même ouvrage (man. 1732, fol. 435 r°), d'une eglise des Arméniens, qui est celle où se retira Anba Gabriel. — 2. Saint Mercure. — 3. Du temps de Baïbars, qui voulait engager ses généraux sur le nom de son fils. Cela lui réussit peu, comme on va le voir.

موت السلطان الملك الظاهر ودخلوا الامرآء وقبّلوا الارض بين يدى الملك السعيد وجدّدوا الايمان وكذلك سائر الجيش والامير بدر الدين الخزندار واقف يحلّف الناس* ثم بعد ذلك دخل * الى الستارة عند والدة الملك السعيد على انّه يعزّيها بالسلطان ويهنّيها * fol. 64 r°.
بالملك السعيد فشكرت فعله ودعت له واخرجت له هناب سكّر وليموا[1] وحلفت عليه ان يشرب بعدها واوهمت انّها شربت منه* فشرب جرعتين لا غير وفى الثالثة من كثرة ما لجوا عليه تخيّل ودفعه من يده وكانت القاضية فيه فتوجّه الى داره فتوعك بدنه وحصل له تقطّع المعاء وادّعى انّه قولنج وكان طبيبه عماد الدين ابن النابلسى فسيّروا اليه ثلاثة الاف دينار وقالوا له خذ هذه وساعدنا فى هلاكه ولا تعرّفه انّه مسقّى فاخذ الذهب

1. Lire ليمون; le manuscrit a la forme ليموا, pour ليمو, ce qui est une forme très vulgaire de ليمون; on attendrait plutôt هنابا ملآن من سكر وليمون.

L'émir Badr ad-Din, le khazindar, se tenait debout (à côté du trône), et recevait le serment des officiers.

Quand cette cérémonie eut pris fin, (l'émir Badr ad-Din) pénétra dans * fol. 64 r°.
l'appartement interdit[1], auprès de la mère d'al-Malik as-Sa'id, pour lui présenter ses condoléances de la mort du sultan, et pour la féliciter de l'avènement d'al-Malik as-Sa'id. La sultane remercia l'émir de la façon dont il avait agi[2], et pria Allah de l'en récompenser; elle lui sortit un hanap plein de sirop et de citron, et le conjura d'en boire, comme elle venait de le faire (avant son arrivée), lui donnant ainsi à penser qu'elle avait déjà goûté à ce breuvage.

L'émir but deux gorgées, pas plus; à la troisième, devant l'insistance que l'on mettait à le faire boire, il se défia, et déposa le hanap; mais il était atteint mortellement. Il rentra chez lui, dans une grande prostration, et il lui arriva une constipation invincible; il pensa qu'il s'agissait d'une crise d'entérite.

Le médecin de l'émir se nommait 'Imad ad-Din ibn an-Naboulousi; on lui envoya trois mille dinars, et on lui fit dire : « Prends cette somme,

1. *As-sitara* « le rideau », littéralement, derrière lequel vivent les femmes; ce mot n'a pas, et ne peut avoir, d'autre sens ici, puisque les cérémonies de l'inhumation de Baïbars avaient eu lieu à Damas, et non dans la Citadelle; les princesses portaient à cette époque le titre de *as-sitr al-rafi'* le « voile auguste ». — 2. En cachant la mort du sultan, en prenant le commandement de l'armée à Damas, en la ramenant au Caire, et en faisant reconnaître la souveraineté de Berké-Khan.

وتغافل عنه ووصف له ما يقوى سقيته فمات ❊ وخلّف والدته وبنتين ولم يكن له ولد ذكر
فورثه السلطان واشترى الملك السعيد ما خصّ البنات من الضياع واوقف ذلك على مدرسة
ابيه ثم سيّر الى دمشق اميرين بسبب تحليف الشأم واهله وعساكره ❊ فاستقر ذلك وحلفوا
الناس جميعهم بمصر والشأم ولم يتخلّف احدا[1] عن اليمين من دنقلة الى الفراة[2] وخطب
للملك السعيد فى جميع ولايات مملكته واستقرّ فى نيابة السلطنة الامير شمس الدين اقسنقر
الفارقانى بعد الخزندار ❊ وفى يوم الجمعة قبض على سنقر الاشقر والامير بدر الدين
بيسرى وفى يوم السبت قبض على الفارقانى وجماعة من الامرآء واعتقلهم بقلعة الجبل

1. Lire احدٌ. — 2. Lire الفرات.

aide-nous à le faire périr, et ne lui révèle pas qu'il est empoisonné. » Le médecin prit l'argent, et ne fit rien de ce qu'il fallait tenter immédiatement pour sauver son maître; il lui prescrivit au contraire des drogues qui aggravèrent l'effet du poison, si bien qu'il mourut.

L'émir laissait derrière lui sa mère et deux filles, car il n'avait point de fils, et le sultan hérita de ses biens. Al-Malik as-Sa'id acheta les villages qui constituaient la propriété particulière des filles de l'émir, et il les constitua en biens de mainmorte, dont il affecta les revenus à l'entretien du mausolée de son père. Ensuite, il envoya deux émirs à Damas, pour recevoir le serment de fidélité de la Syrie, tant de la population civile que de l'armée.

Cela se fit sans aucune difficulté, et tout le monde, tant en Égypte qu'en Syrie, prêta le serment d'allégeance au sultan; personne, de Dongola à l'Euphrate, ne refusa le serment de fidélité à al-Malik as-Sa'id, et l'on fit le prône du vendredi à son nom dans toutes les provinces de son empire. L'émir Shams ad-Din Aksonkor al-Farikani fut nommé vice-roi, en héritage du khazindar.

Le vendredi[1], le sultan fit arrêter les émirs Shams ad-Din Soukor al-Ashkar et Badr ad-Din Baïsari; le samedi[2], il fit arrêter al-Farikani, ainsi que plusieurs autres émirs, et on les emprisonna dans la Forteresse de la
* fol. 64 v°. Montagne. Le sultan nomma à la charge de vice-roi, Soukor al-Alfi; le dimanche[3], dixième jour de ce même mois, il fit remettre en liberté Baïsari

1. 21 Rabi' 1er (Nowaïri, man. arabe 1578, fol. 96 v°). — 2. 18 Rabi' 2 (Nowaïri, man. arabe 1578, fol. 96 v°). — 3. Le samedi 2 Djoumada 1er (Nowaïri, man. arabe 1578, fol. 96 v°).

* واقام فى النيابة سنقر الالفى وفى يوم الاحد عاشره[1] افرج عن بيسرى وسنقر الاشقر وفى يوم الجمعة قبض على خاله بدر الدين محمّد بن بركتخان ❊ ذكر مولد الملك السعيد ❊ قال المؤرّخ كان مولده بالعش من ضواحى القاهرة المحروسة فى صفر سنة ثمان وخمسين وستّمائة وامّه بنت حسام الدين بركتخان الخوارزمى وله من الاخوة الذكور الملك المسعود نجم الدين خضر والملك العادل بدر الدين سلامش ومن الاخوات البنات سبعة[2] ❊ وفى هذه السنة فى سابع المحرّم توفّى الشيخ خضر ابن ابى بكر ابن موسى العدوى المهرانى شيخ السلطان الملك الظاهر بقلعة الجبل قبل السلطان الظاهر بأحد وعشرين يوم[3] ودفن فى سفح الجبل المقطّم وكان فى مبدى[4] امره يخدم بلد الجزيرة اكابرها وخدم نور الدين على ثمّ انتقل من عنده الى عند الشيخ شمس الدين محمّد ابن اخت الشيخ كمال الجزيرى * fol. 64 v°.

1. Cette forme extrêmement vulgaire se trouve sous la plume de tous les historiens de l'Égypte; il faudrait عاشر عشر. — 2. Lire سبع. — 3. Lire يوما. — 4. Lire مبداء.

et Sonkor al-Ashkar; le vendredi[1], il fit arrêter son oncle maternel, Badr ad-Din Mohammad, fils de Berké-Khan.

Histoire de la naissance d'al-Malik as-Sa'id. L'historien a dit : Il naquit à al-'Oushsh, dans la banlieue du Caire, la bien gardée, au mois de Safar de l'année 658; sa mère était la fille de Hosam ad-Din Berké-Khan al-Khwarizmi; il eut comme frères, al-Malik al-Mas'oud Nadjm ad-Din Khidr et al-Malik al-'Adil Badr ad-Din Soulamish[2], sans compter sept sœurs.

Cette même année, le septième jour du mois de Moharram, mourut le shaïkh Khidr ibn Abi Bakr ibn Mousa al-'Adouwi al-Mahrani, qui était l'aumônier[3] du sultan al-Malik az-Zahir; il mourut dans la Citadelle de la Montagne, vingt et un jours avant le sultan, et il fut enterré sur la pente du mont Mokattam. Au début de sa carrière, il avait vécu au service des grands personnages de la ville de Djazira[4]; il eut ainsi pour maître Nour ad-Din 'Ali; du service de ce personnage, il passa à celui du shaïkh Shams ad-Din Mohammad, fils de la sœur du shaïkh Kamal ad-Din al-Djaziri, le poète.

1. 14 Djoumada second (Nowaïri, man. arabe 1578, fol. 96 v°). L'omission de ces dates, dans la narration de Moufazzal est étrange. — 2. La graphie persane de ce nom est سولامش — 3. Si tant est que l'on puisse employer ce terme en parlant d'un prince musulman; les fonctions de ce shaïkh étaient celles d'un directeur de conscience. — 4. La ville de Djazirat ibn 'Omar, comme on le voit assez par ce qui est dit plus loin.

الشاعر۞ وشمس الدين المذكور صاحب[1] المعظم صاحب الجزيرة العمرية ثمّ رتّبه شمس الدين المذكور لشيل زبائل دور السلطان والقلعة بجامكيّة وجراية ومعه بهيمتين[2] فاستمرّ على ذلك مدّة ثم انّهم اطّلعوا عليه انّه قد افسد بعض جوار[3] الدور فرسموا بقطع عصبه فهرب الى حلب وخدم عند ابن قرطاى فى صورة بابا مدّة۞ ثمّ انّه قبح ايضا مع بعض جوارِه[4] وقيل انّها حملت منه فهرب من حلب ايضا الى * دمشق والتجا[5] الى الامير ضياء الدين القمرى واستمرّ عنده مدّة مقيما بجبل المزّة بمغارة فى زاوية۞ فيقال عنه انّه اجتمع بجماعة من الصالحين وبشّروه بما يكون منه واطلعوه على كثير من احواله مع السلطان * fol. 65 r°.

1. Lire الصاحب. — 2. Lire بهيمتان. — 3. Lire جوارى. — 4. Lire جواريه. — 5. Lire التجى.

Ce Shams ad-Din, qui était un très grand personnage, était le seigneur de la ville de al-Djazirat al-'Omariyya. Il confia à Khidr la fonction de transporter les ordures des palais du sultan et de la forteresse, moyennant des gages et un traitement fixes; Khidr avait avec lui deux bêtes de somme; il resta dans cet emploi durant un certain temps; puis, l'on découvrit qu'il avait séduit l'une des filles de service des palais. On décida de le faire eunuque; mais il s'enfuit à Alep, où il prit du service chez Ibn Karataï[1], chez lequel il remplit les fonctions d'intendant, durant un certain temps.

Ensuite, il forniqua également avec l'une de ses femmes, qui, dit-on, fut enceinte de lui. Il se sauva de nouveau, d'Alep à Damas, où il chercha un * fol. 65 r°. asile auprès de l'émir Ziya ad-Din al-Kaïmari; il resta chez lui pendant quelque temps, habitant dans la montagne d'al-Mizza[2], dans une grotte, où il s'était organisé un ermitage.

On a raconté, au sujet de ce personnage, qu'il rencontra plusieurs dévots[3], lesquels lui dévoilèrent ce qui adviendrait de lui, et qui lui révélèrent la plupart des relations qu'il aurait avec le sultan al-Malik az-Zahir. Il se trouva qu'un jour, le sultan al-Malik az-Zahir[4] monta sur le sommet de la Mizza, en se promenant; il poussa jusqu'à la caverne dans laquelle se trouvait le shaïkh Khidr, qui le vit, le salua, le félicita du fait qu'il serait roi un jour.

1. Karataï est un nom connu dans l'onomastique mongole; il signifie « envieux, jaloux »; c'est un dérivé de *khara* « pupille de l'œil, œil », puis « noir », par le suffixe adjectival-*taï*; *khara-la-khou* signifie à la fois « devenir noir » et « porter envie », primitivement « lorgner sur quelque chose ». — 2. Al-Mizza, dit Yakout (IV, 522), qui croit ce nom étranger à l'arabe, est un gros village, au milieu des jardins qui entourent Damas, à un demi farsakh de cette ville. — 3. Des Soufis qui ont la prétention d'arriver au dévoilement des événements futurs par leurs austérités. — 4. Qui n'était alors qu'émir, à Damas.

الملك الظاهر واتّفق انّ السلطان الملك الظاهر طلع يوما الى سطح المزّة يسير فساق الى المغارة الّتى فيها الشيخ خضر فرآه وسلّم عليه وبشّره بالملك وعرّفه متى يصل اليه❊ فلمّا حصل للسلطان ذلك كان الشيخ خضر قد احتوى على عقل الامير سيف الدين قشتمر العجمى احد الامرآء البحريّة الصالحيّة الكبار وكان يخبره عن السلطان الظاهر قبل تملّكه بجميع ما يتحرّر له فلمّا ملك الظاهر قال له قشتمر العجمى عندى فقير صالح اخبرنى عنك كيت وكيت❊ فتذكره السلطان فلمّا نزل على الطور نوبة توجّه[1] الى الكرك سأل من قشتمر العجمى عن الشيخ خضر فاخبره انه انقطع فى مغارة عند قبر ابى هريرة فقصده السلطان واجتمع به وذكره اجتماعه بسطح المزّة فامر بملازمته له وكان يخبره بسائر احواله قبل وقوعها❊ فلم يخرم شيئا[2] وكذلك فى سائر القلاع فى اى وقت يكون فتحها فلا يتعدّا[3]

1. Il faudrait نوبة توجهه. ou نوبذ التوجه. — 2. Lire فلم يخرم فى شى; le manuscrit porte فلم تخرم. — 3. Lire يتعدى.

en lui annonçant l'époque à laquelle la dignité souveraine lui serait dévolue.

Quand le pouvoir impérial fut conféré au sultan al-Malik az-Zahir, le shaïkh Khidr avait séduit l'esprit de l'émir Saïf ad-Din Koushtémour[1] al-'Adjami, l'un des grands émirs bahris, qui avaient été les mamlouks d'al-Malik as-Salih Nadjm ad-Din Ayyoub[2]; il lui avait appris, au sujet du sultan al-Malik az-Zahir, avant son accession au trône, tout ce qui lui arriverait. Quand al-Malik az-Zahir fut devenu sultan, Koushtémour al-'Adjami lui dit : « J'ai chez moi un fakir, adonné aux actes de dévotion, qui m'a appris sur ton compte telle et telle chose. »

Le sultan se souvint de lui, et, quand il vint camper à at-Tour, lors de sa marche sur al-Karak, il demanda à Koushtémour al-'Adjami des nouvelles du shaïkh Khidr. L'émir apprit à al-Malik az-Zahir que le shaïkh s'était retiré loin du commerce des hommes, dans une caverne, près du tombeau d'Abou Horaïra. Le sultan se mit en route pour l'aller voir, et, quand il l'eut trouvé, il lui rappela qu'il s'était rencontré avec lui sur le sommet de la montagne d'al-Mizza. Il lui ordonna de venir vivre dans son intimité, et le shaïkh lui apprit tous les événements de sa vie, avant qu'ils ne se produisent.

Jamais le shaïkh Khidr ne se trompa dans ses prédictions; c'est ainsi

1. « L'oiseau de fer », en ouïghour. — 2. Cet émir Saïf ad-Din-Koushtémour était, par conséquent, camarade de Baïbars.

ذلك فحيّر عقل الظاهر وعاد الغالب على امره فى جميع احواله ومن جملة ذلك لما عاد
السلطان من دمشق استشاره فى توجّهه الى * الكرك* فلم يشر عليه بذلك وقال ليس لك * fol. 65 v°.
فى ذلك خيرة بل اقصد مصر فخالفه وتوجّه الى الكرك فتقنطر[1] وانكسر فخذه ووقعت له
معه اشياء امّا عن اطّلاع وامّا صدفيّات والله اعلم بحاله حتّى ان السلطان بنا[2] له زاوية بظاهر
القاهرة على الخليج واوقف عليها احكار[3] عظيمة يجبا[4] منها فى كلّ سنة فوق العشرين الف
درهم* وبالقدس زاوية وبدمشق زاوية وبعلبك زاوية وبحماة زاوية وبحمص زاوية وفى جميع

1. Lire فتقنطر فرسه. — 2. Lire بنى. — 3. Lire احكارا. — 4. Lire يجبى.

que, pour toutes les citadelles, il annonça à al-Malik az-Zahir l'époque à laquelle il s'en emparerait, et jamais il ne se trouva en défaut. Ces prédictions stupéfiaient complètement l'intellect du sultan, et le shaïkh finit par prendre un ascendant considérable sur son esprit, dans toutes les occurrences. Parmi celles-ci, il arriva que, lorsque le sultan revint de Damas, il demanda conseil au shaïkh sur la question de savoir s'il lui convenait de se rendre à al-Karak.

* fol. 65 v°. Le shaïkh ne le lui conseilla point, et il lui dit : « C'est là une affaire qui ne te réussira point; aussi, retourne plutôt en Égypte. » Le sultan n'écouta pas ce discours, et il partit pour al-Karak; en chemin, son cheval fit panache, s'abattit sur lui, et il se brisa la cuisse. Enfin, il arriva au sultan avec ce shaïkh des choses surprenantes, soit qu'il ait été réellement instruit de l'avenir, soit qu'il n'y ait eu là que des coïncidences, et Allah connaît la vérité sur ce point, si bien que le sultan lui construisit un ermitage en dehors du Caire, sur le canal, et qu'il lui constitua en bien de mainmorte les revenus d'immenses propriétés foncières, dont il percevait chaque année plus de vingt mille dirhams.

Il lui construisit également un monastère à Jérusalem, un autre à Damas, un autre à Ba'lbek, un autre à Hamah, un autre à Homs, dans chacun desquels vivaient des fakirs[1], et chacun de ces monastères possédait des immeubles de mainmorte que le sultan leur avait concédés. Le shaïkh avait des supérieurs dans tous ces monastères, pour les régir en son nom; durant le règne d'al-Malik az-Zahir, il disposa de tout, suivant son bon

1. Des religieux qui, suivant la coutume des Soufis, se livraient à des pratiques surérogatoires.

هؤلآء الزوايا الفقرآء[1] وعليهم الاوقاف وله بهم نوّاب وكان يتصرّف فى جميع مملكة الظاهر بما يختار ويريد بحيث انّه كان يحكم ولا يحكم عليه ❊ ثمّ انّه هدم بدمشق كنيسة الفهود وبنا[2] بها المحاريب وهدم بالقدس كنيسة تعرف بالمصلبة وكانت عظيمة عند النصارى وقتل قسيسها بيده وعملها زاوية له[3] وهدم بالاسكندريّة كنيسة للروم كانت كرسيا من كراسيهم يعقدون فيها البطركيّة[4] ويزعمون انّ رأس يحيي ابن زكريا عليه السلام فيها فصيّرها مسجدا وسمّاها المدرسة الخضرآء ❊ وكان له فى كلّ مدينة زاوية وله بها نائبا[5] وهم جميعهم على غير الطريق الحميدة يقطعون الطرقات ويحمون المفسدين ويقطعون مصانعات الناس ويرتكبون الفواحش ويفسدون فى نساء الناس واولادهم لهم وللشيخ خضر حتّى مسك ❊ وسبب ذلك انّه

1. Cette forme est vulgaire; on attendrait فقرا. — 2. Lire بنى. — 3. لنفسه serait plus correct. — 4. Il faudrait البطاركة : البطركية, pour بطريركية, signifie proprement « la dignité patriarcale ». — 5. Lire نائب.

plaisir; il poussa l'audace jusqu'à prétendre avoir le droit de commander, sans que personne lui donnât le moindre ordre.

Ensuite, il saccagea à Damas l'église des Panthères, et il y construisit des mihrabs[1]; il ravagea à Jérusalem une église, qui était connue sous le nom d'église de la Crucifixion, laquelle était en grande vénération parmi les Chrétiens; il tua le curé de sa propre main, et il la transforma en un monastère à son usage. A Alexandrie, il détruisit une église qui appartenait aux Grecs, et qui était un de leurs sièges patriarcaux; c'était dans cette église qu'ils élisaient leur patriarche. Ils croyaient que la tête de Jean, fils de Zacharie, sur lui soit le salut! y était conservée. Il la transforma en une mosquée, à laquelle il donna le nom de al-Madrasat al-Khadra[2].

Il possédait un monastère dans toutes les villes, et il avait dans chacun d'eux un supérieur qui les régissait en son nom. La conduite de tous ces gens était loin d'être louable; ils interceptaient les chemins, ils couvraient les fripouilles de leur protection, ils empêchaient les gens de se livrer à leurs occupations, pratiquant des turpitudes abominables, abusant des femmes et des enfants des hommes de ce pays; telle fut leur conduite, et celle du shaïkh Khidr, jusqu'au moment où il fut arrêté.

Voici quelle fut la cause de son arrestation : il avait pris sur l'émir Badr ad-Din, le khazindar, et sur le sahib Baha ad-Din, un empire absolu, si bien

1. Le mihrab est une chapelle qui indique la direction dans laquelle il faut se tourner pour regarder vers la Mecque; c'est assez dire que le shaïkh convertit cette église en mosquée. — 2. Pour rappeler son nom.

*fol. 66 r°. كان قد تسلّط على * الامير بدر الدين الخزندار وعلى الصاحب بهاء الدين تسليطاً عظيماً حتّى لا عادت لهم[1] معه يد تبسّط[2] وكان السلطان قد اطلق له شيئاً فتوقّف فيه الخزندار فقال له قدّام السلطان كانّك تشفق على السلطان وعلى اولاده مثلما فعل قطز باولاد استاذه المعزّ❀ فخافه الخزندار فاتّفق الخزندار والصاحب على العمل عليه باتّفاق عزّ الدين نائب الشأم ثمّ انّ نائب الشأم طلب نوّاب الشيخ خضر الّذين بالشأم وهم الشيخ اسمعيل والشيخ مظفّر وآخر من اتباعه اسمه محمّد بن بطّيخ[3] ثمّ قال لهم اعترفوا على الشيخ بما يصنع وانا اصطنعكم واجعل لكم راتبا وتكونوا انتم اصحاب هذه الزوايا لا يغيّر عليكم فيها مغيّر❀ فذكروا عنه اشياء كبيرة واشهدوا عليهم[4] وكاتب النائب بالشام بذلك السلطان فسيّر طلب هؤلاء

1. Il faudrait lire correctement au duel لهما. — 2. Il faudrait يد التبسط. — 3. Man. بطيخ. — 4. Le pronom masculin, à la place du féminin, se rapportant à des choses, ou à des faits, est courant dans le style vulgaire.

*fol. 66 r°. que ces deux personnages n'avaient plus en face de lui l'ombre d'une liberté. Le sultan ayant concédé une certaine somme au shaïkh, le khazindar refusa[1] de la lui verser; le shaïkh lui dit, en la présence du sultan : « En vérité, tu veilles sur les intérêts du sultan et de ses enfants, exactement comme Koutouz a agi à l'égard des fils de son maître, al-Mo'izz[2]. »

Le khazindar fut terrifié de l'effet que ces paroles pouvaient produire sur l'esprit du sultan, aussi s'entendit-il avec le sahib Baha ad-Din pour intriguer contre le shaïkh, grâce à la complicité d''Izz ad-Din, qui était vice-roi de Damas. Le gouverneur de la Syrie manda auprès de sa personne les représentants du shaïkh Khidr, qui se trouvaient alors à Damas : le shaïkh Isma'il, le shaïkh Mouzaffar, et un autre de ses affidés, qui se nommait Mohammad ibn Bittikh; il leur dit : « Avouez les crimes dont le shaïkh Khidr s'est rendu coupable; je vous comblerai de bienfaits, je vous assignerai un traitement, et vous serez les maîtres de ces monastères, sans que personne puisse venir vous troubler dans votre jouissance de ces lieux. »

Ces gens formulèrent sur le compte du shaïkh des imputations d'une extrême gravité, et ils témoignèrent qu'elles étaient d'une exactitude rigoureuse. Le gouverneur de Damas écrivit au sultan pour lui rendre compte de ces faits; le sultan envoya quérir ces gens par la poste impériale, et on les

1. En sa qualité de trésorier de l'empire. — 2. Koutouz tua Mo'izz, et le shaïkh voulait dire que le khazindar avait l'intention de tuer Baïbars, pour s'emparer du pouvoir, ce qui n'était pas impossible.

المذكورين على البريد فحضروا بين يدى السلطان واحضر الشيخ خضر وقالوا[1] هؤلآء توابك بالشأم ايش[2] تقول فيهم فقال مهما قالوه عنّى صحيح فقابلوه على اشياء كبيرة قبيحة مثل اللواط والزناء ❁ ومن جملة ذلك كان قد نفّذ صاحب اليمن الى السلطان هدية فى جملتها كز[3] يمنىّ ما رئ[4] مثله فاخذه الشيخ من السلطان ثمّ انّه دفعه لبعض ملاح القاهرة فقابلوه ايضا على ذلك وربّما احضروا المليحة والكز ❁ فلمّا تحقّق السلطان ذلك امر بالحوطة * عليه فم اطلقوا اصحابه وعادوا الى دمشق واجتمع عند السلطان جماعة من الامرآء منهم الامير فارس الدين اتابك[5] والامير سيف الدين قلاوون وبدر الدين بيسرى وسيف الدين قشتمر العجمى وبدر الدين الخزندار فشاورهم السلطان فى امره فقال الاتابك هذا مطّلع على اسرار الدولة وبواطن احوالها ولا يجب ابقاؤه فى الوجود ووافقوه الحاضرين[6] على ذلك فقال الشيخ خضر * fol. 66 v°

1. On attendrait وقالوا له. — 2. ايش est une forme vulgaire pour ما — 3. Du persan كره, dont les Arabes ont fait disparaître le ه, qu'ils ont pris pour le ة d'unité. — 4. Lire رئى. — 5. الاتابك. — 6. Lire الحاضرون.

amena en sa présence. On fit également venir le shaïkh Khidr, auquel on dit : « Ces individus sont bien chargés de tes affaires à Damas; qu'as-tu à dire sur leur compte? » Le shaïkh répliqua : « Tout ce qu'ils diront à mon sujet sera l'expression même de la vérité ». Ils l'accusèrent alors de s'être livré à des actes criminels, abominables, tels que la pédérastie et l'adultère.

Parmi toutes les actions répréhensibles qu'il avait commises se trouvait la suivante : Le roi du Yémen avait envoyé au sultan un présent dans lequel figurait un jeune cheval du Yémen, tel qu'on n'en avait jamais vu un pareil. Le shaïkh le vola au sultan, et en fit cadeau à une beauté du Caire. Ils l'accusèrent formellement de ce crime, et ils firent immédiatement comparaître la courtisane et le cheval.

Quand le sultan fut convaincu de ces faits, il ordonna que l'on surveillât étroitement le shaïkh, puis l'on rendit la liberté à ses gens, qui s'en * fol. 66 v°.
retournèrent à Damas. Plusieurs des émirs vinrent prendre séance avec le sultan, parmi lesquels l'émir Faris ad-Din, l'atabek, l'émir Saïf ad-Din Kalaoun, Badr ad-Din Baïsari, Saïf ad-Din Koushtémour al-'Adjami et Badr ad-Din, le khazindar; le sultan leur demanda quel était leur avis sur le cas du shaïkh. L'atabek dit : « Cet individu connaît les secrets de l'Etat, et les ressorts cachés qui le mettent en action, aussi ne convient-il pas de lui laisser la vie. »

Les assistants témoignèrent qu'ils approuvaient son opinion; le shaïkh Khidr dit alors au sultan : « O Baïbars! voici que la date fixée pour ma

للسلطان يا بيبرس انا اجلى قد قرب وايضا اجلك وبينى وبينك مدّة ايام يسيرة من مات منّا قبل صاحبه لحقه الآخر عن قريب فافهم هذا قال المؤرّخ[1] فلمّا سمع السلطان هذا وجم له ولم يرد جوابا وقال للامرآء ما ترون فى امره فلم يجسر احدا[2] ان يشير بشىء فقال السلطان هذا يحبس فى مكان لا يجتمع به احد فيكون مثل من قد قبر؛ فقالوا رأى السلطان المبارك فاعتقله وكان ذلك فى ثالث عشر شوّال سنة احدى وسبعين وستّمائة وتوفى وهو نيّف عن الخمسين سنة وكان قد اطلق له الاطمعة الفخرة والملبوس والتغيير والفواكه والاشربة؛ وكان السلطان لمّا عاد من الروم ووصل الى دمشق سيّر يطلقه فوجده قد مات وقيل انّ الصاحب بهاء الدين اتفق مع الملك السعيد على خنقه فى السجن فخنق والله اعلم؛

1. Le man. omet المرّخ. — 2. Lire احد.

mort s'est rapprochée, mais celle de la tienne également, car, entre moi et toi, il n'y aura qu'un délai de peu de jours. Celui de nous qui mourra avant son partenaire, l'autre ne tardera pas à le suivre. Comprends bien ceci. »

L'historien a dit : Quand le sultan entendit ces paroles, il baissa les yeux, et ne répondit pas un mot ; puis il dit aux émirs : « Que vous semble-t-il qu'il faille faire de cet homme? » ; aucun d'eux n'osa lui donner de conseil sur ce point. Alors, le sultan dit : « Que cet homme soit emprisonné dans un endroit où il ne puisse jamais voir personne ; qu'il soit comme celui qui a été enseveli dans le tombeau. »

Les émirs s'écrièrent : « C'est un avis béni que celui du sultan! ». Le sultan fit incarcérer le shaïkh Khidr ; cela se passa le treizième jour du mois de Shavval de l'année 671. Il mourut, âgé d'un peu plus de cinquante ans ; on lui fournissait des aliments de choix, des vêtements, du dessert, des fruits et des liqueurs[1].

Lorsque le sultan revint de son expédition contre le pays de Roum, et arriva à Damas, il envoya un officier (au Caire) pour lui rendre la liberté, mais il venait de mourir ; on a dit que le sahib Baha ad-Din s'était entendu avec al-Malik as-Sa'id pour le faire étrangler dans son cachot, ce qui fut exécuté. Allah sait seul ce qui est la vérité.

Cette année (676 de l'hégire), moururent l'émir Djamal ad-Din Oughoush

1. Ce qui était encore un effet de la faveur du sultan, qui croyait sa vie attachée à celle du shaïkh ; c'est pourquoi al-Malik as-Sa'id fit étrangler le shaïkh, pour provoquer la mort de son père.

* وفيها توفّى الامير جمال الدين اقوش المحمّدى والامير عزّ الدين الدمياطى والامير بدر الدين الخزندار رحمهم الله تمالى❊ *fol. 67 r°.

ودخلت سنة سبع وسبعين وستّمائة والخليفة الحاكم بحاله والسلطان الملك السعيد سلطان الاسلام بمملكة ابيه❊ وفى هذه السنة تولّى الامير شمس الدين اقسنقر الفارقانى النيابة فعملوا عليه الخاسّكيّة حتّى قتلوه ثم تولّى بعده الامير شمس الدين سنقر المظفرى الالفى فرا[1] الامور مختلّة والنظام مفسود بتحكم الصبيان الجهلة من الخاسّكيّة فطلب الاقالة واقيل من النيابة❊ فتولّى بعده سيف الدين كوندك احد الخاسّكية وكان مع الملك السعيد

1. Lire فراى.

al-Mohammadi, l'émir 'Izz ad-Din al-Dimiati, et l'émir Badr ad-Din, le kha- *fol. 67 r°.
zindar; qu'Allah, le très haut, leur fasse miséricorde!

Au commencement de l'année 677, le khalife al-Hakim était sur le trône, et le sultan al-Malik as-Sa'id était le sultan de l'Islam dans l'empire de son père.

Cette année, l'émir Shams ad-Din Ak-Sonkor al-Farikani fut investi de la charge de vice-roi (de l'empire égyptien), mais les mamlouks khassakis[1] tramèrent des complots contre lui, jusqu'à ce qu'ils l'assassinèrent. Après lui, l'investiture de cette dignité fut conférée à l'émir Shams ad-Din Sonkor al-Mouzaffari al-Alfi; cet officier vit que les affaires de l'État étaient toutes dérangées, que l'ordre était bouleversé par ce fait que des jeunes gens ignares, lesquels appartenaient au corps des mamlouks khassakis, gouvernaient l'empire. Il demanda à être relevé de ses fonctions, et, en conséquence, la charge de vice-roi lui fut retirée.

Elle fut confiée, après lui, à Saïf ad-Din Kunduk[2], qui était l'un des mamlouks khassakis; ce personnage avait été à l'école avec al-Malik as-Sa'id[3]. Le sultan ordonna par un rescrit[4] au sahib (Baha ad-Din) d'avoir à s'asseoir

1. Les mamlouks particuliers du sultan, sur lesquels voir Quatremère, dans l'*Histoire des sultans mamlouks*, tome I, partie 2, page 158. — 2. Probablement le même nom mongol qui se trouve dans les textes persans du xive siècle sous les formes équivalentes کنچک, کنچاک, کونچاک Kontchek, Kontchuk, lesquelles signifient « esclave », avec *tch* rendu *d*, ce qui arrive dans la transcription arabe. — 3. C'est-à-dire qu'il avait une vingtaine d'années, ce qui était insuffisant pour s'acquitter convenablement des obligations de la charge de vice-roi; il était né, dit Nowaïri, man. 1578, fol. 97 r°, en 667, mais c'est là une faute du copiste, car il n'aurait eu que dix ans à cette époque; il faut évidemment lire 657. — 4. Nowaïri, man. arabe 1578, folio 97 r°, dit : ولما فوضت اليه النيابة امر الصاحب بها الدين ان يجلس بين يديه وان لا يوقع الا بامره « Quand la

فى المكتب ورسم للصاحب ان يجلس بين يديه ولا يوقّع لاحد الّا بقلمه وعلمه ومكّنه
تمكينًا لم يكن لاحد قبله وكان ذكيًا فطنًا؞ ولم يزل فى النيابة الى حين خروجهم الى الشام
فى ذى القعدة فوصل الى دمشق ودخلها يوم الثلثآء خامس ذى الحجّة وصحبته اخوه الملك
المسعود نجم الدين خضر ووالدته بنت بركتخان ودخل دمشق فى يوم عظيم ما را[1]
الناس مثله؞ ثمّ انّه جرّد عشرة الف[2] فارس من المصريّين والشاميّين وقدّم عليهم الامير
بدر الدين بيسرى ثم اردفه بالامير سيف الدين قلاوون الالفى وامرهم بالتوجّه الى
سيس؞ وفيها * توفّى الصاحب بهاء الدين ابن حنّا واحتاطوا على ولده تاج الدين بدمشق * fol. 67 v°.
واخذ خطّه بمائة الف دينار وخطّ اخوه[3] زين الدين بمائة الف دينار وكذلك خطّ ابن
عمّهما عزّ الدين بن محيّ الدين بمائة الف دينار وسيّروا الجميع الى مصر تحت

1. Lire رأى. — 2. Lire الاف. — 3. Lire اخيه.

devant lui, et de n'écrire de diplôme pour qui que ce fût, que dans la rédaction qui lui serait indiquée par Kunduk, en prenant sa formule d'apostille; il donna à Kunduk un pouvoir tel que personne n'en avait jamais exercé un semblable avant lui; c'était un individu sagace et intelligent.

Il occupa les fonctions de vice-roi, jusqu'au moment où la cour partit pour la Syrie, au mois de Zilka'da; le sultan arriva à Damas, et y fit son entrée, le mardi, cinquième jour du mois de Zilhidjdja, accompagné de son frère, al-Malik al-Mas'oud Nadjm ad-Din Khidr, et de sa mère, qui était la fille de Berké-Khan. Il entra à Damas, au milieu d'une fête inoubliable, telle que les gens n'en avaient jamais contemplé une semblable.

Après cela, il constitua un corps de dix mille cavaliers, tant égyptiens que syriens; il leur donna comme chef l'émir Badr ad-Din Baïsari, auquel il adjoignit l'émir Saïf ad-Din Kalaoun al-Alfi, et il leur ordonna de marcher contre le pays de Sis.

* fol. 67 v°. Cette même année, mourut le sahib Baha ad-Din ibn Hanna; on arrêta son fils, Tadj ad-Din, à Damas, et on lui fit signer un acte par lequel il s'engageait à payer cent mille dinars; on fit également signer à son frère, Zaïn ad-Din, la reconnaissance d'une somme de cent mille dinars, et l'on en usa de même à l'égard du fils de leur oncle paternel, 'Izz ad-Din ibn Mohyi ad-Din, lequel dut signer également un billet de cent mille dinars. On les envoya tous les trois au Caire, sous bonne garde[1].

charge de vice-roi lui eût été conférée, (le sultan) ordonna au sahib Baha ad-Din de prendre séance devant lui, et de n'écrire les formules d'apostille sur les diplômes, que sur l'ordre de Kunduk », ce qui est plus clair.

1. C'était là un moyen, d'ailleurs peu délicat, pour le sultan, de rentrer dans une

الحوطة* وفيها تولّى الوزارة برهان الدين ابن السنجارى وفيها بلغ سعر القمح بالديار المصريّة ستّة دراهم الاردب والشعير والفول اربعة دراهم الاردب*

ودخلت سنة ثمان وسبعين وستّمائة والملك السعيد مقيم بدمشق الى شهر ربيع الاوّل* وحصلت المنازعة بين كوندك نائب السلطنة وبين الخاصّكيّة وسبب ذلك انّ الخاصّكيّة احتووا على عقل السلطان وغلبوا عليه وصار يطلق لهم الاموال بالهمل واتّفق انّه اطلق لبعض الخاصّكيّة الف دينار فتوقّف كوندك فى ذلك* فصعب ذلك على الخاصّكيّة واجتمعوا الى كوندك وسمّعوه الكلام ممّا يكرهه ثم دخلوا الى السلطان وقالوا له تعزل كوندك عنّا فاجابهم الى ذلك ثمّ انّهم خرجوا الى عند كوندك وقصدوا قتله او القبض عليه وكان سنقر الاشقر حاضر[1] فخلّصه منهم واخذه الى عنده* ثمّ خرج له منشور ثانى يوم

1. Lire حاضرا.

Cette année, Bourhan ad-Din ibn al-Sindjari fut investi de la charge du vizirat. Le prix du froment, en Égypte, monta à six dirhams l'ardab; l'orge et les fèves arrivèrent jusqu'à quatre dirhams l'ardab.

Au commencement de l'année 678, al-Malik as-Sa'id demeurait à Damas, où il resta jusqu'au mois de Rabi' premier.

La discorde éclata entre Kunduk, vice-roi de l'empire égyptien[1], et les mamlouks khassakis; voici quelle fut la cause de cet événement : les khassakis s'étaient rendus maitres de l'esprit du sultan, et ils le dominaient complètement, si bien qu'il ne cessait de leur donner de l'argent, par paresse d'esprit, sans s'inquiéter des conséquences de ces libéralités. Il arriva que le sultan donna une somme de mille dinars à l'un des khassakis, et que Kunduk empêcha qu'elle ne lui fût versée[2].

Les khassakis se montrèrent très fâchés de cet incident, et ils furent d'un avis unanime pour blâmer la conduite de Kunduk, auquel ils firent savoir le dégoût qu'il leur inspirait. Ils entrèrent ensuite chez le sultan, auquel ils dirent : « Éloigne Kunduk de notre présence. » Le sultan consentit à ce qu'ils lui demandaient. Ensuite, ils se précipitèrent à la maison de Kunduk, dans l'intention de l'assassiner, ou de s'emparer de sa personne. L'émir Sonkor al-Ashkar assistait à cette scène; il le tira des mains des khassakis, et l'emmena dans son hôtel.

Le lendemain du jour où cette esclandre eut lieu, un diplôme concernant

partie des sommes que le sahib s'était appropriées, durant le temps qu'il exerçait ses hautes fonctions.

1. *Naïb as-saltana*. — 2. Malgré son incapacité, Kunduk voyait bien qu'il fallait mettre un terme à ces gaspillages.

* fol. 68 r°. بامرة اربعين فارس فى حلب واقام عند سنقر الاشقر سبعة ايام وفى اليوم الثامن * وصل
الخبر ان العساكر الذين كانوا فى سيس قد وصلوا؞ فركب كوندك فى جماعة من التتار
الى عند الامير سيف الدين قلاوون وبدر الدين بيسرى وقال لهم[1] ان السلطان عازم على
مسكهم الجميع حين عودته الى مصر ولا يبقى احدا من الامرآء الكبار وانّه اعطى اخبازهم
للامرآء الخاصّكيّة وحلف لهم[1] على ذلك؞ فصدّقوه[2] كونه[3] كان النائب ومطّلع[4] على اسرار
السلطان فعند ذلك احضروا المصحف وحلفوا لبعضهم البعض على مصالحهم؞ وكان الامير

1. Il faudrait grammaticalement لهما. — 2. Il faudrait régulièrement صدقاه, mais il peut s'agir ici, dans l'esprit de l'auteur, de l'ensemble des officiers de l'armée musulmane. — 3. Forme vulgaire pour لانه. — 4. Lire مطلعا.

Kunduk fut publié, lequel lui conférait une charge d'émir de quarante cavaliers à Alep[1]. Kunduk resta chez Sonkor al-Ashkar durant sept jours, et, le huitième, on reçut la nouvelle que les troupes qui avaient été à Sis

* fol. 68 r°. étaient arrivées.

Kunduk partit alors à cheval, à la tête d'une troupe de Tatars[2]; il alla trouver l'émir Saïf ad-Din Kalaoun et Badr ad-Din Baïsari[3], auxquels il dit : « Le sultan a l'intention de vous faire tous arrêter, dès qu'il sera de retour au Caire; il ne laissera pas la vie à un seul des grands émirs; il a donné leurs fiefs aux émirs khassakis, et il leur a juré d'agir ainsi[4]. »

Les émirs ajoutèrent foi à ses paroles, parce qu'il avait été le vice-roi (de l'empire égyptien), et parce qu'il était au courant des intentions secrètes du sultan. Ils se firent alors apporter le Koran, et ils se jurèrent les uns aux autres de s'arranger au mieux de leurs intérêts.

L'émir Saïf ad-Din Kalaoun avait laissé en arrière, en détachement, à Alep, un corps de deux mille cavaliers de l'armée de Syrie. Quand les émirs furent arrivés à 'Azra[5], ils envoyèrent des exprès à al-Malik as-Sa'id, avec la

1. Ce qui était une rétrogradation énorme, et un commandement indigne d'un personnage qui avait eu toute l'armée sous ses ordres — 2. C'est-à-dire de Mongols : lui-même, évidemment, était un Mongol, comme son nom le prouve suffisamment, et c'est pour cette raison qu'il se faisait escorter par des cavaliers de la même nationalité que lui, lesquels lui étaient tout dévoués. — 3. Lesquels, comme on vient de le voir, commandaient l'armée qui avait été envoyée contre la petite Arménie. — 4. C'est-à-dire que, dans son esprit, le sultan aurait distribué leurs fiefs, qu'ils possédaient encore à ce moment, à ses favoris, et leur aurait juré qu'il en serait ainsi; tout cela, d'ailleurs, était faux, et de l'invention de Kunduk, qui voulait tout simplement se venger du sultan, en le faisant détrôner par Baïsari et Kalaoun. — 5. Nom d'un village dans la Ghouta de Damas (Yakout, III, 625).

سيف الدين قلاوون قد خلّف مجرّدًا بحلب الفى فارس من عساكر الشأم فلمّا وصلوا
الى عذراء[1] سيّروا راسلوا الملك السعيد ان فرّق الخاصّكيّة من عندك ونحن نتّفق
معك على المصلحة فاعتذر انّه خائف من الخاصّكيّة ولم يكن عنده من الامرآء الكبار
غير سنقر الاشقر والحلبى وعزّ الدين مالك الامرآء؛ واتا[2] الى الامير سيف الدين قلاوون
من الامرآء الشاميّين سيف الدين الهارونى وسيف الدين بيدغان[3] الركنى والباشقردى
وبيبرس[4] المجنون وبيكتاش[5] النجمى مع جماعة اخر[6] وكذلك بقيّة الامرآء المصريّين والمقدّمين
واعيان الجيوش وصار الامير شمس الدين سنقر الاشقر وعزّ الدين نائب الشأم يمشوا
بينهم فى الصلح؛ فاوعدوهم انّهم يدخلوا دمشق ثمّ ساقوا من عذرآء[7] ونزلوا مصطبة

1. Man. عدرا, avec la confusion de ذ et de د, ce qui est une faute courante dans l'idiome vulgaire de cette époque. — 2. Lire اتى. — 3. Man. ىىدغان. — 4. Man. ىىرس. — 5. Man. ىكتاش. — 6. Lire خرى. — 7. Voir la note 5 de la page précédente.

mission de lui dire : « Éloigne les khassakis de ta personne, et nous, nous marcherons d'accord avec toi, au mieux de ce qu'il nous paraîtra convenable de faire. » Mais le sultan s'excusa de ne pouvoir agir ainsi, alléguant qu'il avait peur des khassakis, qu'il n'avait auprès de sa personne, parmi les grands émirs, que Sonkor al-Ashkar, al-Halabi, et 'Izz ad-Din, le roi des émirs[1].

Parmi les émirs de Damas[2], les émirs Saïf ad-Din al-Harouni, Saïf ad-Din Baïdoghan ar-Rokni, al-Bashghirdi[3], Baïbars al-Madjnoun, Bektash an-Nadjmi, et plusieurs autres émirs, allèrent trouver Saïf ad-Din Kalaoun; le reste des émirs égyptiens, des commandants, des officiers de troupes, agit de la même façon. L'émir Shams ad-Din Sonkor al-Ashkar, et 'Izz ad-Din, qui était vice-roi de Damas[4], partirent pour s'entremettre entre les rebelles et le sultan, et pour faire la paix entre les deux partis.

Les révoltés menacèrent d'entrer dans Damas[5]; ils partirent de 'Azra, et vinrent camper à Mastabat as-Sultan, près d'al-Kiswa[6]. Le sultan fit partir * fol. 68 v°.

1. Ce qui, au moins à ce que prétendait al-Malik al-Sa'id, était insuffisant pour combattre l'insolence des khassakis, et ce qui était peut-être vrai. — 2. Il ne s'agit point ici des généraux du corps resté à Alep, mais bien des émirs qui exerçaient un commandement à Damas. — 3. Bashghird, à cette époque, qui se trouve dans Guillaume de Rubrück, sous la forme Pascatur, désigne une tribu de souche hongroise, ou plutôt d'un clan auquel se rattachent les Hongrois. — 4. Le même général qui est désigné un peu plus haut comme étant le roi des émirs. — 5. Pour l'intelligence de ce récit, il faut se souvenir qu'al-Malik as-Sa'id résidait alors à Damas. — 6. Nom d'un village où se trouve le premier relai des caravanes qui vont de Damas au Caire (Yakout, IV, 275).

*fol. 68 v° السلطان * عند الكسوة فسيّر السلطان والدته ومعها سنقر الاشقر لتسترضيهم فاوعدوها انهم
فى غد يدخلوا دمشق فعند عودتها رموا خيامهم وتوجّهوا طالبين مصر[1] ونزلوا رأس الماء⁂
وخرج السلطان يوم الخميس حتّى يلتقيهم فلقى جماعة اخبروه برحيلهم من امس[2] فرجع
الى دمشق وطلب الامير علم الدين الحلبى واستشاره فقال المصلحة انّك تتبعهم منزلة
بمنزلة ولا تدعهم يتمكنوا من قلعة الجبل والضمان علىّ انى اوصلك القلعة واجلسك فى
مكانك⁂ فخلع عليه وجمع الاموال والخلع وبقيّة الجيش وخرج من دمشق خلف العسكر

1. Lire طالبين الى مصر. — 2. Lire من الامس.

sa mère, en la compagnie de l'émir Sonkor al-Ashkar, pour chercher à leur donner satisfaction[1], mais les insurgés la menacèrent d'entrer le lendemain dans Damas. Au moment où elle prenait le chemin du retour, ils plièrent leurs tentes, et se mirent en marche, se dirigeant vers l'Égypte; ils arrivèrent ainsi à Ra'as al-Ma[2].

Al-Malik as-Sa'id partit (de Damas), le jeudi[3], pour aller trouver les insurgés, mais il rencontra (en chemin) une troupe de gens, lesquels lui apprirent qu'ils avaient décampé la veille. Le sultan rentra à Damas, et manda auprès de lui l'émir 'Alam ad-Din al-Halabi, auquel il demanda conseil; l'émir lui dit : « Ce qu'il faut faire, c'est de les suivre étape par étape, et de ne pas les laisser s'emparer de la Forteresse de la Montagne[4]. Ce qui te garantira la sincérité de mes intentions (en te conseillant d'agir ainsi), c'est que c'est moi qui t'ai livré la Forteresse de la Montagne[5], et qui t'ai fait monter sur le trône! »

Le sultan donna un vêtement d'honneur à l'émir; il ramassa son argent, ce qu'il possédait de plus précieux, il rassembla ce qui restait de l'armée (autour de lui), et il partit de Damas, marchant sur les traces de l'armée insurgée contre lui, le vendredi, deuxième jour du mois de Rabi' second, accompagné des troupes de Syrie[6], avec lesquelles il arriva à Bilbis. L'armée syrienne,

1. Nowaïri, man. arabe 1578, fol. 102 v°, dit formellement que la mère du sultan alla trouver les insurgés à Kisva. — 2. Cette localité, qui n'est point mentionnée par Yakout, se trouve au sud de Damas, entre Sonamaïn et Shamaskin (*Historiens orientaux des Croisades*, I, 852). — 3. Premier jour du mois de Rabi' second, comme on le voit par ce qui est dit plus loin. — 4. Dans laquelle se trouvait le palais royal, et où les insurgés auraient parfaitement été capables de nommer un nouveau sultan, qu'ils auraient choisi parmi eux, au lieu et place d'al-Malik as-Sa'id, demeuré à Damas. — 5. A la mort de Baïbars. — 6. Et des contingents arabes. Il laissait à Damas 'Alam ad-Din Sindjar al-Dawaddari, en qualité de gouverneur intérimaire de la forteresse, jusqu'à ce que revint l'émir 'Izz ad-Din Aïtémour, qu'il emmenait avec lui. Les Arabes, sur

المختلف عليه يوم الجمعة ثانى ربيع الاخر وصحبته العساكر الشآميّة الى ان وصل بلبيس
فخامر عليه العسكر الشآمى صحبة عزّ الدين نائب الشأم ورجع الى الشأم* واما السلطان
فانّ علم[1] الدين الحلبى اخذه وحطم به وطلع به الى القلعة والعساكر مطلّبة حول القلعة
وكان حال وصول سيف الدين قلاوون والبيسرى الى القلعة سيّروا طلّبوا[2] عزّ الدين الافرم
وكان النائب بالقلعة فامتنع عليهم* فلمّا وصل السلطان القلعة فتح له وطلع وغلّق بابها واظهر
الحرب فعند ذلك قطعوا الماء عن القلعة وطمعوا فيه وحاصروه ثلثة ايّام وخامر ايضا

1. Man. عز. — 2. Il faudrait, au duel, سيرا طلبا.

avec 'Izz ad-Din, gouverneur de Damas, abandonna sa cause dans cette ville, et s'en retourna à Damas.

Quant au sultan, 'Alam ad-Din al-Halabi le prit, le força à marcher[1], et le fit monter (de force)[2] à la Forteresse de la Montagne; les troupes étaient rangées par escadrons[3] tout autour de la Forteresse; ce fut à ce moment que Saïf ad-Din Kalaoun et al-Baïsari y arrivèrent[4]; ils envoyèrent un officier à 'Izz ad-Din al-Afram, qui était gouverneur de la Forteresse, pour le sommer de la leur livrer, mais ce général refusa de le faire.

Quand le sultan arriva à la Forteresse, 'Izz ad-Din al-Afram lui en ouvrit la porte; le sultan y monta; l'émir en fit fermer la porte, et le combat commença. A ce moment, les insurgés coupèrent les conduites qui amenaient l'eau dans la Citadelle, et ils engagèrent l'attaque, avec l'idée bien nette de venir à bout du sultan, qu'ils assiégèrent durant trois jours[5]. Plusieurs khassakis trahirent

lesquels il était impossible de compter, lâchèrent le sultan à Ghaza. Quand l'armée d'al-Malik as-Sa'id fut arrivée à Bilbis, les troupes syriennes, avec 'Izz ad-Din, reçurent la permission de rentrer à Damas, où elles parvinrent, au commencement de Djoumada 1er (Nowaïri, man. ar. 1578, fol. 103 recto *sic*). Le sultan demeura avec Shams ad-Din Sonkor al-Ashkar, 'Alam ad-Din al-Halabi, et le reste des mamlouks sa'idiens, comme Latchin al-Zaïni; Sonkor al-Ashkar le lâcha à la Matariyya, près du Caire (*ibid.*, fol. 103 v°).

1. Al-Malik as-Sa'id était un pleutre, et, comme il craignait pour sa personne, s'il eût été seul, il eût lâché la partie, le trône et le sceptre, et ne fût point rentré au Caire. — 2. Il n'y a point de raison de corriger حطم en خطب « il l'exhorta ». — 3. Peut être lire مطلّية « les troupes étaient répandues autour de la forteresse (comme de l'huile) », en arabe ultra-vulgaire. — 4. Qui, en réalité, étaient les chefs du mouvement insurrectionnel provoqué par les dénonciations mensongères de Kunduk; naturellement, ils cherchaient à prendre possession de la Citadelle. — 5. Nowaïri (*ibid.*, fol. 102 verso, *sic*), raconte que les troupes insurgées vinrent camper au-dessous de la montagne sur laquelle se dresse la Forteresse du Caire, en Rabi' second. Les émirs qui se trouvaient dans la Forteresse apprirent leur arrivée, c'étaient 'Izz ad-Din Aïbek al-Afram al-Salihi, émir djandar, 'Ala ad-Din Aktoghan (اقطوان Aktouan, pour اقطغان, avec

عليه بعض الخاصّكيّة فسيّر الى * الامرآء الحليفة يقول ما هو غرضكم قالوا يخلع نفسه * fol. 69 r°.
من الملك ونولّى اخوه[1] لانّ لابيه فى عنقنا ايمان[2] ونحن نعطيه الكرك لا غير يتوجّه اليها
فوقع الاتّفاق كذلك وتوجّه الملك السعيد الى الكرك وصحبته سيف الدين بيدغان[3] الركنى
بعد ما خلع نفسه بالقاضى والشهود فوصل الى الكرك فى اواخر ربيع الاول وبها ما كان
آدّخره والده من الاموال العظيمة والذخائر الجسيمة فكأنّه اطّلع على ان مآل اولاده اليها
من بعده فعمد الملك السعيد الى تلك الاموال ففرّقها والى الحواصل فبدرقها والى الذخائر
فمزّقها وبها كانت وفاته

1. Lire اخاه. — 2. Lire ايمانا. — 3. Man. بيدغان.

* fol. 69 r°. également le sultan qui envoya demander aux émirs conjurés : « Que voulez-vous? — Que le sultan abdique, répondirent-ils; nous investirons son frère de la souveraineté, car nous avons prêté serment de fidélité à son père[1]; nous donnerons al-Karak à al-Malik as-Sa'id, et rien de plus; qu'il aille s'y installer. »

L'accord s'établit sur cette base, et al-Malik as-Sa'id partit pour al-Karak, en la compagnie de Saïf ad-Din Baïdoghan ar-Rokni[2], après avoir abdiqué par devant le kadi et les fonctionnaires assermentés. Il arriva à al-Karak dans les derniers jours du mois de Rabi' premier. C'était dans cette citadelle que se trouvaient déposés les trésors immenses que son père avait amassés, ainsi que des approvisionnements considérables, comme s'il avait eu l'intuition que ses fils iraient y chercher un refuge après lui. Al-Malik as-Sa'id prit un malin plaisir à disperser ces trésors, à gaspiller les approvisionnements, à dilapider les armements. Il mourut à al-Karak.

la transmutation du *gh* en *w*, qui est particulière à la phonétique de cet idiome; ce nom signifie le faucon blanc) al-Saki, Saïf ad-Din Balaban al-Raziki, qui se rendirent chez le gouverneur du Caire pour le prier de faire fermer les portes de la ville, ce qui fut exécuté; après quoi, on éleva des murs derrière elles, pour empêcher qu'on ne les forçât. Les émirs qui étaient arrivés de Syrie avec l'armée insurgée demandèrent aux émirs de la Forteresse de leur ouvrir les portes, pour que leurs troupes pussent se rendre dans leurs casernes, ce qui était un stratagème assez grossier pour s'emparer de la Forteresse. 'Izz ad-Din al-Afram et 'Ala ad-Din Aktouan descendirent pour parlementer à ce sujet avec les rebelles, mais ils furent faits prisonniers par Kunduk, et les portes (du Caire) furent ouvertes.

1. Ce qui faisait que ces émirs entendaient choisir le souverain dans la famille de Baïbars, au lieu de porter leur choix sur un de leurs collègues. — 2. Mamlouk du père du sultan, Rokn ad-Din; Nowaïri écrit ce nom بيعان, soit بيغان Baï-Toghan man. arabe 1578, fol. 103 v° ; il signifie le faucon blanc, *baï* étant dans ce composé le mot chinois qui veut dire blanc, synonyme du turk *ak*; voir tome XII, page 486.

السادس من ملوك الترك الملك العادل سلامش ابن السلطان الملك الظاهر وكان جلوسه فى شهر ربيع الاخر سنة ثمان وسبعين وستمائة وضرب له السكّة وذكر اسمه فى الخطبة وحلفوا له الامرآء واستقرّ الامير سيف الدين قلاوون اتابك[1]❀ وامّا العسكر الشآمى فانّه عاد الى دمشق ودخل اليها مستهلّ جمادى الاوّل وكان العسكر المجرّد الى حلب لمّا سمعوا بهذا الخبر وصلوا الى دمشق فى شهر ربيع الاخر والمقدّمين[2] عليهم ركن الدين بيبرس ألجالق وعزّ الدين ازدمر العلائى وشمس الدين قرا سنقر المعزّى وجمال الدين * اقوش الشمسى وغيرهم❀ فاتّفقوا مع الامرآء الذين بدمشق ان يكون الامير جمال الدين اقوش الشمسى مقدّمًا على الجيوش ويمسكوا عزّ الدين ايدمر نائب الشأم * fol. 69 v°.

1. Il faudrait lire اتابكا. — 2. Lire المقدمون.

Le sixième des rois des Turks est al-Malik al-'Adil Soulamish, fils du sultan al-Malik az-Zahir. Il fut intronisé au mois de Rabi' second de l'année 678; on frappa son nom sur les monnaies, on récita le prône en son honneur, et les émirs lui prêtèrent le serment de fidélité. L'émir Saïf ad-Din Kalaoun fut installé dans les fonctions d'atabek[1].

L'armée de Syrie[2] s'en retourna à Damas, où elle fit son entrée, au commencement du mois de Djoumada premier; quant au corps d'armée qui avait été détaché à Alep, quand on apprit dans ses rangs les événements qui venaient de se passer, il rentra à Damas au mois de Rabi' second[3]. Les officiers qui le commandaient étaient Rokn ad-Din Baïbars Altchaligh, 'Izz ad-Din Ézédémur al-'Alayyi, Shams ad-Din Kara-Sonkor al-Mou'izzi, Djamal ad-Din Oughoush al-Shamsi, et d'autres.

Ces officiers tombèrent d'accord avec les émirs qui se trouvaient à Damas pour que Djamal ad-Din Oughoush ash-Shamsi prît le commandement de l'armée, et pour arrêter 'Izz ad-Din Aïdémur, vice-roi de Damas, parce qu'il * fol. 69 v°. avait déserté la cause du fils de son maître, et parce qu'il l'avait trahi en s'en revenant de Bilbis[5].

1. Régent et gouverneur politique du jeune sultan. — 2. Les troupes qui étaient venues de Damas au Caire, et qui avaient détrôné Berké Khan. — 3. Ce corps était demeuré en arrière, à Alep, parce que les généraux qui commandaient l'armée syrienne, à laquelle il appartenait, étaient partis pour l'Égypte, et ne lui avaient transmis aucun ordre de rentrer à Damas, si bien qu'il était resté à Alep, en attendant des ordres; quand son commandant apprit pour quelle raison il n'avait pas reçu d'instructions, il prit sur lui de rentrer à Damas. — 4. Le « cheval rouge », *tchaligh* signifiant un cheval plein de feu, en turk. — 5. En s'en faisant, comme le raconte Nowaïri, donner la permission par

كونه[1] ترك ابن استاذه وخامر عليه ورجع من بلبيس؛ فلمّا كان يوم الاحد مستهلّ جمادى الاوّل دخل عزّ الدين ملك الامرآء وصحبته العسكر الشآمى فخرجوا الامرآء المقيمين[2] ليلتقوهم فلمّا وصلوا ميدان الاخضر[3] ثمّ الى باب الجابية قال اقوش الشمسى لعزّ الدين ملك الامرآء المصلحة انّك تدخل معى الى دارى ولا تكن سبب الفتنة بين المسلمين الى ان يرد مرسوم السلطان؛ فعلم عزّ الدين وما امكنه الّا العبور الى داره فاقام عند جمال الدين اقوش الشمسى الى بعد صلاة العصر فجاء العلائى والحاجّ ازدمر

1. Forme vulgaire pour لانه. — 2. Lire المقيمين بدمشق. — 3. Man. ميدان الاحصا; lire ميدان الاخضر.

Le dimanche, premier jour du mois de Djoumada premier, 'Izz ad-Din, roi des émirs, fit son entrée à Damas, à la tête de l'armée de Syrie. Les émirs qui tenaient garnison à Damas sortirent (de la ville) pour se porter à leur rencontre; quand ils furent arrivés au Maïdan al-Akhdar[1], puis à la porte Bab al-Djabiya[2], Oughoush al-Shamsi dit à 'Izz ad-Din, roi des émirs : « Il convient que tu entres avec moi dans ma maison, de façon que tu ne sois pas la cause de troubles entre les Musulmans, jusqu'au moment où arrivera le rescrit du sultan[3]. »

'Izz ad-Din comprit ce que cela signifiait, et il lui fut impossible d'éviter de se rendre à l'hôtel de Djamal ad-Din Oughoush ash-Shamsi, chez lequel il resta jusqu'après la prière de l'après-midi. A ce moment, arrivèrent ('Izz ad-Din Ézétémour) al-'Alayyi, al-Hadjdj Ézédémour et (Rokn ad-Din Baïbars) Altchaligh. Ces officiers se saisirent de la personne d''Izz ad-Din chez ash-Shamsi; ils montèrent avec lui à la forteresse, et ils le confièrent à la garde

al-Malik al-Sa'id, qui ne pouvait la lui refuser, car l'émir ne se serait pas gêné pour partir sans autorisation.

1. ميدان الاحصا, dans le manuscrit de Moufazzal, est une erreur du copiste pour ميدان الاخضر, laquelle forme, avec l'omission de l'article, est une faute de Moufazzal, pour الميدان الاخضر; le al-Maïdan al-Akhdar est un champ de manœuvre célèbre dans l'histoire de Damas; il en est constamment question à l'époque des Mamlouks. Le nom de la porte Bab al-Djabiya n'existe plus aujourd'hui; des maisons se sont bâties dans le Maïdan, et forment un faubourg relativement moderne (Baedecker, *Palestine et Syrie*, 1893, page 326). — 2. Nowaïri dit qu'il lui demanda d'abord comment il avait abandonné le sultan, et que, lorsqu'ils furent arrivés à la Porte Bab al-Djabiya, il l'emmena chez lui, fol. 103 r°. — 3. Le rescrit du nouveau sultan d'Égypte, le confirmant dans la charge de vice-roi de Damas, parce qu'en somme cet officier avait abandonné son poste.

والجالق فتسلموا عزّ الدين من عند الشمسى وطلعوا به القلعة وسلّموه للامير علم الدين الدواداری نائب القلعة ❁ فتسلّمه منهم وتركه فی البحرة ورسّم عليه ومكّنه من عبور الحمّام فبلغ ذلك الامرآء فانكروا ذلك على الدواداری فقال ما جاءنی مرسوم السلطان بشئ فی امره ولا لكم ايضا وقد مسكتموه[1] انتم بايديكم فكيف اسلمه لكم ايش[2] يكون عذری ❁ فاغلظوا عليه فی الكلام وكان جالس[3] بينهم فی الدركاة فقفز من بينهم ودخل القلعة وامر المقدّمين والقلعيّة * ان يسلّوا سيوفهم ويغلقوا باب القلعة فعند ذلك جردوا الامرآء ايضا سيوفهم وخرجوا على حمية ❁ وغلق باب القلعة ووقع الجفل والتشويش فی البلد وغلقت ابواب دمشق جمعة ايّام لم تفتح الّا باب النصر وباب الفرج وباب الجابية وسبب ذلك * fol. 70 r°

1. Man. مسكدوه. — 2. Cette forme est vulgaire; il faudrait régulièrement يا. — 3. Lire جالسا.

de l'émir 'Alam ad-Din ad-Dawaddari, qui était gouverneur de ladite forteresse.

'Alam ad-Din le reçut de leurs mains; il lui laissa la faculté de se promener dans la ville, tout en le faisant surveiller par des gardes, et il lui permit même de se rendre aux bains. Les émirs apprirent ce fait, et ils désapprouvèrent la conduite qu''Alam ad-Din ad-Dawaddari tenait à son égard[1]; il leur répondit : « Je n'ai reçu aucun rescrit du sultan concernant 'Izz ad-Din, sur aucun sujet, ni vous non plus. Vous l'avez arrêté de votre propre autorité[2], de quel droit irais-je vous le livrer, et quelle excuse pourrais-je en invoquer (si j'agissais d'une telle façon?) ».

Les émirs se prirent à injurier le gouverneur, tandis qu'il se trouvait assis au milieu d'eux sur le parvis de la forteresse; d'un bond, il rompit le cercle, et rentra dans la citadelle; il ordonna aux officiers et aux soldats de la garnison de mettre sabre au clair, et de fermer la porte de la citadelle. Au même instant, les émirs dégaînèrent, et sortirent de la forteresse en se * fol. 70 r°. tenant sur leurs gardes.

La porte de la citadelle fut close, et la terreur et le désordre régnèrent dans la ville. Les portes de Damas furent fermées durant toute une semaine, et ne furent point ouvertes, à l'exception des portes Bab al-Nasr, Bab al-Faradj et Bab al-Djabiya. La cause de cet événement fut qu'on reçut la nouvelle que Kunduk avait pris la fuite avec mille cinq cents cava-

1. Nowaïri dit que deux des émirs demandèrent à 'Alam ad-Din de leur livrer 'Izz ad-Din pour le conduire au Caire, man. arabe 1578, fol. 103 v°. — 2. De vos mains, dit le texte.

انّ الخبر وصل ان كوندك قد هرب ومعه الف وخمس مائة فارس من التتار وانّهم واصلين[1] ينهبوا البلاد وكانوا هم هؤلآء العسكر القادم من حلب والعشير ايضا هاج وقتل وسفك فى جميع بلاد الشام؞ فلمّا كان يوم الجمعة سادس جمادى الاول حضروا الى الجامع وصلوا الجمعة وخطبوا للملك العادل بدر الدين سلاميش ولاتابك الجيوش الامير سيف الدين قلاوون الالفى وبالرحمة على الملك الظاهر وفى عشرين من الشهر وصل الامير سيف الدين الباخلى وجمال الدين الكنجى وجماعة من مماليك الامير سيف الدين قلاوون الالفى وحلّفوا الامرآء للسلطان الملك العادل بدر الدين سلامش ولاتابك الجيوش سيف الدين قلاوون؞ وفيها فى يوم الاربعآء ثانى جمادى الاخر وصل الامير شمس الدين سنقر الاشقر الى دمشق نائبا ونزل بدار السعادة وعند استقراره بها طلب

1. Lire واصلون.

liers tatars, et qu'ils arrivaient, pillant le pays sur leur passage; c'était, en réalité, le corps d'armée revenant d'Alep[1], avec, en plus, les Arabes nomades[2], qui s'étaient mis en rébellion, et qui mettaient toute la Syrie à feu et à sang.

Le vendredi, sixième jour du mois de Djoumada premier, les gens vinrent à la grande mosquée pour y faire la prière solennelle, et l'on récita le prône au nom d'al-Malik al-'Adil Badr ad-Din Soulamish, et à celui de l'atabek des armées, l'émir Saïf ad-Din Kalaoun al-Alfi, en même temps qu'on invoqua la miséricorde d'Allah pour le sultan al-Malik al-Zahir. Le vingt de ce même mois, arrivèrent les émirs Saïf ad-Din al-Bakhili, Djamal ad-Din al-Gandji, accompagnés d'un certain nombre de mamlouks de l'émir Saïf ad-Din Kalaoun al-Alfi. Ces personnages reçurent des émirs (de Damas) le serment de fidélité au sultan al-Malik al-'Adil Badr ad-Din Soulamish, et à l'atabek des armées, Saïf ad-Din Kalaoun.

Cette année, le mercredi, deuxième jour du mois de Djoumada second, l'émir Shams ad-Din Sonkor al-Ashkar arriva à Damas, en qualité de gouverneur, et il vint demeurer au Palais de la Félicité; quand il y fut installé, il manda l'émir 'Alam ad-Din ad-Dawaddari, et il lui ordonna de passer le commandement de la citadelle à l'émir Saïf ad-Din al-Salihi, lequel était
* fol. 70 v°. arrivé en sa compagnie. 'Alam ad-Din remit à cet officier le gouvernement

1. Dont il a été parlé plus haut, page 471. — 2. C'étaient ces mêmes Arabes que le sultan Berké-Khan avait appelés à son aide quand il était parti de Damas (Nowairi, man. arabe 1578, fol. 103 r°). Ces Arabes, comme on l'a vu plus haut, l'avaient lâché à Ghaza.

الامير علم الدين الدواداری وامره ان یسلم القلعة للامیر سیف الدین الصالحی * الواصل صحبته فسلمه القلعة. وحكم سنقر الاشقر كعادة النوّاب. قال المؤرّخ ثمّ اجتمعت الامرآء الاكابر من البحريّة وغيرهم واشاروا على الامير سيف الدين قلاوون الالفى الصالحى بالجلوس على سرير السلطنة الشريفة وحلفوا له فخلع الملك العادل وجهز الى الكرك فلحق باخوته وكانت مدّة تسميته بالسلطنة ثلاثة اشهر ونصف وخلع لاربع خلون من شعبان من هذه السنة. * fol. 70 v°.

السابع من ملوك الترك الملك المنصور سيف الدين قلاوون الالفى الصالحى كان جلوسه فى اليوم الخامس من شعبان سنة ثمان وسبعين وستّمائة بقلعة الجبل المحروسة ووصّلت البشائر الى سائر الممالك الاسلاميّة بذلك وساق بعض مماليك الملك المنصور من مصر الى دمشق فى يومين وسبع ساعات وهذا لم يعهد من قبله فعند ذلك حلفوا سائر العساكر ودقت البشائر وزيّنوا البلاد سبعة ايام. وفى هذه السنة فى اواخر شوّال

de la forteresse, et Sonkor al-Ashkar exerça l'autorité à Damas suivant la coutume des vice-rois.

L'historien a dit : Ensuite, les grands émirs bahris se réunirent, ainsi que d'autres; ils conseillèrent à l'émir Saïf ad-Din Kalaoun al-Alfi as-Salihi de s'asseoir sur le trône auguste de l'empire, et ils lui prêtèrent le serment de fidélité. Al-Malik al-'Adil fut déposé, et on l'envoya à al-Karak, où il retrouva ses frères; la durée pendant laquelle il porta le titre de sultan fut de trois mois et demi; il fut dépouillé de l'autorité souveraine, le quatrième jour du mois de Sha'ban de cette même année.

Le septième des rois des Turks fut al-Malik al-Mansour Saïf ad-Din Kalaoun al-Alfi as-Salihi; il monta sur le trône, le cinquième jour du mois de Sha'ban, de l'année 678[1], dans la Forteresse de la Montagne, la bien gardée. On envoya les heureuses nouvelles de cet événement dans tout l'empire musulman[2]; un mamlouk d'al-Malik al-Mansour fit la route entre le Caire et Damas, en deux jours et sept heures, ce qu'on n'avait jamais vu avant lui. Au moment de son intronisation, toutes les troupes lui prêtèrent le serment de fidélité; on battit les tambours, et on pavoisa les villes durant sept jours.

Cette même année, dans les derniers jours du mois de Shavval, on fit

1. Moufazzal a tout confondu, suivant son habitude : Soulamish fut détrôné le dimanche 4 Sha'ban 678, et Kalaoun s'est assis sur le trône, le dimanche 20 Radjab de cette année : وجلس على تخت السلطنة في يوم الاحد العشرين من شهر رجب الفرد (Nowaïri, man. arabe 1578, folio 105 v°). — 2. Comprendre l'empire mamlouk, et non pas les pays musulmans du Maghrib.

سفّروا عزّ الدين ملك الامرآء من دمشق الى مصر تحت الحوطة وفيها فى العشرين من
ذى الحجّة وصل الامير حسام الدين لاجين السلحدار مملوك السلطان الملك المنصور
الى دمشق وعلى يده مرسوم ان ينزل القلعة ويسكنها فنزل بها وسكنها❀ فتخيّل منه الامير
شمس الدين سنقر الاشقر فلمّا كان العشر الاوّل * من ذى الحجّة اتّفقوا الامرآء بدمشق * fol. 71 r°.
مع الامير شمس الدين سنقر الاشقر على انّهم يملكوه فطلع الى الصيد وحلفوا له فلمّا
كان عشيّة الجمعة الرابع عشر من ذى الحجّة ركب الامير شمس الدين سنقر الاشقر
من دار السعادة الى القلعة فى دست الملك وتلقّب بالملك الكامل❀ ومسك فى تلك
الساعة ألجالق ولاجين وحلفوا له بقيّة الامرآء مع جميع العساكر بحضور القضاة ثم سيّر

voyager 'Izz ad-Din, roi des émirs, de Damas au Caire, sous bonne garde. Le vingtième jour du mois de Zilhidjdja, l'émir Hosam ad-Din Latchin[1] as-Silahdar, mamlouk du sultan al-Malik al-Mansour, arriva à Damas, ayant en sa possession un rescrit lui enjoignant de descendre à la citadelle, et de s'y installer, ce qu'il fit[2].

L'émir Shams ad-Din Sonkor al-Ashkar en conçut des soupçons sur ses
* fol. 71 r°. projets. Dans les dix premiers jours du mois de Zilhidjdja, les émirs qui avaient un commandement à Damas s'accordèrent avec l'émir Shams ad-Din Sonkor al-Ashkar pour l'élever à la souveraineté; Sonkor al-Ashkar s'embarqua dans cette aventure[3], et les émirs lui prêtèrent serment de fidélité. Lorsque fut arrivée la soirée du vendredi, quatorzième jour[4] du mois de Zilhidjdja, l'émir Shams ad-Din Sonkor al-Ashkar partit à cheval du Palais de la Félicité pour se rendre à la citadelle, avec l'appareil de la royauté, et il prit le titre d'al-Malik al-Kamil.

A ce moment, il fit arrêter Altchaligh[5] et Latchin[6]; les autres émirs lui prêtèrent serment, ainsi que toutes les troupes, en présence des kadis. Ensuite, il envoya Saïf ad-Din Balaban al-Habishi[7] dans toutes les villes de Syrie, et dans les forteresses de cette contrée, pour se faire prêter serment

1. Ce nom est mongol: il désigne une sorte d'épervier. — 2. Pour surveiller les agissements du gouverneur, Sonkor al-Ashkar. — 3. Litt. « il partit pour la chasse »: en fait, c'était Sonkor al-Ashkar qui avait intrigué avec les émirs pour s'élever à la souveraineté de la Syrie. — 4. Le vingt-quatre de ce mois, dans Nowaïri, man. arabe 1578, fol. 107 recto. — 5. Rokn ad-Din al-'Adjami Altchaligh al-Salihi, qui avait refusé de lui prêter serment (Nowaïri, man. arabe 1578, fol. 107 recto). — 6. Hosam ad-Din Latchin, gouverneur de la citadelle, *ibid.* — 7. Le nom de cet officier ne paraît pas dans le *Manhal;* Nowaïri le nomme طوبا الحبشى Toba al-Habishi, *ibid.*; ce nom est le mongol *dobo* « colline ».

سيف الدين بلبان الحبيشى الى جميع بلاد الشأم وحصونها ليحلّفهم وإلى صاحب حماة وحلب ولم يزل يأمر وينهى باحكام المملكة الى سنة تسع وسبعين وستّمائة وسيأتى ذلك ان شاء الله تعالى❁ وفيها فى الثانى والعشرين من ذى القعدة عمل عزاء الملك السعيد بقلعة الجبل ولبس السلطان الملك المنصور البياض عليه وفيها تسلّم نوّاب الملك المنصور قلعة الشوبك من اصحابها بالامان وهدموها❁ وكان انتقل منها صاحبها نجم الدين خضر ابن الظاهر الى عند اخيه السعيد من قبل منازلة العسكر لها❁ وفيها توفّى بدر الدين محمّد ابن بركتخان خال الملك السعيد والحمد لله❁

ودخلت سنة تسع وسبعين وستّمائة والخليفة الحاكم بحاله وسلطان مصر الملك المنصور قلاوون والمتغلب على * الشأم بدمشق سنقر الاشقر الملقب بالملك الكامل وصاحب * fol. 71 v°.

(par les officiers qui les commandaient); il envoya de même des exprès dans cette intention au souverain de Hamah et au gouverneur d'Alep. Shams ad-Din Sonkor al-Ashkar exerça l'autorité souveraine, faisant exécuter ses ordres et respecter ses défenses, jusqu'en l'année 679, comme cela sera raconté plus loin, s'il plaît à Allah, le très-haut.

Cette même année, le vingt-deuxième jour du mois de Zilka'ada, on célébra le service funèbre d'al-Malik as-Sa'id, dans la Forteresse de la Montagne; le sultan al-Malik al-Mansour revêtit des habits blancs [1] pour paraître à cette cérémonie. Cette même année, les officiers d'al-Malik al-Mansour prirent possession de la forteresse de Shaubak, qui leur fut livrée par la garnison qui capitula. Ils la firent démanteler.

Le prince qui y régnait, Nadjm ad-Din Khidr, fils du (sultan al-Malik) az-Zahir, en était parti pour aller chercher un asile chez son frère, (al-Malik) as-Sa'id, avant que l'armée (d'al-Malik al-Mansour Kalaoun) ne soit venue l'assiéger.

Cette année, mourut Badr ad-Din Mohammad ibn Berké-Khan, oncle maternel d'al-Malik as-Sa'id. Louanges soient rendues à Allah!

Au commencement de l'année 679, le khalife al-Hakim exerçait la souveraineté spirituelle, comme précédemment; le sultan d'Égypte était al-Malik al-Mansour Kalaoun, et l'usurpateur, en Syrie, à Damas, Sonkor * fol. 71 v°.
al-Ashkar, qui s'était paré du titre d'al-Malik al-Kamil; le prince de Hamah régnait comme les années antécédentes.

1. Ce qui était la couleur du grand deuil; al-Malik al-Sa'id était son gendre.

حماة بحاله* ولمّا استهلت السنة بيوم الخميس ركب سنقر الاشقر من قلعة دمشق الى الميدان بدست الملك ثمّ رجع الى القلعة وكان يومًا عظيمًا وكان لمّا خرج من باب السرّ والامرآء مشاة بين يديه اشار الى العامّة بيده وسلّم عليهم فدعوا اليه دعاء كثيرًا* وفى ثانى عشر المحرّم وصل الامير سيف الدين المعروف بلبان الكريمى [1] رسولا من جهة الملك المنصور وعلى يده كتاب من الملك المنصور فيه عيب كثير على ما اعتمده وطلب الصلح والدخول تحت الطاعة فطلع الى لقائه واكرمه وانزله عنده فى القلعة* ثمّ عقيب ذلك وصل بريدىّ يخبر بوصول العساكر المصريّة الى غزة والمقدّم [2] عليهم الامير علم الدين الحلبى وبيسرى وكشتغدى الشمسى وبكتوت [3] العلائى وبكتاش [4] النجمى وانهم قاصدين [5]

1. Man. سيف الدين المعروف بالله كريم. — 2. Il faut lire المقدمون. — 3. Man. بكتوت. — 4. Man. بكتاش. — 5. Lire وانهم قاصدون.

Le premier jour de l'année, le jeudi, Sonkor al-Ashkar partit à cheval de la forteresse de Damas, pour se rendre à l'Hippodrome (vert), entouré de la pompe de la royauté; puis, il s'en retourna à la citadelle; ce fut un jour de grande fête. Quand il sortit par la porte Bab as-Sirr, les émirs marchant devant lui, il fit un signe à la foule de la main, et la salua: les gens adressèrent au ciel de nombreuses invocations pour sa félicité.

Le douzième jour du mois de Moharram, l'émir Saïf ad-Din, surnommé Balaban al-Karimi [1], arriva, en qualité d'ambassadeur d'al-Malik al-Mansour; il apportait une lettre de ce souverain, dans laquelle se trouvaient des remontrances nombreuses sur les desseins qu'avait formés Sonkor al-Ashkar; il lui demandait de faire la paix, et de rentrer sous son obéissance. Sonkor al-Ashkar se rendit au-devant de l'émir; il le combla de marques d'honneur, et il le fit descendre chez lui, dans la citadelle.

Ensuite, immédiatement, arriva un courrier, lequel apportait la nouvelle que les troupes égyptiennes étaient arrivées devant Ghaza, qu'elles étaient commandées par les émirs 'Alam ad-Din al-Halabi, Baïsari, Kishtoghdi ash-Shamsi, Bektout al-'Alayyi, Bektash an-Nadjmi, et que ces officiers marchaient sur Damas [2].

1. الامير سيف الدين بلبان الكريمى العلائى « l'émir Saïf ad-Din Balaban al-Karimi al-'Alayyi », dans Nowaïri (man. arabe 1578, fol. 107 recto), dont la leçon ne fait pas de doute; d'après Nowaïri, cet émir arriva le 8; il est possible que Moufazzal ait trouvé dans un mauvais manuscrit, ou le copiste de Moufazzal, dans le brouillon de son maître سيف الدين بلبان كريمى, et qu'il en ait fait سيف الدين المعروف بالله كريم pour essayer de le gloser. — 2. Pour venir attaquer Sonkor al-Ashkar.

دمشق؞ ثمّ عاد الحبيشى من الحصون الشأميّة واخبر انّه حلف جميع القلاع وولى فى كلّ قلعة نائبًا من جهته؞ قال المؤرّخ ولمّا كان خامس عشر صفر التقا[1] عسكر مصر وعسكر الشأم فعند ما وقعت العين فى العين هرب عسكر حماة والحلبيّين[2] واكثر امرآء الشآميّين[3] الى المصريّين؞ فلمّا رأى سنقر الاشقر ذلك هرب هو والامرآء الّذين معه وهم الحاجّ ازدمر وعلاء الدين * الكبكى وقرا سنقر المعزّى والجبيشى[4] وكان قبل ذلك من عشيّة الجمعة قد سيّر سنقر الاشقر اولاده وحواصله واستاداره الى صهيون فلمّا انكسر اخذوه * fol. 72 r°.

1. Lire التقى, comme dans Aboul-Mahasin, man. arabe 1784, folio 12 verso. — 2. Lire الحلبيون. — 3. Lire واكثر الامراء الشاميين. — 4. Man. الحبيشى.

Après cela, al-Habishi[1] s'en revint des forteresses de Syrie; il apportait la nouvelle qu'il avait fait prêter dans toutes les citadelles le serment de fidélité (à Sonkor al-Ashkar), et qu'il avait mis dans chacune d'elles un gouverneur pour y exercer l'autorité en son nom.

L'historien a dit : Quand fut arrivé le quinzième jour du mois de Safar, l'armée égyptienne et l'armée syrienne se rencontrèrent. Au moment même où elles prirent contact[2], l'armée de Hamah, les troupes d'Alep, et la majorité des émirs de Syrie, désertèrent, et passèrent du côté des Égyptiens.

Quand Sonkor al-Ashkar vit cela[3], il prit lui-même la fuite avec les émirs qui se trouvaient avec lui, qui étaient al-Hadjdj Ézédémur, 'Ala * ad-Din al-Keupéki[4], Kara-Sonkor al-Mou'izzi, et al-Habishi[5]. Auparavant, dans la soirée du vendredi[6], Sonkor al-Ashkar avait envoyé ses fils, ses approvisionnements, et le grand maître de sa maison à Sihyaoun. Quand il eut été vaincu, les Arabes l'entraînèrent en dehors du champ de bataille, et le conduisirent dans la Ghouta[7], puis ils entrèrent dans la prairie[8], montèrent dans * fol. 72 r°.

1. Saïf ad-Din Toba al-Habishi, voir page 476. — 2. Litt. « où l'œil se trouva en face de l'œil (de l'ennemi) ». — 3. D'après Nowaïri (man. arabe 1578, fol. 107 v°), Sonkor al-Ashkar fut battu à al-Hasoura الحسورة; il était parti de Damas le 12 Safar 679; la bataille eut lieu le 15. Aboul-Mahasin, *Noudjoum*, man. arabe 1784, folio 12 v°, nomme al-Djasoura الجسورة, le lieu de la bataille. — 4. Al-Keupéki signifie « mamlouk de Keupek »; Keupek signifie « le chien », en turk-oriental. — 5. Nowaïri, dans le récit de ces événements (man. arabe 1578, folio 107 verso), nomme cet officier Saïf ad-Din Balaban al-Habishi, comme Moufazzal (page 476); il n'y a pas à douter qu'il ne soit le même que celui qu'il appelle autre part Saïf ad-Din Toba al-Habishi. — 6. 13 Safar (*ibid.*). — 7. Nom du pays de Damas, à 18 milles à l'entour de la ville. — 8. Parmi les localités qui s'y trouvent, Yakout (IV, 488) cite Mardj Rahit, Mardj al-Soffar, Mardj 'Azza.

العرب من الوقعة وساروا به فى الغوطة ودخلوا المرج وطلعوا البرّيّة وقصدوا به بيوت شرف الدين ابن مهنّا؛ فنزل عليه واستجار به فاجاره ثمّ رحل به على الرحبة وكانت مدّته منذ دعى له بالملك الى هذه الكسرة اربعين يوما؛ ثمّ انهم كاتبوا[1] علاء الدين الجوينى صاحب الديوان ببغداد والمستولى على بلاد العراق وكاتب الجوينى يخبره لابغا ملك التتار وسيّر علاء الدين الجوينى يعدهم ويمنّيهم حتّى يعود جواب ابغا بما يعتمده؛ واجتمع بسنقر الاشقر جماعة من الفقرآء ولاموه على ذلك وقالوا له انت قد انقذك الله تعالى من الكفر ومنّ

1. Il faudrait la forme du duel انهما كتبا, comme plus loin.

la Barriyya[1], et ils se rendirent avec lui aux tentes de Sharaf ad-Din ibn Mohanna.

Sonkor al-Ashkar descendit chez Sharaf ad-Din, et implora sa protection, que celui-ci lui accorda; puis il partit avec lui pour ar-Rahba[2]. Le laps de temps qui s'était écoulé depuis le moment où il avait été reconnu comme souverain jusqu'à cette défaite avait été de quarante jours.

Sonkor al-Ashkar et Sharaf ad-Din écrivirent alors à 'Ala ad-Din al-Djouvaïni[3], qui était le chef de l'administration à Baghdad, et le gouverneur du pays d'Irak. 'Ala ad-Din écrivit à Abagha, roi des Tatars (pour lui apprendre les aventures de Sonkor al-Ashkar). 'Ala ad-Din al-Djouvaïni envoya des gens pour faire des promesses à Sonkor al-Ashkar et à Sharaf ad-Din, pour leur faire prendre le temps en patience, jusqu'au moment où reviendrait la réponse d'Abagha, avec ce qu'il aurait décidé[4].

Plusieurs fakirs[5] vinrent trouver Sonkor al-Ashkar; ils blâmèrent son intention de passer chez les Mongols, et lui dirent : « Allah le très-haut t'a sauvé de l'infidélité; il a répandu sur toi les bienfaits de l'Islam[6], et tu

1. Nom du désert qui s'étend entre la Syrie et l'Euphrate. — 2. Qui était sur la frontière mongole. Nowaïri (man. arabe 1578, fol. 108 recto) dit que Sonkor al-Ashkar avait été abandonné en route par la plupart de ses partisans. Le gouverneur de Rahba, Mouwaffik ad-Din Khidr, refusa de lui rendre la ville. — 3. Djouvaïni est l'auteur d'une histoire des Mongols, en langue persane, le *Tarikh-i Djihangousha*, dans laquelle Bar Hébreus et l'auteur du *Masalik al-absar* ont puisé leurs renseignements sur ces conquérants. — 4. Soit d'accueillir les fugitifs, soit de leur interdire l'entrée de ses domaines. — 5. Ces fakirs n'ont pas d'existence légale dans l'Islam; ce sont de saints personnages, des soufis, et des dévots, qui jouissent d'un grand crédit auprès de leurs coreligionnaires, et qui se permettent, le cas échéant, d'adresser des remontrances aux puissants du jour, comme, plus d'une fois, les lettrés chinois ont critiqué les actes du Fils du Ciel. — 6. Allusion à ce fait que les mamlouks étaient de récents convertis; Sonkor al-Ashkar, comme tous ces miliciens, était d'origine turke ou mon-

عليك بالاسلام وتعود الى الكفر ثمّ تكون سبب مجيء الكفّار الى المسلمين لاجل هوى نفسك والمصلحة ان تطلع الى الحصون الّتى فيها اهلك وحريمك❀ فسمع كلامهم ورجع وطلع[1] الى صهيون والحاجّ ازدمر الى شيزر والكبكى الى بلاطنس وشرع فى الصلح بينه وبين الملك المنصور على ما سيأتى ذكره ان شاء الله تعالى❀ وامّا عسكر دمشق بعد هروب سنقر الاشقر فانّهم التأموا بالمصريّين ونزل علم الدين الحلبى * بالقصر الابلق * fol. 72 v°.
بالميدان وعزّ الدين الافرم بداره الّتى على الميدان وكشتغدى الشمسى بالقلعة لكونه استاددار[2] والايدمرى بداره❀ وفى ثانى يوم الوقعة حضر الامير سيف الدين الجوكندار متولّى القلعة من جهة سنقر الاشقر واطلق حسام الدين لاجين وركن الدين ألجالق

1. Man. omet و. — 2. Lire لانه كان استاددار.

vas retourner à l'infidélité. Tu seras ainsi la cause que les Tatars vont marcher contre les Musulmans, et cela pour satisfaire les passions de ton âme. Ce qu'il te convient de faire, c'est de monter dans les châteaux forts où se trouvent ta famille et tes femmes. »

Sonkor al-Ashkar[1] écouta ces paroles, et prit le chemin du retour; il monta à Sihyaoun, al-Hadjdj Ézédémur à Shaïzar, al-Keupéki à Balatonos; il entreprit de ramener la paix entre lui et al-Malik al-Mansour, comme cela sera mentionné plus loin, s'il plaît à Allah le très-haut.

Quant à l'armée de Damas, après la fuite de Sonkor al-Ashkar, elle fit sa jonction avec les Égyptiens. 'Alam ad-Din al-Halabi descendit au al- * fol. 72 v°.
Kasr al-ablak, dans l'Hippodrome[2], 'Izz ad-Din al-Afram, dans son hôtel, près de l'Hippodrome, Kishtoghdi ash-Shamsi, dans la citadelle, parce qu'il était ostaddar, al-Aïdémuri, dans sa maison.

Le lendemain de la bataille, l'émir Saïf ad-Din, le tchoukandar, qui était gouverneur de la citadelle au nom de Sonkor al-Ashkar, arriva; il rendit la liberté à Hosam ad-Din Latchin, à Rokn ad-Din Altchaligh, et à Taki ad-Din Toba[3], après leur avoir fait jurer qu'ils n'attenteraient pas à son

gole, et son père, son grand-père au plus, avait professé, ou le Bouddhisme, ou le Manichéïsme, ce dont les fakirs avaient, comme lui, une pleine conscience.

1. Nowaïri (man. arabe 1578, fol. 108 recto) dit que plusieurs des gouverneurs des places de Syrie se refusèrent à reconnaître la souveraineté de Sonkor al-Ashkar, qui venait d'être battu. D'autres lui restèrent fidèles dans l'adversité, et le reconnurent; tels furent ceux de Sihyaoun, Barzouyya برزيه, Shaïzar, Homs, Akkar. — 2. Le célèbre Hippodrome vert. — 3. Ce Taki ad-Din Toba avait été arrêté par ordre de Sonkor al-Ashkar, en même temps qu'Altchaligh et Latchin (Nowaïri, man. arabe 1578, folio

وتقى الدين توبة بعد ان حلّفهم انّهم لا يوذونه اذا اطلقهم ثمّ امر بفتح باب القلعة وامن الناس❀ ولمّا دخلوا الامرآء المصريين[1] حسب ما تقدم دقّت البشائر وزيّنت البلد[2] واطمانّ الناس ثمّ احتاطوا على وزير سنقر الاشقر ابن كسيرات وناظر الديوان وهو جمال الدين ابن صصرى ورسّموا على قاضى القضاة شمس الدين ابن خلّكان وعوّقوه عند الحلبى بالميدان❀ ثمّ ورد بريد[3] من مصر الى الشأم بامان اهل دمشق فاحضر الحلبى القاضى شمس الدين ابن خلّكان وقرأ الكتاب وافرجوا عن مجد الدين ابن كسيرات والجماعة الممسوكين[4] وكان قبل ذلك قد ورد مرسوم بشنق القاضى شمس الدين ابن خلكان كونه[5] كان افتا[6] لهم بقتال الحلبى وعساكر مصر ثمّ ورد كتاب بالعفو عن الجميع بعد ما

1. Lire الامرا المصريون, ou امرا المصريين, ce qui constitue une leçon inférieure. — 2. Lire وزين البلد, ou وزينت البلدة. — 3. Lire بريدى un « courrier », ou البريد « la poste ». — 4. Lire وجماعة الممسوكين. — 5. Lire لانه. — 6. Lire افتى.

existence quand il les aurait fait sortir de leur prison. Ensuite, il ordonna d'ouvrir la porte de la citadelle, et les gens recouvrèrent la tranquillité.

Quand les émirs égyptiens furent entrés à Damas, comme cela vient d'être raconté, on battit les tambours, on pavoisa la ville, et la population se trouva complètement rassurée. Puis, on arrêta le vizir de Sonkor al-Ashkar, Ibn Kasirat, et l'inspecteur de l'administration, lequel était Djamal ad-Din ibn Sasari; en même temps, on arrêta le kadi des kadis, Ibn Khallikan, et on l'interna chez al-Halabi, dans l'Hippodrome.

Après cela, un courrier du Caire arriva à Damas apportant l'amnistie pour les habitants de cette ville; al-Halabi fit venir le kadi Shams ad-Din ibn Khallikan, qui fit la lecture de la lettre du sultan; on remit en liberté Madjd ad-Din ibn Kasirat, ainsi que les gens qui avaient été arrêtés.

Avant ces événements, il était arrivé un rescrit du sultan, qui enjoignait de pendre le kadi Shams ad-Din ibn Khallikan, parce qu'il avait donné aux gens de Damas un avis juridique leur permettant de combattre al-Halabi et les troupes égyptiennes; ensuite, on reçut la lettre accordant l'amnistie à tous les coupables, après un paragraphe dans lequel il était dit : « Vous nous avez traités comme des mécréants, mais est-ce que Sonkor al-Ashkar serait de la famille d''Abbas, par hasard? »

107 recto). Il est essentiellement différent de Saif ad-Din Toba al-Habishi (*ibid.*; voir page 476, note 7).

قيل فيه انّكم جعلتمونا خوارج فسنقر الاشقر من نسل العبّاس هو۞ فلمّا كان يوم الاربعاء
حادى وعشرين ربيع الاوّل وصل بريدىّ على يده تقليدا لامير[1] حسام الدين لاجين بنيابة
السلطنة ولتقى الدين * توبة بالوزارة وكذلك تقليدا[2] لصاحب حماة وخلعة الملك بها۞ وفى * fol. 73 r.
يوم الخميس ركب جميع عسكر دمشق وعسكر مصر الّذى كان صحبة الحلبى الى
الميدان ولبّسوا الامير حسام الدين لاجين خلعة النيابة ورجعوا به من الميدان الى تحت
القلعة فلمّا وصلوا باب السرّ ترجّلوا جميعهم وترجّل الامير حسام الدين وباس عتبة باب
السرّ ثلاث مرار ثمّ عضده الحلبى حتّى يركّبه فأبا[3] ولم يفعل تواضعا منه۞ وفيها فى يوم
الاحد سادس عشر جمادى الاخر وصل اوّل الجفّل من حلب وحماة وحمص بسبب مجىء
التتار والارمن الى حلب واحرقوا الجامع واخذوا اهل سيس المنبر واتلفوا ما كان تعمّر

1. Lire تقليد للامير. — 2. Lire تقليد. — 3. Lire فابى.

Le mercredi, vingt et unième jour du mois de Rabi' premier, un courrier arriva (du Caire), apportant un diplôme qui investissait l'émir Hosam ad-Din Latchin de la charge de vice-roi de Damas, et Taki ad-Din Toba[1] des fonctions de vizir. Il apportait également un diplôme au nom du prince de Hamah, * fol. 73 r°. et les vêtements royaux qui lui conféraient la souveraineté dans cette ville.

Le jeudi, toutes les troupes de Damas et celles d'Égypte, qui étaient venues avec al-Halabi, montèrent à cheval, et se rendirent à la parade, à l'Hippodrome; on y revêtit l'émir Hosam ad-Din Latchin des vêtements lui conférant l'investiture de la vice-royauté; puis, les troupes s'en revinrent de l'Hippodrome jusqu'au-dessous de la citadelle[2]. Quand elles arrivèrent à la Porte Bab as-Sirr, tout le monde mit pied à terre; l'émir Hosam ad-Din Latchin descendit également de cheval, et baisa par trois fois le seuil de la porte Bab as-Sirr. Al-Halabi voulut l'aider à se remettre en selle, mais Latchin ne voulut point accepter cette offre, et l'émir ne le fit pas par déférence pour lui.

Cette même année, le dimanche, seizième jour du mois de Djoumada second, arrivèrent (à Damas) les premiers groupes des gens qui s'étaient enfuis d'Alep, de Hamah et de Homs, par suite de l'invasion que les Tatars et les Arméniens avaient faite à Alep, où ils avaient incendié la grande mosquée; les gens de Sis[3] s'étaient emparés de la chaire à prêcher, et ils

1. Voir page 481, note. — 2. Laquelle domine l'Hippodrome. — 3. Les Arméniens de Cilicie.

ثمّ رجعوا سالمين۞ وفيها سلطن السلطان الملك المنصور ولده الملك الصالح علاء الدين
على فى شهر رجب وجعله ولى عهده وحلّف له سائر الامرآء وجميع العساكر بمصر والشأم۞
ثمّ تجهّز العساكر فى ركاب السلطان وتوجّهوا الى غزة بسبب مجئ التتار فلمّا بلغه
رجوعهم رجع الى مصر ولم يدخل دمشق۞ وفيها فى يوم الجمعة طلعوا الفرنج من
المرقب وكسروا بعض عسكر المسلمين وذلك انّهم كانوا جرّدوا من دمشق الف فارس الى
* fol. 73 v°. ناحية المرقب وحصن الاكراد ونزل معهم سيف الدين بلبان الطبّاخى هو وعسكر * حصن
الاكراد وثمان مائة فارس من التركمان والفين[1] راجل وتوجّهوا نحو الفرنج ودخلوا من

1. Lire الفا.

avaient saccagé ce qui était construit[1], puis ils s'en étaient retournés sains et saufs.

Cette année, le sultan al-Malik al-Mansour conféra à son fils, al-Malik as-Salih 'Ala ad-Din 'Ali, au mois de Radjab, les prérogatives de la puissance souveraine, et il le nomma son héritier présomptif. Il lui fit prêter serment de fidélité par tous les émirs et par toutes les troupes d'Égypte et de Syrie.

Ensuite, les troupes partirent sous le commandement du sultan, et marchèrent vers Ghaza, à cause de l'invasion que les Tatars avaient faite (du côté d'Alep). Quand le sultan apprit que les Tatars avaient battu en retraite, il reprit le chemin de l'Égypte, et il n'entra pas à Damas.

* fol. 73 v°. Cette même année, le vendredi[2]..., les Francs montèrent de Markab[3], et battirent une partie de l'armée musulmane. La cause en fut que l'on avait détaché de Damas un corps de mille cavaliers du côté de Markab et de la Citadelle des Kurdes. L'émir Saïf ad-Din Balaban at-Tabbakhi était parti avec eux, en même temps que les troupes qui se trouvaient à la Citadelle des Kurdes, huit çents cavaliers turkomans, et deux mille hommes de pied. Ces forces se dirigèrent du côté des Francs, et elles pénétrèrent (sur leur territoire) par un défilé. Les Francs marchèrent contre l'armée musul-

1. Cette forme est barbare et une faute grossière pour ثَمَّ « là-bas »; Moufazzal avait écrit ثمّ pour ثَمَّ, avec la forme recourbée du م *mim* final, qui ressemble à la ligature مر; le copiste, ne comprenant pas le mot ثمر, a pensé que Moufazzal avait oublié une lettre, et a restitué تعمر; il s'ensuit qu'il faut comprendre : « ils saccagèrent ce qu'il y avait là-bas ». — 2. La date manque dans le manuscrit. — 3. Markab appartenait en effet aux Francs; elle ne fut conquise par les Musulmans qu'en 684 (Nowairi, man. arabe 1578, fol. 113 r°).

مكان مضيق فطلع عليهم الفرنج فلم يلبت[1] العسكر وانكسروا وعدم من المسلمين مقدار مائتى فارس وراجل⊛ وفيها ورد الخبر انّ اولاد اخو بركة[2] طلعوا على التتار واخذوا بيوتهم وكسروهم مرّثين[3] وانّهم معهم فى انحس الاحوال⊛ وفيها فى مستهلّ ذى الحجّة خرج السلطان الملك المنصور من الديار المصريّة بالعساكر فنزل الروحا ووصل رسل عكّا[4] اليه واقام بالروحا حتّى استهلّت سنة ثمانين وستّمائة وفيها فى يوم عرفة وقع بالديار

1. Lire يلبث, par suite de la confusion du ت et du ث. — 2. Man. احو برلد; il faut naturellement lire ان اولاد اخى بركة. — 3. Lire مرتين; cette erreur grossière montre la confusion absolue du ث et du ث. — 4. Man. حكا; cette forme حكا est indubitablement une faute du copiste pour حكا, qui est pour عكا, d'où l'on voit que l'auteur confondait le ح *ḥa* et le ع *'aïn*, lesquels sont des articulations qui correspondent à des registres essentiellement différents.

mane, qui ne put leur résister, et qui fut battue; dans ce combat, furent tués, du côté des Musulmans, deux cents hommes, tant cavaliers que fantassins.

Cette année, on reçut la nouvelle que les fils du frère de Berké[1] avaient marché contre les Tatars, qu'ils s'étaient emparés de leurs tentes[2], qu'ils les avaient battus par deux fois, et que les Tatars se trouvaient, du fait (de cette aggression) de leurs adversaires, dans une situation désespérée[3].

Cette année, tout au commencement du mois de Zilhidjdja, le sultan al-Malik al-Mansour partit du Caire avec l'armée, et il vint camper à ar-Rouha, où il reçut les ambassadeurs de Saint-Jean d'Acre[4]; il resta à al-Rouha jusqu'au commencement de l'année 680. Cette même année, le jour de 'Arafa[5], il tomba en Égypte une averse considérable de grêle, et une quantité énorme de céréales qui venaient d'être semées furent anéanties. Le

1. Les souverains mongols de la Horde d'Or, à Saraï, sur la Volga. — 2. بيوت traduit ici le terme mongol اوغروق *oghrok*, qui désigne les campements des Mongols. — 3. Il s'agit ici d'une incursion des Mongols de la Horde d'Or sur les terres des Mongols de l'Iran, qui, dans Moufazzal, sont nommés Tatars; comme les princes du royaume de Tchaghataï, les khans de la Horde, par jalousie, nourrissaient contre les Mongols de Tauris et de Maragha une haine inassouvissable. — 4. Makrizi dit formellement qu'une trêve fut conclue à ar-Rouha entre le sultan et les Chevaliers de l'Hôpital, lesquels se trouvaient à Saint-Jean d'Acre. Plusieurs localités nommées ar-Rouha sont citées par Yakout, II, 829, mais elles n'ont rien à faire avec celle dont il est question ici; Aboul-Mahasin (*Noudjoum*, man. arabe 1784, folio 14 recto) dit qu'ar-Rouha dépendait administrativement du Sahel, c'est-à-dire de la Palestine : الروحا من عمل الساحل. — 5. Le neuvième jour du mois de Zilhidjdja.

المصريّة برد كبار وتلف من الغلال المزدرعة شىء كثير وكان اكثره بالوجه البحرى؞

ودخلت سنة ثمانين وستّمائة والخليفة الحاكم بحاله وسلطان الاسلام الملك المنصور وصهيون وبلاطنس وشيزر بيد الامير شمس الدين سنقر الاشقر والملك المنصور متوجها[1] الى دمشق والنائب بها حسام الدين لاجين والنائب بمصر حسام الدين طرنطاى؞ وفى هذه السنة مسك كوندك وغرق فى بحيرة طبريّة وسبب ذلك انّه اتّفق مع جماعة من الامرآء منهم ايتمش[2] السعدى وبلبان الهارونى مع جماعة كثيرة اكثرهم من التتار على انّهم

* fol. 74 r°. اذا وصلوا الى حمرة بيسان عند المخاضة بالشريعة * يقتلوا السلطان هناك؞ فاطلع بيسرى على ذلك فعرّف السلطان به فاراد السلطان مسكهم فلم يظفر الّا بكوندك فلمّا علم السعدى والهارونى بمسك كوندك ركبا فى جماعة كثيرة وساقوا الى عند الامير شمس

1. Lire والملك المنصور متوجد. — 2. Man. ادمش.

plus fort de cette averse s'abattit sur la partie de l'Égypte qui est voisine de la mer.

Au commencement de l'année 680, le khalife al-Hakim régnait dans le même statut que les années antécédentes; le sultan de l'Islam était al-Malik al-Mansour; Sihyaoun, Balatonos, Shaïzar, se trouvaient en la possession de l'émir Shams ad-Din Sonkor al-Ashkar; le sultan al-Malik al-Mansour était en route pour Damas, où Hosam ad-Din Latchin exerçait les fonctions de vice-roi. En Égypte, le vice-roi était Hosam ad-Din Dourounadaï.

Cette année, Kunduk fut arrêté, et on le noya dans le lac de Tibériade. Voici quelle fut la cause de cet événement : Kunduk avait comploté avec plusieurs émirs, parmi lesquels se trouvaient Étémish as-Sa'di, Balaban al-Harouni, et une troupe considérable de mamlouks, dont la majorité étaient des Tatars[1], et ils avaient décidé, lorsqu'ils arriveraient à Homra Baïsan[2],

* fol. 74 r°. près du gué, sur le Jourdain, d'assassiner le sultan en cet endroit.

Baïsari apprit ce complot, et il le porta à la connaissance du sultan. Le sultan voulut faire appréhender les conjurés, mais il ne put mettre la main que sur Kunduk. Quand as-Sa'di et al-Harouni apprirent que Kunduk avait été capturé, ils montèrent à cheval avec une troupe nombreuse, et ils se rendirent auprès de l'émir Shams ad-Din Sonkor al-Ashkar[3]. Quant à

1. C'est-à-dire des Mongols, comme lui-même. — 2. Baïsan, dit Yakout, I, 788, est une ville sur le Jourdain, sur les frontières de la Syrie. Le lieu dit Homra Baisan n'est pas cité dans Yakout. — 3. Lequel s'était révolté contre l'autorité de Kalaoun, comme on l'a vu plus haut, et s'était rendu à Sihyaoun, après avoir tenté de passer chez les

الدين سنقر الاشقر واما كوندك فانّ الامير حسام الدين طرنطاى اخذه وتوجّه به الى بحيرة طبريّة فغرّقه بها❁ وكان السلطان لمّا مسك كوندك قال له اذا كان فعلك فى ابن استاذك ومن تربّيت معه فى المكتب واشركك فى ملكه كان ذاك الفعل وكنت انت السبب فى زوال ملكه فماذا اؤمّل فيك انا فلمّا اعدموه الدنيا بطقوا خلف المنهزمين من الامرآء الى سائر الاماكن وجميع الطرقات❁ قال المؤرّخ ثمّ نزل السلطان الى خربة اللصوص فى سابع الشهر ووصل المجدى مقدّم البحريّة الى دمشق ومعه مائتى[1] فارس وصحبته بيبرس المجنون وخاص ترك واربعة عشر مقدّم[2] من مقدّمين[3] الحلقة ممسوكون[4] فاعتقلهم بقلعة دمشق❁ فلمّا كان يوم السبت العشرين من المحرّم دخل السلطان الى دمشق وهو اوّل دخوله اليها وهو ملك والامير بدر الدين بيسرى حامل الشتر وكان

1. Lire مائتا. — 2. Lire مقدما. — 3. Lire مقدمى. — 4. Lire ممسوكين.

Kunduk, l'émir Hosam ad-Din Dourounadaï le prit, et il le conduisit au lac de Tibériade, dans lequel il le noya.

Lorsque le sultan se fut emparé de Kunduk, il lui dit : « Puisque telle a été ta conduite envers le fils de ton maître[1], avec lequel tu as été instruit à l'école, qui t'avait associé à son pouvoir souverain, puisque tu t'es ainsi comporté, puisque tu as provoqué la chute de son trône, que puis-je bien, moi, attendre de ta part? » Quand on eut fait périr Kunduk, on se mit à la poursuite des émirs fugitifs, dans tous les endroits et sur toutes les routes.

L'historien a dit : Le sultan s'en vint ensuite camper à Khirbat al-Lousous[2], le septième jour du mois. Al-Madjdi, commandant des mamlouks bahris, arriva à Damas, ayant avec lui deux cents cavaliers; il amenait prisonniers, Baïbars al-Madjnoun, Khas Turk, ainsi que quatorze officiers supérieurs de la garde particulière du sultan. Il les fit enfermer dans la citadelle de Damas.

Le samedi, vingtième jour du mois de Moharram, le sultan fit son entrée à Damas; c'était la première fois qu'il y entrait en qualité de souverain; l'émir Badr ad-Din Baïsari portait le parasol au-dessus de sa tête; ce fut un jour de fête mémorable; les habitants de Damas adressèrent au ciel, en sa faveur, de nombreuses prières, et ils se réjouirent de sa venue parmi eux.

Mongols de Perse. Bien que Sonkor al-Ashkar eût échoué dans sa tentative, et qu'il se fût vu dans l'obligation d'entamer des négociations pour se soumettre, il n'en restait pas moins le centre de ralliement de tous les mécontents.

1. Al-Malik as-Sa'id Berké-Khan, fils de Baïbars. — 2. Ce nom signifie « la ruine des voleurs ».

يوما مشهودا ودعوا له الدماشقة دعاء كثير[1] وفرحوا به* فشكرهم على ذلك وامر ان
لا تردّ عنه قصّة من * الشآميّين وازال مظالم الناس واوسعهم برّا واحسانا وقال السلطان * fol. ٧٤ v°.
الملك الظاهر كان يبغض اهل دمشق وانا احبّهم* وفيها فى العشر الاول من صفر
اصطلح السلطان الملك المنصور مع الملك المسعود نجم الدين خضر ابن الظاهر
وكذلك مع الامير شمس الدين سنقر الاشقر وجمع الله كلمة الاسلام* ذكر وقعة حمص
ولمّا كان فى سلخ ربيع الاخر من هذه السنة وصل الى دمشق قصّاد واخبروا انّ التتار
قاصدين البلاد[2] فجمع السلطان الامرآء واستشارهم واين يكون الملتقا[3] مع التتار فاتّفقوا

1. Lire كثيرا. — 2. Lire قاصدون الى البلاد. — 3. Lire الملتقى.

Le sultan les remercia de leur accueil. Il ordonna que l'on ne refusât
* fol. 74 v°. aucune des requêtes qui lui seraient adressées par les habitants de Damas; il fit remise aux gens des taxes qui leur avaient été imposées illégalement [1], et il répandit sur eux ses bienfaits et sa générosité. « Le sultan al-Malik az-Zahir, dit-il, détestait les habitants de Damas [2]; mais moi, je les aime. »

Cette même année, dans la première décade du mois de Safar, le sultan al-Malik al-Mansour conclut un arrangement avec al-Malik al-Mas'oud Nadjm ad-Din Khidr, fils d'az-Zahir [3], et de même, avec l'émir Shams ad-Din Sonkor al-Ashkar. Allah fit ainsi triompher l'unité de l'Islam.

Récit de la bataille de Homs. Quand l'on fut parvenu à la fin du mois de Rabi' second de cette année, des courriers arrivèrent à Damas, et répandirent la nouvelle que les Tatars étaient en marche pour venir envahir la Syrie. Le sultan réunit les émirs; il leur demanda conseil sur le plan de campagne qu'il fallait adopter, et sur l'endroit où il conviendrait de leur livrer bataille. Ils tombèrent tous d'accord sur ce point que la bataille devait se livrer dans la prairie [4] de Homs; le sultan avait au contraire l'intention d'aller attendre l'ennemi dans la prairie de Damas [5].

1. Ces *mazalim* sont des taxes appliquées arbitrairement, soit par le pouvoir royal, soit par ses délégués, soit par l'administration des finances, ce que les Levantins nomment « avanies », soit une contribution fixe destinée à remplacer lesdites avanies; dans l'un et l'autre cas, ce sont des impôts illégaux. — 2. Voir sur ce point, page 447. — 3. Le fils de Baïbars (Nowaïri, man. 1578, fol. 110 r°) demandait quelque chose en plus de Karak, et tout ce qu'avait possédé al-Malik an-Nasir Daoud; Kalaoun refusa naturellement de souscrire à ces exigences, puis il finit par lui laisser Karak, avec ses dépendances: il lui envoya ses frères et ses sœurs, et il lui rendit les biens de Baïbars. Nadjm ad-Din Khidr resta à Karak jusqu'en 685, date à laquelle Kalaoun la lui enleva, *ibid.*, fol. 110 v°. — 4. La campagne autour de Homs, ce que signifie le mot arabe *mardj*. — 5. Homs se trouve à cent quarante kilomètres, dans le N. E., à vol d'oiseau,

على ان يكون الملتقا[1] فى مرج حمص وكان قصد السلطان ان يكون بمرج دمشق۞ فلمّا كان مستهّل جمادى الاخر برز العسكر الشآمى الى القصير وتبعهم المصرى اوّلاً فاوّل[2] الى يوم الاحد سادس وعشرين الشهر سافر السلطان وبقيّة الامرآء من دمشق طالبا للعدوّ المخذول۞ ولمّا نزل بالمرج ضرب مشور[3] ثانى مرةّ وعرّف الامرآء انّ القصّاد وصلوا

1. Lire الملتقي. — 2. Lire فاولا. — 3. Il faudrait lire ضرب مشورا, et mieux ضرب مشورة; mais مشور signifie aussi bien « audience, conseil de guerre » que « salle du palais où le souverain accorde ses audiences ».

Au commencement du mois de Djoumada second, l'armée syrienne partit, se dirigeant vers al-Kosaïr, et elle fut suivie par l'armée égyptienne, corps par corps, jusqu'au dimanche, vingt-sixième jour du mois, date à laquelle le sultan partit à son tour de Damas avec ce qui restait des émirs, pour aller combattre l'ennemi, qui venait vers eux sans l'aide divine [1].

Quand le sultan fut venu camper dans la prairie de Damas, il tint une seconde fois un conseil de guerre. Il fit connaître aux émirs que les courriers étaient arrivés, apportant la nouvelle que les Tatars étaient au nombre de cent mille cavaliers [2], « et, ajouta-t-il, la situation exige que nous leur livrions

de Damas. En attendant le choc des Mongols autour de Damas, Kalaoun leur abandonnait tout l'espace qui sépare Homs de Damas, en les laissant libres d'y commettre tous les ravages qu'il leur plairait; les émirs ne voulaient pas céder cet espace de terrain, et ils entendaient reporter le front de bataille devant Homs. Outre qu'il sacrifiait tout le nord de la Syrie, le plan de Kalaoun avait le défaut capital de mettre Damas dans la bataille, et, en cas d'échec, de la faire tomber, avec toute la Syrie, aux mains de l'ennemi. Son seul avantage était de maintenir l'armée égyptienne plus près de ses bases du Caire d'une quarantaine de lieues, que son avance sur le front de Homs: il ne contrebalançait point les dangers qu'il faisait courir à Damas. En fait, Kalaoun, en voulant combattre devant Damas, songeait surtout à sa retraite en cas de désastre.

1. Parce que les Mongols, en leur qualité de bouddhistes, étaient maudits par Allah. — 2. L'armée mongole, commandée par Mankou-Témour, fils d'Houlagou, venait, par Césarée et par Abouloustaïn, du pays de Roum (Nowaïri, man. 1578, fol. 110 v°); Nowaïri dit (folio 111 r°) qu'on y comptait plus de 80.000 cavaliers mongols. Le prince de Mardin marchait avec elle. Dans un autre passage (fol. 111 r°), Nowaïri affirme que Mankou-Témour avait sous ses ordres 80.000 cavaliers, dont 50.000 Mongols, le reste étant composé de Géorgiens, de troupes saldjoukides, d'Arméniens et de Francs, dans lesquels il convient de voir des Byzantins. Nowaïri raconte qu'un Mongol entra à Hamah, avant la bataille, et dit au gouverneur de la ville d'envoyer à Kalaoun une dépèche par pigeon voyageur, pour lui faire savoir que le centre de Mankou-Témour

واخبروا ان التتار فى مائة الف فارس والمصلحة ان نلقاهم فى مرج دمشق فلم يوافقوه على ذلك❀ وكان الحلبى فى مقدّمة الجيش فرحل من ساعته وتقدّم وتبعه بيسرى وكان من كلامهم للسلطان انّ نحن ان لم يجئ السلطان التقينا نحن العدوّ فان كانت لنا رجعنا * وولّينا علينا من نشتهى ونريد وان كانت علينا فنموت كرام[1] مجاهدين ثمّ رحلوا ايد[2] واحدة *fol. 75 r°.* وكان امراً[3] قد اوقعه الله فى نفوسهم لنصرهم على اعدائهم❀ ثمّ حضر اليه بدر الدين بيكتاش[4] الفخرى واعلمه برحيل الامرآء وقوّة عزمهم وقال له من المصلحة ان تلحقهم والّا راح الملك منك فأمر بالرحيل وتبعهم ووصل الى حمص❀ وسيّر طلب سنقر الاشقر فحضر

1. Lire كراما. — 2. Lire يدا. — 3. Lire امر. — 4. Man. بكتاش.

bataille dans la prairie de Damas »[1]. Mais les émirs ne furent pas de son avis sur ce point.

Al-Halabi se trouvait alors à l'avant-garde de l'armée; il décampa sur l'heure, et marcha de l'avant, suivi par Baïsari. Parmi les arguments qu'ils servirent au sultan, fut celui-ci : « Certes, si le sultan ne marche pas, nous *fol. 75 r°.* irons, nous, livrer bataille à l'ennemi; si le sort des armes nous favorise, nous reviendrons (victorieux), et nous investirons de la souveraineté qui nous plaira, et qui nous voudrons. S'il tourne contre nous, nous mourrons en braves et en héros! » Puis ils partirent tous ensemble, animés d'une même ardeur, car c'était là un sentiment qu'Allah avait fait pénétrer dans leurs âmes pour leur donner la victoire sur leurs ennemis.

Badr ad-Din Bektash al-Fakhri s'en vint trouver le sultan; il lui apprit que les émirs étaient partis, et que leur décision était irrévocable; il lui dit : « Ton intérêt immédiat est d'aller les rejoindre, sans quoi, la souveraineté t'échappera. » Le sultan donna l'ordre de se mettre en route, et de les suivre; il arriva ainsi à Homs.

Il envoya un officier pour mander Sonkor al-Ashkar, qui vint le rejoindre, et qui se trouva à ses côtés, avec tous les émirs, à Homs, près du tom-

comptait 80.000 combattants, dont 44.000 Mongols. A l'époque de Kalaoun, il y avait encore des Francs en Palestine; mais il est clair que ce n'étaient pas eux qui marchaient avec les Mongols, dans une armée à laquelle les émirs égyptiens voulaient livrer bataille en avant de Homs.

1. Il est visible que Kalaoun, apprenant la puissance de l'armée mongole, eut la conviction qu'il serait enfoncé au premier choc; cela ne fit que le confirmer dans son dessein de livrer bataille sur le front de Damas, pour être en état de se replier immédiatement sur Jérusalem et sur l'Égypte, sans avoir à faire, en retraite, dans un mauvais terrain, les 150 kilomètres qui séparent Homs de Damas.

اليه مع جميع الامرآء على حمص عند ضريح خالد بن الوليد رضى الله عنه وحلفوا هناك انّهم لا ينهزموا وانّهم يموتوا تحت السيف ولا يولّوا الادبار وانّهم لا يؤذوا[1] بعضهم بعضا واخلصوا فى ذلك نيّاتهم فاطّلع الله على ذلك فايّدهم بنصره۞ ثمّ تهيّؤوا لملتقا[2] العدوّ المخذول وكان مقدّم عساكر التتار منكوتمر ابن هولاوون اخو ابغا وكان فى مائة الف فارس۞ قال المؤرّخ[3] فلمّا كان يوم الخميس رابع عشر رجب المبارك التقا[4] الجيشان فكسرت ميمنة التتار ميسرة المسلمين وكان فيها سنقر الاشقر والحلبى وابطال المسلمين وكسرة[5] ميمنة المسلمين ميسرة التتار۞ والسبب فى ذلك انّ عرب عيسى بن مهنّا نهبوا اثقال التتار من

1. Man. يودوا. — 2. Lire لملتقى. — 3. Le man. omet المورخ. — 4. Lire التقى. — 5. Lire كسرت; كسرة, pour كسرت, avec la confusion du ة et du ت dans une forme verbale, est caractéristique de la forme plus que vulgaire de la langue de Moufazzal : cette confusion ne se trouve que dans les écrits les plus négligés de la littérature arabe.

beau de Khalid, fils d'al-Walid, qu'Allah se montre satisfait de lui! Dans ce lieu, les émirs jurèrent qu'ils ne prendraient pas la fuite, qu'ils mourraient en se laissant hacher de coups de sabre, qu'ils ne tourneraient pas le dos à l'ennemi, qu'ils ne se trahiraient pas les uns les autres. Ils se vouèrent entièrement à ces intentions; Allah pénétra leur dessein, et les favorisa de son aide victorieuse.

Ensuite, les émirs se préparèrent à aller livrer bataille à l'ennemi maudit; le commandant de l'armée des Tatars était Mangou-Témour, fils d'Houlaoun, et frère d'Abagha; il était à la tête de cent mille cavaliers.

L'historien a dit[1] : Lorsque fut arrivé le jeudi, quatorzième jour du mois béni de Radjab[2], les deux armées prirent le contact; l'aile droite des Tatars écrasa l'aile gauche des Musulmans, dans laquelle se trouvaient Sonkor al-Ashkar, al-Halabi, et les héros de l'Islam[3]; mais l'aile droite musulmane mit en déroute l'aile gauche des Tatars.

Voici quelle fut la cause de cet événement. Les Arabes de 'Isa ibn Mohanna se mirent à piller les bagages des Tatars en arrivant par les derrières de leurs lignes[4]; les Tatars quittèrent le front de bataille pour aller

1. Dans ce passage, Nowaïri (man. arabe 1578, fol. 111 r°) copie la narration de l'émir Rokn ad-Din Baïbars ad-Dawaddar al-Mansouri; suivant son habitude, Moufazzal a abrégé le récit de Nowaïri. — 2. De l'année 680 (Nowaïri, man. arabe 1578, folio 111 recto). — 3. Badr ad-Din Bilik al-Aïdémuri, Badr ad-Din Bektash, 'Alam ad-Din Sindjar al-Halabi, Badr ad-Din Bektout al-'Alayyi, Saïf ad-Din Tchérik at-Tatari (*ibid.*). — 4. C'est-à-dire que les cavaliers arabes, qui formaient un corps indépendant de l'ar-

خلفهم فرجعوا اليهم فركبوا المسلمين[1] رقابهم وأقفيتهم وشالوهم بين ايديهم شيلًا وامّا السلطان فانّه امر بلفّ السناجق * فى ذلك اليوم على الرماح حتى لا يعلم بمكانه وبقى قائم[2] وحده فى نفر يسير مقدار ثلثمائة فارس ولقد حكى من حضر هذه الوقعة قال لمّا كسرت ميسرتنا ونصرت ميمنة التتار نظرت الى من بقى مع السلطان تحت السناجق فما كانوا يلحقوا عدّة ثلثمائة فارس ثمّ انّ منكوتمر نزل عن فرسه ونظر من تحت اقدام الخيل فراء[3] الاثقال والدوابّ فظنّ انّها عساكر فركب وولّا[4] فتقنطر به فرسه فاخذوه لتتار بينهم وترجّلوا كلّهم عنده فلمّا رآءهم المسلمين[5] قد ترجّلوا وحملوا[6] عليهم حملة

* fol. 75 v°.

1. Lire المسلمون. — 2. Lire قائما. — 3. Lire فرأى. — 4. Lire وولّى. — 5. Lire المسلمون. — 6. Man. omet و.

repousser les Arabes; les Musulmans les poursuivirent à cheval l'épée dans les reins, et les refoulèrent sur un certain espace. Le sultan ordonna * de replier les étendards sur les lances[1], dans cette journée, de telle façon qu'on ne sût pas dans quel endroit il se trouvait; il resta seul, à la tête d'un très petit nombre de soldats, qui formaient environ trois cents cavaliers.

* fol. 75 v°.

Une personne qui a assisté à cette bataille a raconté ce qui suit : « Quand notre aile gauche eut été rompue, et lorsque la droite des Tatars fut victorieuse, je regardai dans la direction de ceux qui étaient restés avec le sultan, sous les étendards; ils n'atteignaient pas le nombre de trois cents cavaliers. »

Ensuite, Mankou-Témour descendit de cheval; il regarda par-dessous les pieds des chevaux; il vit les bagages et les bêtes de somme (qui les traînaient), et il se figura que c'étaient là des troupes[2]. Il se remit en selle, et tourna bride[3]; mais son cheval broncha, et le désarçonna; les Tatars le prirent au milieu d'eux, et ils mirent tous pied à terre autour de lui[4]. Quand les Musulmans virent que les Tatars étaient descendus de leurs chevaux, ils poussèrent sur eux une charge comme un seul homme, et ce fut au cours de cette charge que la victoire se déclara pour les Musulmans.

mée égyptienne, furent envoyés par le sultan, avec la mission de déborder l'aile droite des Tatars, qui repoussait l'aile gauche égyptienne, et de la charger par derrière, de façon à opérer une diversion qui permît de rétablir le combat.

1. C'est-à-dire de rouler les drapeaux sur leurs hampes. — 2. Des combattants, quand ce n'était que du train. — 3. Pour prendre la fuite devant les Musulmans — 4. Par respect, pour ne pas rester en selle, quand le prince impérial était démonté.

رجل واحد فكان النصر فيها للمسلمين❀ وذلك لمّا انكسرت ميسرة المسلمين اخلوا لهم وانضافوا الى القلب ويقال انّ الامير عزّ الدين الحاج ازدمر حمل فيهم حتّى وصل الى منكرتمر فطعنه و[1]ارماه الى الارض فترجّلت عند ذلك التتار عنده وحملت عليهم المسلمين[2] فكان ذلك سبب النصر❀ ولمّا ركب منكوتمر ولّا[3] هاربًا وكذلك التتار وركبت المسلمين[4] أقفيتهم فلمّا رجعت ميمنة التتار الّتى كسرت ميسرة المسلمين وطلبوا منكوتمر فلم يجدوه ولا لاصحابهم خبر فولّوا ايضا منهزمين لا يلوون على بعضهم بعضا[5]❀ وكان ذلك لطفا من

1. Le manuscrit omet و. — 2. Lire المسلمون. — 3. Lire ولّى. — 4. Lire المسلمون. — 5. Lire بعض.

Lorsque l'aile gauche des Musulmans eut été rompue (par le choc de l aile droite des Tatars), on la retira de la ligne de bataille, et elle alla se joindre au centre. On dit que l'émir 'Izz ad-Din al-Hadjdj Ézétémour[1] chargea à la tête de ces troupes, et arriva ainsi jusqu'à Mankou-Témour; il le frappa d'un coup de lance, et le jeta à terre. A ce moment, les Mongols descendirent de cheval, et entourèrent Mankou-Témour; les Musulmans chargèrent sur eux, et ce fut là la cause de la victoire qu'ils remportèrent.

Quand Mankou-Témour se fut remis en selle, il prit la fuite, et les Tatars (qui se trouvaient avec lui) en firent autant; les Musulmans se lancèrent à leur poursuite. Lorsque l'aile droite des Tatars qui avait rompu l'aile gauche des Musulmans s'en revint (de sa charge), et quand les Tatars se mirent à la recherche de Mankou-Témour, ils ne le trouvèrent pas, et ils n'eurent aucune connaissance de ce que leurs camarades (qui avaient fui avec Mankou-Témour) étaient devenus. Alors, ils prirent aussi la fuite à toute bride, sans qu'aucun d'eux tournât la tête pour voir ce que ses camarades étaient devenus.

Cette circonstance fut une grâce qu'Allah, le très-haut, envoya pour prouver la vérité de l'Islam; car, si les Tatars avaient lancé une nouvelle attaque contre les Musulmans, ceux-ci n'étaient pas restés en nombre suffisant pour être en état de les repousser[2]; mais ce fut Allah qui pourchassa les Tatars

1. ازدمر peut représenter le nom turk As-témour « l'hermine de fer ». — 2. En effet, le sultan avait été obligé de reformer en pleine bataille son aile gauche ramenée à l'arrière, en l'incorporant à son centre, ce qui revient à dire que cette aile gauche avait subi de telles pertes qu'elle ne pouvait continuer à se battre isolément; en fait, de ce moment, l'armée musulmane n'avait plus d'aile gauche, et les Mongols pouvaient la tourner à leur gré par son centre.

الله تعالى فى حقّ الاسلام الّا لو رجعوا على المسلمين ما كان بقى منهم[1] من يردّهم فردّهم
* fol. 76 r°. الله على اعقابهم ناكصين ٭ ونصر الله المسلمين على الكافرين ٭ ولمّا كان ثانى يوم الوقعة
جرّد السلطان الايدمرى بخمسة الاف فارس فساق خلف التتار المنهزمين الى النهر
الاسود ٭ وذكر ابن المحفّدار[2] قال كنت فيمن جرّد مع الايدمرى خلف التتار وكنا
مضافين فى الوقعة مع الامير ركن الدين طقصوا[3] الناصرى ثمّ جرّدونا مع الايدمرى فسقنا
خلفهم الى النهر الاسود وقتلنا منهم خلقا كثيرا واسرنا ما يزيد عن خمس مائة نفر وان
التتار قتلوا بعضهم بعضا ولو لا عرب خفاجة اخذوا كبارهم ودلّوهم على الطرقات والمخائض
لكنّا اخذناهم عن آخرهم هذا ما كان من الايدمرى والتابعين للتتار المنهزمين ٭ وامّا ما

1. La lecture de ce mot est douteuse par suite de l'altération du papier. — 2. ابن المحفدار est récrit sur un grattage : ce nom propre est formé de *mahaff* « litière », avec le suffixe verbal *dâr*, qui, en persan, indique la possession. — 3. Lire طقصر, l'alif final ayant été ajouté par imitation des formes verbales.

sur la route qu'ils venaient de suivre[1], qui les força à remonter sur leurs
* fol. 76 r°. positions de départ, et qui donna aux Musulmans la victoire sur les infidèles.

Le lendemain de la bataille, le sultan détacha al-Aïdémouri avec cinq mille cavaliers, et cet officier poursuivit les Tatars en déroute jusqu'au Fleuve Noir[2].

Ibn al-Mahaffdar[3] a raconté : « J'étais parmi ceux qui furent envoyés avec al-Aïdémouri à la poursuite des Tatars ; pendant le combat, nous étions sous le commandement de l'émir Rokn ad-Din Toghosou[4] an-Nasiri ; ensuite, on nous détacha avec al-Aïdémouri ; nous poursuivîmes les Tatars jusqu'au Fleuve Noir ; nous leur tuâmes beaucoup de monde, et nous leur fîmes prisonniers plus de cinq cents hommes. Les Tatars se tuaient les uns les autres. Si les Arabes de la tribu de Khafadja n'avaient pas pris avec eux les généraux des Tatars, s'ils ne leur avaient pas indiqué les chemins et les gués des rivières, nous les aurions tous capturés jusqu'au dernier ». Tels furent les exploits d'al-Aïdémouri et des soldats qui pourchassèrent les Tatars en déroute.

Voici ce qui se passa à Damas : le vendredi, quinzième jour du mois de Radjab, après la prière de l'après-midi, on reçut une dépêche parfumée

1. Le terrain sur lequel ils avaient refoulé les Musulmans. — 2. Al-Nahr al-aswad. — 3. Il est question plus loin de cet officier, qui se nommait Shams ad-Din al-Banna. — 4. En mongol, *toghosoun*, *toghosou*, signifie « poussière » ; c'est le nom de Touzoun توزون, avec la chute de la gutturale, qui est courante dans l'onomastique turque.

كان بدمشق فانّه لمّا كان يوم الجمعة خامس عشر رجب بعد العصر وقعت بطاقة مخلّقة من القرين[1] مكتوب فيها انّ التتار انكسرت فدقّت البشائر وفرح الناس* وكان اول النهار قد وقع طائر ملطّخ بسواد وكان ذلك لمّا مرّت عليهم المسلمين المهزومين[2] من مليسرة المسلمين فسرّح ذلك الطائر المسوّد ثمّ ظهر الفتح والنصر فسيّرت البطاقة المخلّقة فلمّا كان الثلث الاوّل من الليل وصل ألجالق ويمك[3] الناصرى والجاشنكير وجماعة كثيرة
*من الّذين كانوا قد انكسروا وانهزموا[4] فدقّ ألجالق ويمك[5] الناصرى باب القلعة * fol. 76 v°.
وطلبوا الاجتماع بنائب السلطان وهو اذذاك قجقار[6] المنصورى* ففتح لهم باب الفرج

1. Man. مخلّقة من القرين. 2. Lire المسلمين المهزومين. — 3. Ce nom est à moitié disparu dans une déchirure du papier; il est, plus bas, note 5, clairement écrit يمك. — 4. كانوا .. زموا; le reste de la phrase ayant complètement disparu dans une déchirure du papier. — 5. Man. يمك. — 6. Man. قجقار.

(apportée par un pigeon) de al-Karin[1], dans laquelle il était écrit que les Tatars avaient été vaincus. On battit les tambours, et les gens se livrèrent aux transports de leur joie.

Au commencement de la journée, un pigeon était arrivé, tout barbouillé de couleur noire[2], qui avait été lancé quand les Musulmans fugitifs de l'aile gauche (enfoncée par les Tatars) de l'armée islamique avaient passé dans le pays; c'était alors qu'on avait donné son vol à ce pigeon teint en noir. Ensuite, quand se manifestèrent la victoire et le triomphe (des armes musulmanes), l'on envoya (sur l'aile d'un pigeon) la dépêche parfumée.

Au premier tiers de la nuit, arrivèrent Altchaligh, Yémek[3] an-Nasiri, le * fol. 76 v°.
tchashniguir, et un nombre considérable de soldats qui avaient fait partie des troupes qui avaient été rompues par les Tatars, et qui avaient pris la fuite[4]. Altchaligh et Yémek an-Nasiri frappèrent à la porte de la citadelle, et demandèrent à se rendre auprès du gouverneur, qui y exerçait l'autorité au nom du sultan[5], lequel était alors Koutchkar[6] al-Mansouri.

Cet officier leur fit ouvrir la porte Bab al-Faradj, et il les introduisit

1. Makrizi dit que ce fut de Kakoun قاقون que partit cette dépêche, et que des officiers fugitifs arrivèrent à Katia قطيا (man. arabe 1726, fol. 211 v°). Kakoun doit être une faute, car, d'après Yakout, IV, 18, c'est une localité voisine de Ramla. — 2. En signe de défaite. — 3. Cette lecture est douteuse. — 4. Les bataillons de l'aile gauche égyptienne. — 5. Peut-être, au lieu de نائب السلطان, convient-il de lire نائب السلطنة, comme un peu plus bas, mais la forme *naïb as-sultan* est ici parfaitement correcte. — 6. Koutchkar, qui est écrit قوچقار dans les lexiques turk-orientaux, désigne un bélier: c'est l'équivalent du mot mongol *khotcho;* ces deux mots sont apparentés.

وادخلهم اليه الى القلعة فاخبروا انّهم كسروا وقالوا والله انّنا كسرنا وما بقى[1] من العسكر احد لا سلطان ولا غيره فبات الناس فى ليلة عجيبة من الخوف فلمّا كان عند صلاة الصبح وصل بريدى لصفد وعلى يده كتاب من السلطان بالبشارة فاخذوا الكتاب منه وقرؤوه[2] على السدّة بجامع دمشق بحيث طابت قلوب الناس ❊ ولمّا كان فى ذلك النهار بعد صلاة الظهر ورد البريد بالكتاب الى الامير سيف الدين قجقار[3] المنصورى نائب السلطنة بدمشق يخبر بكسرة التتار ورجوعهم ونصرة العساكر الاسلاميّة وكفيوا[4] شرّ العدوّ المخذول ❊ فلمّا قرئ الكتاب فرحوا الناس فرحا عظيما وعاد كلّمن يجيء من الهاربين يرسّموا عليه ويعيدوه الى حمص ثمّ زيّنوا دمشق زينة عظيمة ❊ ودخل السلطان دمشق يوم الجمعة ثانى وعشرين رجب وكان يوما مشهودا ودخل فى موكب عظيم وقدّامه اثنا عشر عجلة[5] كانت مع التتار

1. On lit dans le manuscrit la phrase inintelligible : وقالوا والله ما كسرنا وبقى. — 2. Man قروه. — 3. Man. قحقار. — 4. Lire كفوا. — 5. Lire اثنتا عشرة عجلة..

auprès de lui dans la citadelle. Ils lui apprirent que les Musulmans avaient été vaincus, et ils lui dirent : « Par Allah! nous avons été battus, et il ne reste rien de l'armée, ni sultan, ni personne. » Les habitants passèrent une nuit terrible, en proie à des craintes épouvantables. Au moment de la prière de l'aurore, un courrier arriva par Safad[1], apportant une lettre envoyée par ordre du sultan, qui annonçait l'heureuse nouvelle de la victoire. On lui arracha la lettre des mains, et on alla la lire sur la tribune de la grande mosquée de Damas, si bien que la population fut rassurée.

Ce même jour, après la prière de midi, la poste arriva avec la lettre adressée à l'émir Saïf ad-Din Koutchkar al-Mansouri, vice-roi de Damas, dans laquelle le sultan lui apprenait la défaite des Tatars, leur retraite, le triomphe des armées musulmanes, et qu'on était enfin débarrassé des malheurs provoqués par l'ennemi maudit.

Quand la lettre eut été lue, les gens furent saisis d'une joie qui ne connut pas de bornes; on arrêta tous les soldats fugitifs qui arrivaient à Damas, et on les renvoya à Homs. Ensuite, on pavoisa Damas d'une façon magnifique.

Le sultan fit son entrée à Damas, le vendredi, vingt-deuxième jour du mois de Radjab, et ce fut une fête mémorable; il entra à la tête d'un cortège immense, précédé de douze chariots qui avaient appartenu aux Tatars; sur chacun de ces chariots, il y avait quatre balistes; chacune des balistes était

1. Nom d'une ville qui se trouve dans les montagnes qui dominent Homs, devant laquelle s'était livrée la bataille (Yakout, III, 399).

على كلّ عجلة اربع زيارات كلّ زيار فيه ثلاثة جروخ وخمس[1] طبول صحاح وثلاثة مقطّعة ثمّ وردت التتار المأسورين[2] اوّلاً فاوّل[3] الى حين عودة الايدمرى بجملة الاسارى ورؤوس المقتّلين على الرماح[4]❀ ولمّا رحل السلطان من حمص ودع سنقر الاشقر* وعاد * fol. 77 r°. الى صهيون واستصحب السلطان معه ايتيمش[5] السعدى والهارونى والجماعة الذين كانوا هربوا معه فردّ عليهم ما قد اخذ لهم واعادهم الى اقطاعاتهم وعبروا معه الى الديار المصريّة❀ واقام السلطان الى ثانى شعبان توجّه[6] من دمشق طالبا للديار المصريّة فدخلها فى سادس وعشرين شعبان وزيّنت القاهرة زينة عظيمة وكان يوما ما رأى الناس مثله❀ قال

1. Lire خمسة. — 2. Lire المأسورون. — 3. Lire اولا فاولا. — 4. Man. والمقتلين على رروس الرماح. — 5. Man. ايتمش. — 6. Lire فتوجه.

formée de trois arcs[1], de cinq tambours pleins, et de trois tambours à segments[2]. Ensuite, arrivèrent les prisonniers tatars, par détachements successifs, jusqu'au moment où l'émir Aïdémouri s'en revînt à Damas, avec tous les prisonniers et les têtes des morts plantées sur les fers des lances.

Quand le sultan partit de Homs, il fit ses adieux à Sonkor al-Ashkar, qui * fol. 77 r°. s'en retourna à Sihyaoun. Le sultan se fit accompagner par Étémish al-Sa'di, par al-Harouni, et par le clan des émirs qui avaient pris la fuite avec Sonkor al-Ashkar; il leur rendit les propriétés qu'il leur avait confisquées; il les réintégra dans la possession de leurs fiefs, et ces officiers partirent pour l'Égypte avec le sultan.

Le sultan resta (à Damas) jusqu'au second jour du mois de Sha'ban; il quitta alors cette ville pour regagner l'empire égyptien, où il rentra, le vingt-sixième jour du mois de Sha'ban; le Caire fut pavoisé d'une façon magnifique, et ce fut une fête telle que les gens n'en virent jamais une semblable.

L'historien a dit : Lorsque fut venu le vingt-troisième jour du mois de

1. Ces arcs étaient conjugués, de façon à tripler la puissance de la détente de l'ensemble; *djarkh* est le persan *tcharkh* « roue », qui dérive, par suite du renversement du mot autour de l'*r*, du mot indo-européen *tchakra*, lequel a le même sens, et correspond au grec κίρκος et κύκλος, au latin *circus;* c'était primitivement une roue qui tournait à grande vitesse, et qui lançait des projectiles dans la direction de ses tangentes. — 2. C'était sur les tambours pleins que s'enroulaient les cordages qui servaient à bander l'arc triple de la machine: les tambours à segments étaient des cylindres percés d'encoches, dans lesquelles s'engageaient les extrémités des leviers, par la manœuvre desquels on faisait enrouler les cordages sur les tambours pleins, de façon à tendre l'arc triple. Il est évident que les tambours pleins et les tambours à segments étaient invariablement liés, et formaient, en somme, un système unique de cabestan.

المؤرّخ ولمّا كان ثالث وعشرين شعبان وصل الى دمشق تقدير مائتى فارس واكثرهم مجمّعة من التتار واخبروا انّ منكوتمر مات وانّ ابغا كان نازلًا مقابل الرحبة ينتظر ما يكون من امر جيوشه فوصل اليه اوائل الجيش المهزومين واخبروه بحالهم❊ ثمّ وصل اليه اخوه منكوتمر مجروحا فغضب عليه وقال لم لا متّ ولا انكسرت وجئتنى مكسور[1] وكذلك غضب على جميع المقدّمين والطوامين[2] الّذين كانوا مع اخيه ثم ركب ورجع طالب همدان❊ وسار منكوتمر الى نحو بلاد الجزيرة الى عند امّه فانّ هولاوون كان لمّا فتح جزيرة ابن عمر اعطاها لامّ منكوتمر❊ وامّا سبب موت منكوتمر فذكروا انّ القاضى جمال الدين ابن العجميّة اسقاه سمّا فمات منه واراح الله من شرّه وعلم بذلك ضامن الجزيرة

1. Lire مكسورا. — 2. Probablement à lire على جميع مقدمى الطوامين.

Sha'ban, il arriva à Damas environ deux cents cavaliers, dont la majeure partie était formée d'un corps de Tatars; ces gens annoncèrent que Mankou-Témour était mort, et qu'Abagha campait en face d'ar-Rahba, attendant ce qu'il adviendrait de son armée[1]. Les premiers détachements des troupes qui avaient pris la fuite (à Homs) vinrent le rejoindre, et le mirent au courant de ce qui leur était arrivé.

Son frère, Mankou-Témour arriva ensuite auprès de lui, blessé; Abagha se mit en colère contre lui, et s'écria : « Que n'es-tu mort? Tu n'aurais pas été battu, et tu ne me serais pas revenu vaincu! » Il s'emporta également contre tous les généraux et les commandants de corps de dix mille hommes[2], qui se trouvaient avec son frère; puis il monta à cheval, et se mit en route pour regagner Hamadhan.

Mankou-Témour se rendit dans le pays de Djazira, auprès de sa mère, car Houlaoun, quand il avait conquis le Djazirat Ibn 'Omar, en avait fait don à la mère de Mankou-Témour.

Au sujet de la cause de la mort de Mankou-Témour, on a raconté que le kadi Djamal ad-Din ibn al-'Adjamiyya lui fit boire du poison; Mankou-Témour en mourut, et Allah débarrassa le monde des calamités qu'il aurait fait fondre sur lui. Le personnage qui tenait le Djazira à ferme (de la veuve d'Houlaoun), et qui se nommait Ibn al-Karkawi apprit ce fait; il dénonça

1. L'armée qu'il avait envoyée en Syrie par le pays de Roum. — 2. *Tawamin* est le pluriel arabe du mot mongol *toman*, qui signifie 10.000.

الّذى يقال له ابن القرقوى فرافع القاضى * جمال الدين وعرّف والدته انّ القاضى سقا[1] ولدها؛ فقبضت على القاضى وجميع اولاده وذبحتهم بيدها واخذت جميع مالهم وقدر الله تعالى بعد ذلك انّ التتار اخذوا ابن القرقوى الّذى سعى فى القاضى فقتلوه هو وجميع اولاده؛ وامّا ابغا فانّه وصل الى همدان فتوفّى بين العيدين بها وتولّى الملك اخوه احمد اغا وكان مسلّما ويحبّ المسلمين كما يأتى ذكره فى السنة الاتية؛ * fol. 77 v°.

ودخلت سنة احدى وثمانين وستّمائة وفى خامس عشر ربيع الاخر منها توفّى الصاحب نجم الدين ابن الاصفونى الوزير بالديار المصريّة وفى هذه السنة فى شهر رجب الفرد وصل رسل من جهة الملك احمد اغا وهم قطب الدين محمود الشيرازى قاضى سيواس وبهاء الدين اتابك السلطان مسعود صاحب الروم وشمس الدين محمّد ابن التيثى[2] وزير

1. Lire سقى. — 2. Man. اليثى, avec le *ya* sans points, le *ta* avec deux points dessous et deux points dessus; lire التيتى.

l'acte du kadi Djamal ad-Din, et il fit savoir à la mère (de Mankou-Témour) * fol. 77 v°. qu'il avait empoisonné son fils.

La princesse se saisit du kadi et de tous ses enfants; elle les égorgea de sa propre main, et elle s'empara de tous leurs biens. Par la suite, Allah voulut que les Tatars capturassent Ibn al-Karkawi, qui avait dénoncé le kadi; ils le tuèrent, lui et tous ses enfants.

En ce qui concerne Abagha, il arriva à Hamadhan, où il mourut entre les deux fêtes [1]; son frère Ahmad Agha lui succéda; il faisait profession d'Islamisme, et il aimait les Musulmans, comme cela sera raconté dans le récit des événements de l'année suivante.

Année 681. Le quinzième jour du mois de Rabi' second de cette année, mourut le sahib [2] Nadjm ad-Din ibn al-Asfouni, vizir de l'empire égyptien. Cette même année, au mois de Radjab, l'unique, arrivèrent des ambassadeurs envoyés par le roi Ahmad Agha [3] : c'étaient Kotb ad-Din Mahmoud ash-Shirazi, kadi de Siwas, Baha ad-Din, atabek du sultan Mas'oud, souverain du pays de Roum, et Shams ad-Din Mohammad ibn al-Taïti [4], vizir (du prince) de Mardin. Ces personnages étaient porteurs d'une lettre du sultan Ahmad Agha, laquelle n'avait ni suscription, ni souscription; elle était revêtue

1. La fête de la rupture du jeûne الفطر et celle des victimes الاضحى. — 2. *Sahib* est le titre officiel donné aux vizirs. — 3. Le prince de Perse, successeur d'Abagha sur le trône des Mongols. — 4. L'auteur de l'histoire de Kalaoun le nomme simplement, l'émir Shams ad-Din ibn al-Sahib, l'un des intimes du prince de Mardin (man. arabe 1704, folio 7 verso, voir page 526).

ماردين وعلى ايديهم كتاب السلطان احمد اغا وهو بلا عنوان ولا ختم وفيه طمغات حمر
ثلاثة عشر طمغة[1]* وهذه نسخته* بسم الله الرحمن الرحيم بقوّة الله باقبال قآن فرمان احمد
الى سلطان مصر* امّا بعد فانّ الله سبحانه وتعالى لسابق عنايته ونور هدايته قد كان ارشدنا
فى عنفوان الصباء وزمان الحداثة الى الاقرار بربوبيّته والاعتراف بوحدانيّته والشهادة بنبيه[2] عليه
افضل الصلوات والسلام بصدق نبوّته[2] * وحسن الاعتقاد فى اوليائه الصالحين من عباده فى * fol. 78 r°.

1. Lire ثلاث عشرة طمغة. — 2-2. Le manuscrit omet cette sentence, qui est rétablie d'après le texte donné dans l'*Histoire de Kalaoun*, qui a été imprimé par Quatremère, *Mamlouks*, II, 1, *Appendice*, 160 et ssq., d'après le texte qui se trouve dans le manuscrit arabe 1704, dont, sauf exception, j'adopte les leçons contre celles de Moufazzal.

d'empreintes d'un sceau (imprimées à l'encre) rouge, et il y avait treize de ces empreintes[1].

Voici quelle était la teneur de cette lettre : « Au nom d'Allah, clément et miséricordieux! par la puissance d'Allah[2]! par la félicité du Ka'an[3]! Commandement d'Ahmad au sultan d'Égypte.

« Certes, Allah, qu'il soit loué et exalté! par la grâce dont il nous a favorisé depuis longtemps, par la lumière par laquelle il nous a révélé le droit chemin, nous a conduit, dans la fleur de notre jeunesse, dès le temps de
* fol. 78 r°. notre enfance, à confesser sa toute-puissance, à proclamer son unité, à témoigner de la réalité de la mission de son Prophète, que les prières les plus excellentes, que le salut soient sur lui! et il nous a donné la croyance parfaite en ses saints, modèles de toutes les vertus, qu'il a élus parmi ses serviteurs, pour les exalter parmi ses créatures.

1. *Tamagha* est le mot mongol qui signifie sceau; il a passé en turk sous la forme *tamgha;* il s'agit ici du sceau carré, portant une inscription chinoise, qui était envoyé, en signe d'investiture, au gouverneur de Perse, par le Fils du Ciel. Bien qu'Ahmad Agha eût abandonné le Bouddhisme pour se faire musulman, ce qui, à Daï-dou, était considéré comme un acte d'indiscipline, il ne se serait jamais permis de ne pas imprimer le sceau de l'empereur de Chine sur ses lettres, sur ses yarlighs, ce sceau étant le symbole qui leur conférait leur autorité. La lettre etait très étroite et très longue, suivant la norme extrême-orientale, ce qui explique le nombre de ces empreintes : elle formait un rouleau composé de feuillets de papier collés les uns au bout des autres. L'empreinte du sceau impérial était répétée sur chacune de ces sections. Le rouge est en Chine la couleur impériale. — 2. Traduction du mongol : *Mönkkè tégriyin kutchundur*. — 3. L'empereur de Chine, souverain de tout le monde mongol; le prince de Perse, par respect pour la majesté du Fils du Ciel, n'ose prendre dans cette lettre aucun titre souverain.

بريّته* فمن يرد الله ان يهديه يشرح صدره للاسلام فلم نزل[1] نميل الى اعلاء كلمة الدين واصلاح امور الاسلام والمسلمين الى[2] ان قبض ابينا الملك الجليل واخينا الكبير[2] وافضى الملك الينا* فافاض علينا من جلابيب الطافه ولطافته[3] ما حقق به آمالنا فى جزيل آلائه وعوارفه وجلا هدى[4] المملكة علينا واهدى عقيلتها الينا* فاجتمع عندنا فى قوريلتاى[5] المبارك وهو المجمع الّذى ينقدح فيه الاراء جميع[6] الاخوان والاولاد والامرآء الكبار

1. Man. فلم يزل; dans l'*Histoire de Kalaoun* فلم نزل. — 2-2. L'*Histoire de Kalaoun* porte : الى ان افضى بعد ابينا الجيد واخينا الكبير نوبة الملك الينا, dont le sens est légèrement différent de ce que dit Moufazzal, dans le texte duquel il faut lire : الى ان قبض ابانا الملك الجليل واخانا الكبير. — 3. *Histoire de Kalaoun*, ولطايفه. — 4. Lire هذه. — 5. Man. فور بلبالى; il faut القوريلتاى المبارك; cette faute se trouve dans l'*Histoire de Kalaoun*, où elle surprend plus que chez Moufazzal. — 6. *Histoire de Kalaoun* : الذى يتقدح فيه الاراء man. اراى.

« L'homme qu'Allah veut conduire dans la voie du salut, il ouvre son cœur à l'Islam. Quant à nous, nous n'avons laissé perdre aucune occasion de montrer notre ferme désir d'exalter la parole de la religion, et de faire prospérer la cause de l'Islam et des Musulmans, cela jusqu'au jour où Allah rappela à lui notre père[1], le roi vénérable, et notre frère aîné[2], jusqu'au moment où le pouvoir souverain nous a été dévolu.

« Il nous a comblé des parures de ses grâces et de sa bienveillance, autant qu'il lui a convenu, pour que nous puissions réaliser nos espoirs dans l'abondance de ses générosités et de ses bienfaits. Il nous a gratifié de cet empire comme d'un don nuptial, et il en a remis la souveraineté dans nos mains comme une fiancée auguste.

« Il a été procédé, dans le kouriltaï[3] béni, ce qui est l'assemblée dans laquelle les avis divers se mettent d'accord, à une réunion autour de notre personne, de tous nos frères[4], des princes[5], des grands émirs, des com-

1. Houlagou Khan. — 2. Abagha Khan. — 3. *Kouriltaï* est le nom mongol des diètes, au cours desquelles on élisait le souverain, ou que l'on réunissait, comme des conciles, pour trancher des questions difficiles, que le souverain ne voulait pas résoudre seul. — 4. Traduction de l'expression mongole *akha-ini* « les frères aînés et cadets », qui se trouve dans les textes persans qui traitent de l'histoire des descendants de Tchinkkiz sous la forme « اقا واينى ». — 5. اولاد *aulad*, ou plutôt *valad*, ولد, singulier de *aulad*, traduit le mot mongol *oghoul;* en turk, ce mot signifie simplement « fils », mais les Mongols l'employaient, en le suffixant aux noms propres, comme désignant un prince de la famille royale, comme Khoubilaï Oghoul, Takoudar Oghoul. *Aulad*, les *valad*, signifie donc les princes tchinkkizkhanides.

ومقدّموا[1] العساكر وزعماء البلاد واتّفقت كلمتهم على تنفيذ ما سبق به حكم اخينا الكبير فى انفاذ الجمّ الغفير من عساكرنا الّتى ضاقت بهم[2] الارض برحبها من كثرتها وامتلأت الارض[3] رعبًا لعظيم صولتها وشديد بطشهم[4] الى تلك الجهة بهمّة تخضع لها شمّ الاطواد وعزمة تلين لها الصمّ الجلاد[5] ❊ ففكرنا[6] فيما[7] تمخضت زبدة عزائمهم عنه واجتمعت اهواؤهم وآراؤهم عليه فوجدناه مخالفا لما كان فى ضميرنا من ابناء الخير العامّ[8] الّذى هو عبارة عن تقوية شعار الاسلام وان لا يصدر عن اوامرنا ما امكننا الّا ما يوجب حقن الدماء وتسكين الدهما ويجرى به فى الاقطار رجاء نسائم[9] الامن والامان ويستريح

1. Man. et *Histoire de Kalaoun* : متقدموا : il faut lire dans les deux textes مقدمى العساكر. — 2. L'*Histoire de Kalaoun* omet بهم : on attendrait بها, comme dans برحبها, كثرتها, mais بطشهم présente cette même anomalie. — 3. Man. omet الارض. — 4. Man. بطسهم ; dans l'*Histoire de Kalaoun*, بطشتهم. — 5. Lire صم الجلاد : dans l'*Histoire de Kalaoun*, صم الصلاد. — 6. *Histoire de Kalaoun*, فكرنا. — 7. *Histoire de Kalaoun*, فيما : man. فيها. — 8. Dans l'*Histoire de Kalaoun* من اقتناء الخير العام. — 9. Man. تسايم ; *Histoire de Kalaoun* نسايم.

mandants des troupes, et des gouverneurs des pays. Ils ont été de l'opinion unanime qu'il (nous) faut exécuter l'ordre que notre frère aîné a donné jadis, d'envoyer vers ces contrées [1] la foule innombrable de nos troupes, qui sont telles que la surface de la terre est trop étroite pour contenir dans son immensité la multitude de leur nombre, telles que le monde est rempli de terreur par leur fureur irrésistible, par l'impétuosité de leur vaillance, animées qu'elles sont d'une volonté devant laquelle s'abaisseraient les cimes des plus hautes montagnes, et d'une décision qui ferait fondre les roches les plus réfractaires.

« Nous avons réfléchi sur les conséquences qui pourraient résulter de leurs augustes résolutions, et ce plan avait réuni l'unanimité de leurs voix et de leurs suffrages. Nous avons trouvé que cette décision est en contradiction absolue avec les desseins que nous avons formés d'édifier le bonheur universel, lequel consiste à fortifier les pratiques de l'Islam, avec notre intention qu'il ne résulte jamais d'un de nos commandements [2], autant qu'il sera en notre pouvoir, d'autre effet que d'empêcher l'effusion du sang, de donner la paix aux peuples, de faire passer ainsi dans les contrées du monde l'espérance (d'une destinée meilleure) sur l'aile des zéphyrs chargés de concorde et de sécurité, de permettre aux Musulmans, dans tous les pays,

1. Les domaines des sultans mamlouks, la Syrie et l'Égypte. — 2. Traduction du mongol *yarligh*, qui désignait les édits des princes descendants de Tchinkkiz Khaghan.

به المسلمون فى سائر الامصار فى مهاد الشفقة والاحسان * تعظيما لامر الله وشفقة على * fol. 78 v°.
خلق الله۞ فالهمنا الله تعالى اطفاء تلك النائرة وتسكين الفتن الثائرة واعلام من اشار
بذلك الرأى بما ارشدنا الله اليه من تقديم ما يرجى به شفاء مزاج العالم من الادواء وتأخير
ما[1] يجب ان يكون آخر الدواء۞ واننا لا نحبّ المسارعة الى هزّ النصال للنضال[2] الّا بعد
ايضاح المحجّة[3] ولا نأذن لها الّا بعد تبيين الحقّ وتركيب الحجّة[4]۞ وقوى عزمنا على
ما[5] رأيناه من دواعى الصلاح وتنفيذ ما ظهر لنا به[6] من وجوه النجاح اذكار[7] شيخ

1. Man. مما ; ما dans l'*Histoire de Kalaoun*. — 2. Man. الى هذه المضال للنضال; dans l'*Histoire de Kalaoun* الى هز النصال للنضال. — 3. Man. المحجة; المحجة dans l'*Histoire de Kalaoun*. — 4. Man. الحجه; الحجة dans l'*Histoire de Kalaoun*. — 5. ما dans l'*Histoire de Kalaoun*. — 6. Man. لنا ظهرنا به; ظهر, dans l'*Histoire de Kalaoun*. — 7. Man. اذ كان.

de se reposer à leur aise dans le lit dressé par la tendresse et les bienfaits. * fol. 78 v°.
Nous avons agi de cette façon pour témoigner de notre respect aux ordres d'Allah, et par miséricorde pour ses créatures.

« Allah nous a inspiré le dessein d'éteindre cette haine entre nos empires, de calmer ces révolutions qui répandent les calamités sur les hommes, de faire connaître à ceux qui nous ont donné ce conseil[1] la voie dans laquelle Allah nous a dirigé, qui consiste à appliquer toute notre sollicitude à poursuivre ce dessein digne de tous les espoirs, de voir guérir l'humanité des souffrances qui l'accablent, et d'ajourner indéfiniment les moyens auxquels il convient de ne recourir que comme au remède suprême[2].

« Car nous ne sommes nullement porté à brandir le fer de notre glaive pour le combat, avant d'avoir montré clairement la voie droite qu'il convient de suivre; nous ne permettrons d'en appeler au sort des armes qu'après avoir établi notre droit d'une façon éclatante, après avoir réuni toutes les preuves en notre faveur.

« Ce qui a confirmé notre dessein de réaliser nos projets en tout ce qui concerne les moyens d'améliorer le sort des Musulmans, de faire exécuter ce qui nous a paru susceptible de causer la prospérité des peuples, ce furent les admonitions du Shaïkh al-Islam, le modèle des hommes qui sont parvenus à la connaissance métaphysique, Kamal ad-Din 'Abd ar-Rahman, qui nous

1. Les princes et les généraux mongols, le parti militaire, qui rêvait l'invasion de l'empire des Mamlouks, sans se rendre un compte exact des difficultés de l'entreprise. — 2. La guerre.

الاسلام قدوة العارفين كمال الدين عبد الرحمن الّذى هو نعم العون لنا فى امورنا واشار بذلك[1] رحمة من الله لمن دعاه ونقمة على من اعرض عنه وعصاه؞ فانفذنا اقضى القضاة قطب الدين والاتابك بهاء الدين الّذين هما[2] من تقات[3] هذه الدولة الزاهرة والمملكة القاهرة ليعرّفاهم طريقتنا ويتحقّق عندهم ما تنطوى عليه لعموم المسلمين جميل نيّتنا وبيّنّا لهم انّنا من الله على بصيرة وانّ الاسلام يجبّ ما قبله وانّه تعالى القى فى روحنا[4] ان نتبّع الحقّ واهله؞ ويشاهدون عظيم[5] نعمة الله على الكافّة بما دعانا اليه

1. Man. فى امورنا اشار بذلك; dans l'*Histoire de Kalaoun* فاصدرناه فى امور الدين. — 2. Man. اذ هما; الذين هما dans l'*Histoire de Kalaoun;* il faudrait الذان هما. — 3. Lire ثقات; تقات, pour ثقات, avec ت pour ث, est une faute grossière de sabir. — 4. Man. روعنا; قلبنا « dans notre cœur », dans l'*Histoire de Kalaoun;* روع pour روح, dans le texte de Moufazzal, avec la confusion du ع *aïn* et du ح *ha,* qui appartiennent à deux registres différents, montre que l'auteur était entièrement illettré. — 5. Man. يشاهدو et omet عظيم.

a favorisé de son aide dans les affaires de notre Etat, et qui nous a conseillé d'agir de cette façon; que la miséricorde d'Allah soit sur celui qui l'invoque, que sa vengeance s'abatte sur celui qui désobéit à ses préceptes, qui se rebelle contre ses ordres!

« Nous (vous) avons envoyé le plus perspicace des juges, Kotb ad-Din, et l'atabek Baha ad-Din, qui sont tous les deux des personnages dignes de toute confiance de cet État resplendissant, de cet empire victorieux[1], pour qu'ils vous[2] fassent connaître la voie dans laquelle nous avons l'intention de marcher, de telle sorte que vous soyez bien convaincu de tout ce qu'implique l'excellence des projets que nous avons formés pour la communauté des Musulmans. Nous vous avons exposé que c'est Allah qui nous a gratifié de l'intelligence (qui écarte les voiles de l'ignorance)[3], que l'Islamisme détruit tout ce qui existait avant lui, qu'Allah, le très-haut, a fait pénétrer dans notre esprit le désir de suivre sans trêve, ni relâche, la voie de la vérité, et de prendre notre exemple sur ceux qui pratiquent son culte.

« Vous êtes témoin de l'immensité des bienfaits qu'Allah répand sur la totalité de son peuple, quand il nous a convié à nous préoccuper de faire

1. L'empire mongol. — 2. Ahmad parle ici à Kalaoun à la troisième personne du pluriel, ce qui est une tournure essentiellement persane. — 3. Dans les livres de Soufisme, بصيرة signifie la vue des sens immatériels, la vue de l'âme, par opposition à بصر, qui désigne la vue matérielle.

من تقديم اسباب الاحسان فلا يحرموها[1] بالنظر الى سالف الاحوال[1] فكلّ يوم هو فى شأن فان تطلّعت نفوسهم الى دليل تستحكم بسببه دواعى الاعتماد وحجّة يتقون[2] بها من بلوغ المراد فلينظروا الى ما ظهر من ما امرناه[3] ممّا اشتهر خبره وعمّ اثره❁ فانّا ابتدأنا * بتوفيق الله تعالى باعلاء اعلام الدين واظهاره فى ايراد كلّ امر واصداره تقديما * fol. 79 r°.
واقامة نواميس الشرع المحمّدى على مقتضى قانون العدل الاحمدى اجلالًا وتعظيما وادخلنا السرور على قلوب الجمهور وعفونا عن كلّ من اجترح سيّئة[4] و[5] اقترف و[6] قابلناه بالصفح وقلنا عفا الله عمّا سلف❁ وتقدّمنا باصلاح امور اوقاف المسلمين من المساجد

1-1. Man. omet; restitué d'après l'*Histoire de Kalaoun*. — 2. Lire يثقون ; يتقون, pour يثقون, avec la confusion de ت et de ث, est une faute plus que vulgaire, une faute de sabir. — 3. Man. ما امرناه به ; ما اثرناه dans l'*Histoire de Kalaoun*. — 4. Man. سيه, سيئة dans l'*Histoire de Kalaoun*. — 5. Man. ; او dans l'*Histoire de Kalaoun*. — 6. Man. omet و.

vivre les œuvres qui concourent à la prospérité des hommes; ne détournez point vos regards de ce spectacle pour les porter sur les événements du passé, car chaque jour se trouve caractérisé par une situation qui lui est propre. Si votre esprit recherche un argument qui établisse par lui-même, d'une façon inébranlable, toutes les raisons d'avoir confiance dans nos affirmations, une preuve qui vous conduise à la certitude absolue, autant que vous en pouvez concevoir le désir, considérez ce qui est résulté des ordres que nous avons donnés, ce qui est proclamé par la voix publique, dont les résultats sont visibles dans tout le monde.

« En effet, par la grâce d'Allah, le très-haut, nous avons commencé à * fol. 79 r°.
élever les drapeaux de la foi, à la manifester dans la promulgation de tout commandement, à nous en préoccuper avant toute autre affaire, à mettre en pratique les préceptes de la loi mohammadienne, suivant les exigences du code de la justice ahmadienne[1], pour glorifier et adorer Allah! Nous avons fait pénétrer la joie dans les cœurs; nous avons accordé notre pardon à tous ceux qui ont commis des crimes, et qui se sont rendus coupables d'actes répréhensibles. Nous avons traité le pécheur avec indulgence, et nous lui avons dit : « Qu'Allah te pardonne les fautes de ton passé. »

« Nous avons commandé de mettre en ordre les affaires qui concernent

1. Mohammad et Ahmad sont les deux noms du Prophète.

والمشاهد والمدارس وعمارة بقاع البرّ والربط الدوارس وايصال حاصلها بموجب[1] عوائدها القديمة[2] على القاعدة المستقيمة[2] لمستحقها[3] بشروط[4] واقفها[5] بعد اصلاح ما دثر من تألّفها[5] ومنعنا ان يلتمس شيء ممّا استحدث عليها وان لا يغيّر[6] شيء[7] مما قرّر اوّلا فيها واسند اليها[8] وامرنا بتعظيم امر الحاج[9] وتجهيز[10] وفدها وتأمين سبلها وتسيير قوافلها واطلقنا سبيل التجار[11] الّذين هم عمارة الامصار وكذلك[11] المتردّدين الى تلك البلاد ليسافروا بحسب[12] اختيارهم[13] على احسن قواعدهم[13][14] تطمينا للعباد امنين على انفسهم من

1. Man. بوجب ; بموجب dans l'*Histoire de Kalaoun*. — 2-2. Ces trois mots manquent dans l'*Histoire de Kalaoun*. — 3. الى مستحقيها dans l'*Histoire de Kalaoun*. — 4. Man. لشروط dans l'*Histoire de Kalaoun*. — 5-5. Cette phrase manque dans l'*Histoire de Kalaoun*. — 6. Man. نغير ; يغير dans l'*Histoire de Kalaoun*. — 7. احد dans l'*Histoire de Kalaoun*. — 8. L'*Histoire de Kalaoun* omet واسند اليها. — 9. Lire الحجيج. — 10. Man. تحمبز. — 11-11. Ces mots sont omis dans l'*Histoire de Kalaoun*. — 12. Man. .... ليسا. — 13-13. Man. omet. — 14. Omis dans l'*Histoire de Kalaoun*.

les fondations religieuses[1] des Musulmans, telles que les mosquées, les monuments funéraires, les collèges; de réparer les édifices dans lesquels se manifeste la piété des hommes, les couvents en ruines; de faire parvenir leur revenu, suivant les coutumes anciennes, consacrées par l'usage constant, aux personnes qui ont qualité pour en disposer, d'après les conventions qui ont été stipulées par les auteurs des fondations pieuses, après avoir rétabli dans leur intégrité les dispositions qui en avaient été annulées. Nous avons défendu de percevoir une somme quelconque des impôts qui ont été nouvellement imposés à ces fondations[2]; nous avons interdit que l'on change quoi que ce soit aux dispositions primitives qui ont été établies à leur égard, et aux attributions qui leur ont été faites.

« Nous avons ordonné que l'on traite avec tous les égards les affaires des pèlerins, que l'on prenne soin d'organiser leur départ, d'assurer la sécurité des routes qu'ils doivent suivre, et la marche des caravanes; nous avons rendu toute liberté de transit aux marchands, sur lesquels repose la prospérité des empires; nous avons agi de même à l'égard des voyageurs qui se rendent dans votre empire, de façon qu'ils puissent cheminer suivant leur bon plaisir, au mieux de leurs convenances; de manière que les hommes

1. Qui avaient été détruites, ou tout au moins, endommagées, par les Mongols bouddhistes. — 2. Sous la domination des gouverneurs mongols, puis sous le règne d'Houlagou et d'Abagha, qui étaient hostiles à l'Islam.

حوادث الفساد[1] وحرّمنا على العساكر والقراول[1] والشحانى فى الاطراف التعرّض لهم فى مصادرهم ومواردهم[2] وان يمشون حيث شاؤوا على احسن ما كانت عادتهم من قواعدهم[2]❋ وقد كان صادف قراول لنا[3] جاسوسا فى زىّ الفقير كان سبيل مثله ان يهلك[4] اذ سعا[5] الى حتفه قدمه[4] ولم يهرق دمه بحرمة[6] ما * حرّمه[7] الله تعالى واعدناه اليهم[8] ولا يخفى عنهم ما كان فى انفاذ الجواسيس من الضرر العامّ للمسلمين❋ فانّ عساكرنا طال ما راوهم فى زىّ الفقرآء والنسّاك واهل الصلاح فساءت ظنونهم حتّى قتلوا من * fol. 79 v°

1. قراغول dans l'*Histoire de Kalaoun.* — 2-2. Omis dans l'*Histoire de Kalaoun.* 3. قراغولنا dans l'*Histoire de Kalaoun.* — 4-4. Omis dans l'*Histoire de Kalaoun.* — 5. Lire سعى. — 6. Man. تحرمة ; لحرمة dans l'*Histoire de Kalaoun.* - 7. Man. حرم. — 8. Man. omet واعدناه اليهم.

jouissent de la quiétude, que les voyageurs soient rassurés sur leur sort, et ne redoutent point les atteintes du crime; nous avons formellement défendu aux soldats et aux hommes qui surveillent les chemins [1], ainsi qu'aux officiers de police qui se trouvent dans les provinces frontières de notre empire, de les inquiéter, soit quand ils quittent nos États, soit quand ils y rentrent, de telle sorte qu'ils puissent aller là où il leur convient, au mieux des habitudes qu'ils ont prises, d'après leurs convenances.

« Un de nos soldats chargés de la surveillance des routes [1] avait capturé un espion habillé en fakir; le traitement appliqué à ses semblables consistait dans la peine de mort, car il s'était précipité lui-même au-devant du trépas; mais son sang n'a pas été répandu, par respect pour les défenses * fol. 79 v°. qui ont été promulguées par Allah, le très-haut. Nous vous avons retourné cet individu. Vous n'ignorez point quel dommage universel l'envoi des espions cause aux Musulmans.

« En effet, depuis déjà longtemps, nos soldats, voyant les espions revêtus du costume des fakirs, des ermites, des religieux, ont conçu contre ces gens des intentions malveillantes, si bien, qu'à plusieurs reprises, ils ont tué des personnes qui appartenaient à ces catégories, sans qu'elles eussent commis le moindre crime, ou le moindre délit. Grâces en soient rendues à Allah! le besoin de recourir à de tels subterfuges a disparu depuis que les routes et les chemins sont devenus sûrs, depuis que les marchands et les autres voyageurs ont pu circuler à leur gré.

1. *Karaoul*, dérivé de *karaghoul*.

هذه الطوائف بغير حريمة ولا جناح [1] فانّ [2] ارتفعت الحاجة بحمد الله تعالى الى ذلك بما تأمّنت الطرق والمسالك [3] وتردّد التجار وغيرهم [4]* فاذا يمعنوا من الفكر فى هذه الامور واطمئنان الجمهور لا يخفى عنهم انّها اخلاق جبليّة طبيعيّة وعن شوائب التكلّف والتصنّع عريّة* واذا كانت الحال على ذلك فقد ارتفعت دواعى المضرّة الّتى كانت توجب المخالفة [4] فانّها [5] كانت بطريق الدين والذبّ عن حوزة المسلمين فقد ظهر بفضل الله تعالى فى دولتنا النور [6] المبين وان كانت لما سبق من الاسباب فمن [7] يجرى الآن طريق الصواب فانّ له عندنا الزلفى [8] وحسن مآب* وقد رفعنا الحجاب [9] واتينا بفضل الخطاب [9] وعرّفناهم

1. Dans l'*Histoire de Kalaoun* فسالت ظنونهم فى تلك الطوايف فقتلوا منهم من قتلوا وفعلوا بهم ما فعلوا. — 2. Man. فاذا; ce mot est omis dans l'*Histoire de Kalaoun*. — 3. Man. الى ذلك تامنت الطرق والمسالك: *Histoire de Kalaoun* الى ذلك بما صدر اذننا بد من فتح الطريق. — 4. Man. ويمتنعوا من الفكر فى هذه الامور ويطمان الجمهور وترتفع دواعى المضرة التى كانت توجب المخالفة; dans l'*Histoire de Kalaoun* فاذا امعنوا الفكر فى هذه الامور وامثالها لا يخفى عنهم انها اخلاق جبلية طبيعية وعن شوايب التكلف والتصنع عرية واذا كانت الحال على ذلك فقد ارتفعت دواعى المضرة التى كانت موجبة المخالفة. — 5. Man. ajoute ان. — 6. Man. الثور, leçon absurde, surtout après la défaite de Homs. — 7. Man. ممن. — 8. لزلفى dans l'*Histoire de Kalaoun*. — 9-9. Man. omet.

« Si vous considérez attentivement dans votre esprit ces résultats, et la tranquillité dont jouissent les peuples, vous apercevrez sans peine que nous avons été guidé par des qualités innées et essentielles, que nous n'avons pas usé d'une affectation déshonorante de sentiments qui ne seraient point les nôtres, et que nous n'avons nullement essayé de vous tromper par l'étalage de faux sentiments.

« Puisque les choses en sont arrivées à ce stade, toutes les raisons qui nous portaient à nous nuire, et qui étaient la source de l'hostilité qui régnait entre nous, sont disparues; car cette hostilité était produite par la différence de nos religions, et par l'obligation dans laquelle vous vous trouviez de défendre l'empire musulman. Or, par la grâce divine, la lumière de la vérité s'est manifestée dans nos États, et, s'il y a eu entre nous, dans les temps révolus, des motifs d'hostilité, celui qui, aujourd'hui, suit le droit chemin, est certain de trouver auprès de nous un accueil favorable, et un asile digne de son mérite.

« Nous avons levé les voiles (d'inimitié qui nous séparaient), et nous en sommes arrivés à la grâce d'engager avec vous un entretien. Nous vous avons

ما غزمنا عليه بنيّة خالصة لله تعالى لنعلم ما عندهم من الجواب[1] وحرّمنا على جميع عساكرنا العمل بخلافها لنرضى بها الله والرسول وتلوح على صفحاتها آثار الاقبال والقبول وتستريح من اختلاف الكلمة هذه الامّة وتنجلى بنور الايتلاف ظلمة الاختلاف والغمّة ❀ فيسكن فى سابغ ظلّها البوادى والحواضر وتقرّ القلوب الّتى بلغت من الجهد الحناجر ويعفى عن سالف[2] الهنات والجرائر[3] ونريح المسلمين من فكر يفتّت المرائر[3] ❀ فان وفّق الله سلطان مصر لاختيار ما فيه صلاح العالم وانتظام امور بنى ادم فقد وجب عليه التمسّك بالعروة الوتقى[4] وسلوك الطريقة المثلى بفتح ابواب الطاعة والاتّحاد وبذل * fol. 83 r°.

1. Dans l'*Histoire de Kalaoun* لله تعالى على استينافها. — 2. Man. سلف; سالف dans l'*Histoire de Kalaoun*. — 3-3. Omis dans l'*Histoire de Kalaoun*. — 4. Lire الوثقى comme dans l'*Histoire de Kalaoun*.

fait savoir nos projets, dans une intention pure de satisfaire aux désirs d'Allah, le très-haut, pour connaître la réponse que vous avez le dessein de nous faire. Nous avons expressément défendu à tous nos soldats d'agir d'une façon contraire à nos volontés, de façon à satisfaire, par cette conduite, Allah et le Prophète, pour que l'aurore du bonheur et de la félicité se lève sur le monde, pour que, désormais, la communauté musulmane soit à l'abri de toute divergence, pour que les ténèbres de la contradiction et de la peine soient dissipées par la lumière de l'union.

« Alors, les tribus nomades, de même que les hommes qui habitent dans les cités, vivront en paix, dans l'ampleur de l'ombre de notre protection, et les cœurs retrouveront la quiétude, après avoir failli se briser dans la poitrine des hommes; les péchés et les crimes qu'ils ont commis leur seront pardonnés, et nous délivrerons ainsi les Musulmans des soucis que leur imposaient les amertumes de leur condition.

« Si Allah accorde au sultan d'Égypte la faveur de choisir ce qui peut assurer le salut du monde, et d'ordonner d'une façon heureuse la condition de l'humanité, il lui est d'obligation stricte, pour atteindre ce but, de mettre * fol. 83 r°. en œuvre les mesures les plus fermes[1], de suivre la voie la plus parfaite[2], d'ouvrir les portes de la soumission aux ordres divins et de la concorde, de prodiguer les efforts de sa vertu[3], pour que la prospérité soit rendue à ces royaumes et à ces provinces, pour que ces troubles violents s'apaisent, pour

1. Litt. « qu'il saisisse l'anse la plus solide ». — 2. Les feuillets du manuscrit sont ici intervertis. — 3. Ces conseils de Sultan Ahmad Takoudar au sultan d'Égypte, sur la conduite religieuse qu'il devait tenir, sont un peu déplacés dans la bouche d'un converti

الاخلاص بحيث تنعمر تلك[1] الممالك والبلاد وتسكن[2] الفتنة التاثرة[3] وتغمد السيوف الباثرة[4] وتحلّ الكافّة ارض الهونا وروض الهدون وتخلص رقاب المسلمين من اغلال الذلّ والهون۞ وان غلب سوء الظنّ بما تفضّل به واهب[5] الرحمة ومنع من معرفة[6] قدر هذه النعمة فقد شكر الله مساعينا[7] وابلى عذرنا مقبولاً[8] وما كنّا معذّبين حتّى نبعث رسولاً۞ والله الموفّق للرشاد والسداد وهو الممتّن[9] على البلاد والعباد وحسبنا الله وحده۞

كتب فى اواسط جمادى الاوّل سنة احدى وثمانين وستّمائة للهجرة[10] بمقام ألاطاق[10]۞

جواب السلطان الملك المنصور بانشاء[11] محيّ[12] الدين ابن عبد الظاهر۞

1. Man. omet تلك, qui est restitué d'après l'*Histoire de Kalaoun*. — 2. Man. تستكن. — 3. Lire الثائرة. — 4. Lire الباترة; l'auteur, dans ces dernières phrases, confond absolument la prononciation du ث et du ت. — 5. Man. وراجب; واهب dans l'*Histoire de Kalaoun*. — 6. Man. معرفته. — 7. Man. مساعيها. — 8. Man. omet مقبولا. — 9. المهيمن dans l'*Histoire de Kalaoun*. — 10. Le man. omet ces deux mots, qui sont restitués d'après l'*Histoire de Kalaoun*. — 11. Man. انشا. — 12. Man. فتح.

que les glaives au tranchant acéré rentrent dans leurs fourreaux, pour que les hommes habitent la terre de la quiétude et les bosquets de la tranquillité, pour que le col[1] des Musulmans soit délivré du carcan de la honte et de l'avilissement.

« Si votre méfiance, au sujet des grâces que nous a accordées Celui qui est le dispensateur de toute miséricorde, triomphe (des arguments que nous vous avons donnés), si cette défiance vous empêche de reconnaître le prix de ces faveurs divines, il nous suffit qu'Allah ait récompensé nos efforts, et qu'il ait manifesté qu'il agréait notre excuse[2], car « Nous n'avons jamais châtié (un peuple) sans lui envoyer un prophète[3] ».

« Certes, Allah est Celui qui donne aux hommes de marcher dans la voie du salut, et d'atteindre la vérité; il est Celui qui répand ses bienfaits sur le monde et sur ses serviteurs. La protection du Dieu unique suffit à nous (garantir des vicissitudes de la fortune).

« Ceci a été écrit au milieu du mois de Djoumada premier de l'année 681, dans le campement d'Alatagh. »

de fraîche date; malgré leur zèle pieux, ils fâchèrent Kalaoun; il était assez difficile qu'il en fût autrement.

1. Litt. « les nuques ». — 2. Pour le cas où le sultan d'Égypte déchaînerait la guerre entre deux souverains musulmans, lui-même, et le prince de Perse. — 3. Ce passage est une phrase du Koran: Sultan Ahmad Takoudar, dans son Islamisme récent, aurait dû avoir le bon ton de ne pas se donner comme un prophète envoyé par Allah à Kalaoun.

بسم الله الرحمن الرحيم بقوّة الله تعالى باقبال دولة السلطان الملك المنصور۞ كلام قلاوون الى السلطان احمد۞ امّا بعد حمد لله الّذى اوضح بنا ولنا الحقّ[1] منهاجا وجاء بنا فجاء نصر الله والفتح[2] ودخل الناس فى الدين افواجا[3] والصلاة على سيّدنا ونبينا[4] محمّد وآله۞ وقد وصل الكتاب الكريم المتلقّا[5] بالتكريم المشتمل على النباء العظيم من دخوله فى الدين وخروجه عمّن خلّف من العشيرة والاقربين ولمّا فتح هذا الكتاب فاتح بهذا الخبر المعلّم المعظم[6] والحديث الّذى صحّح[7] عند اهل[8] الاسلام اسلامه واصحّ الحديث

1. الحق dans le man.: للحق dans l'*Histoire de Kalaoun*. — 2. Man. omet الفتح. — 3. Dans l'*Histoire de Kalaoun* ويدخل الناس فى دين الله افواجا. — 4. Man. omet نبينا. — 5. Lire المتلقى. — 6. Dans l'*Histoire de Kalaoun* المعلم المعلم. — 7. Man. صح; صحح dans l'*Histoire de Kalaoun*; il faudrait الذى صحح به. — 8. Man. omet اهل.

Réponse du sultan al-Malik al-Mansour par la plume de Mohyi ad-Din Ibn Abd az-Zahir.

« Au nom d'Allah, clément et miséricordieux! Par la puissance d'Allah, le très-haut! Par la fortune du règne du sultan al-Malik al-Mansour.

« Parole de Kalaoun à Sultan Ahmad! Certes donc, louanges soient témoignées à Allah qui a manifesté, pour nous et par nous, la voie qui conduit à la vérité; c'est lui qui a guidé notre marche, au cours de laquelle nous avons été soutenu par son aide et accompagné par la victoire, de telle sorte que les hommes sont entrés en foule dans la Religion. Que le salut soit sur notre seigneur et prophète Mohammad et sur sa famille!

« La lettre auguste que vous nous avez écrite nous est parvenue; nous avons reçu, avec tous les égards qu'elle mérite, cette missive, qui contient la nouvelle capitale que vous nous donnez de votre conversion à la foi (musulmane), de votre renoncement à la tradition des hommes de votre nation et des membres de votre famille. Quand cette lettre eut été ouverte, (nous vîmes qu')elle commençait par l'annonce de cet événement, qui nous apprend un fait d'une importance exceptionnelle, et par la narration de ces vicissitudes, qui sont, pour les fidèles de l'Islam, la preuve tangible de la validité de votre[1] Islamisme, car le récit le plus authentique est ce qui est donné comme dit par un Musulman[2].

1. Kalaoun, dans cette lettre, répond à Sultan Ahmad, en lui parlant à la 3e personne, par une imitation évidente de la manière dont le prince de Perse s'adresse à lui à la fin de sa lettre. — 2. Il y a là un jeu de mots sur le double sens de حديث *hadis* « tradition musulmane », et « conversation », et sur ce qu'on nomme, dans la terminologie religieuse

* fol. 83 v°. * ما روى عن مسلم❀ وتوجّهت الوجوه بالدعاء الى الله سبحانه فى ان يتبّته[1] على ذلك بالقول التابت[2] وان ينبت حبّ حبّ[3] هذا الدين فى قلبه كما انبته احسن النبت من احسن المنابت❀ وحصل التأمّل للفصل المبتدأ[4] بذكره من حديث اخلاصه النيّة[5] فى اوّل العمر وعنفوان الصباء الى الاقرار بالوحدانيّة ودخوله فى الملّة المحمّديّة بالقول والعمل والنيّة فالحمد لله على ان شرح صدره للاسلام والهمه شريف هذا الالهام كحمدنا لله على ان جعلنا من السابقين الاوّلين الى هذا الدين والى هذا المقال والمقام وتبّت[6] اقدامنا فى

1. Lire يثبّته : faute courante dans cette langue. — 2. Lire الثابت, avec la même confusion du ت et du ث. — 3. Man. يثبت حب, ce qui a un sens, mais ce qui est beaucoup moins littéraire que la leçon de l'*Histoire de Kalaoun*. — 4. Man. والفصل المبدا, ce qui n'a aucun sens; للفصل المبتدا dans l'*Histoire de Kalaoun* — 5. Man. اليد, ce qui montre que le copiste ne comprenant rien à ce qu'il écrivait. — 6. Lire ثبت, par suite de la confusion du ت et du ث.

« Nos visages se sont tournés dans la prière vers Allah, qu'il soit béni! pour qu'il rende votre résolution inébranlable sur ce point par la parole irréfutable [du Koran], pour qu'il fasse croître dans votre cœur la graine de l'amour de cette religion, de même qu'il l'a (déjà) fait germer, par la végétation la plus merveilleuse, dans le terrain le plus excellent[1].

« Notre réflexion s'est exercée sur le paragraphe initial de votre lettre, dans lequel vous mentionnez, au sujet de la pureté de votre foi, l'intention ferme dans laquelle vous vous êtes tenu, dès votre enfance, et la fleur de votre jeunesse, de reconnaître l'unité d'Allah, d'entrer dans la religion de Mohammad, en parole, en acte, et en pensée. Louanges soient rendues à
* fol. 83 v°. Allah de ce qu'il a ouvert votre cœur à l'Islam, et de vous avoir inspiré ce noble dessein; louanges lui soient également témoignées d'avoir fait que nous soyons vos précurseurs et vos anciens dans cette religion, dans cette confession, dans ce stade, d'avoir rendu fermes nos pas dans tous les postes où il y avait à combattre, où il fallait lutter pour le témoignage de notre foi, et de nous avoir accordé cette bénédiction sans laquelle la marche de l'homme chancelle et s'égare.

de l'Islam حديث صحيح, c'est-à-dire une sentence que la tradition attribue au prophète Mohammad, et dont l'authenticité est rigoureusement établie.

1. Parce qu'Ahmad appartenait à une famille célèbre chez les Turks et les Mongols, même quand ils devenaient ses ennemis.

كلّ موقف اجتهاد وجهاد[1] [2]تتزلزل دونه الاقدام[2]⊛ وامّا افضاء النوبة فى الملك وميراثه بعد والده واخيه الكبير اليه وافاضة[3] جلابيب هذه النعمة[4] عليه وتوقّله الاسرّة الّتى طهّرها ايمانه واظهرها[5] سلطانه فلقد اورثها اللّه من اصطفاه من عباده وصدق المبشّرات له من كرامة اولياء اللّه وعباده⊛ وامّا حكاية اجتماع الاخوان والاولاد والامرآء الكبار ومقدّمى العساكر وزعمآء البلاد فى مجمع قورلتاى[6] الّذى تنقدح فيه زبدة الارآء[7] وان كلمتهم اتّفقت على ما سبقت به كلمة اخيه الكبير فى انفاذ العساكر الى هذا الجانب وانّه فكر فيما اجتمعت عليه ارآؤهم وانتهت اليه اهواؤهم فوجده مخالفاً لما فى ضميره اذ قصده الصّلاح ورأيه الاصلاح وانّه

1. Man. اجتهدا وجهدا. — 2. Man. omet. — 3. Man. omet افاضة. — 4. Au lieu de نعمة, le man. porte مواهب العظيمة, qui a à peu près le même sens, mais qu'il faudrait corriger en المواهب العظيمة, l'omission de l'article étant caractéristique de cet idiome. — 5. Man. ودوفله الامر بالى اظهرها ايمانه واظهرها سلطانه, ce qui n'a aucun sens. — 6. Man. فوولبالى ; lire فى مجمع القورلتاى. — 7. Man. زبدة الامرا.

« Quant à ce qui est de votre accession à l'empire, du fait que vous en avez hérité après votre père et votre frère aîné, qu'Allah vous a concédé la parure de cette grâce, que vous êtes monté sur le trône que votre foi purifie et auquel votre royauté donnera une splendeur nouvelle, Allah fait hériter de la puissance souveraine celui de ses serviteurs qu'il élit à cette intention, et il réalise les promesses qu'il lui a faites par la puissance miraculeuse de ses saints et de ceux qui le servent dans l'obédience.

« Vous nous parlez ensuite de la réunion de vos frères[1], des princes, des grands émirs, des commandants des armées, des gouverneurs des provinces de votre empire, dans la diète du kouriltaï, dans laquelle le meilleur dessein se manifeste; vous nous dites que l'unanimité des avis de tous ces personnages se porta sur la mise à exécution du projet que votre frère aîné avait conçu à une époque antérieure, de faire marcher des troupes contre notre empire; mais, qu'après avoir réfléchi sur ce programme, qui représente l'unanimité des jugements des personnes qui assistaient à cette diète, et le résultat définitif de leurs opinions, vous trouvâtes qu'il était en contradiction absolue avec les desseins que vous nourrissez dans votre esprit, puisque votre but est le bien universel, votre intention, de donner la paix aux hommes, qu'alors vous avez éteint les flammes de cet incendie, et que vous avez apaisé le tumulte de ces colères.

1. Litt. : « Quant à ce que vous nous dites au sujet de la réunion ...., cette conduite est celle du souverain pieux..... », dans une phrase lourde, interminable, qui ne peut se soutenir en français.

* fol. 80 r. اطفأ تلك النائرة وسكن تلك الثائرة* فهذا فعل الملك المتقى المشفق * من قومه على من بقى المفكر فى العواقب بالرأى التاقب[1] والّا فلو تركوا ارآءهم حتّى تحملهم الغرّة لكانت تكون[2] هذه الكرة هى الكرّة لكن هو كمن خاف مقام ربّه ونهى النفس عن الهوى ولم يوافق قول من ضلّ ولا فعل من غوى[3]* وامّا القول منه[4] انه لا يحب المسارعة الى المقارعة الّا بعد ايضاح المحجّة وتركيب الحجّة[5] فبانتظامه فى سلك الايمان صارت حجّتنا وحجّته المتركّبة على من عدت طواغيته[6] عن سلوك هذه المحجّة متنكبة[5]

1. Lire الناقب, avec la confusion du ت et du ن. — 2. Man. omet تكون. — 3. Man. ولم يوافق قول ولا هوى. — 4. Man. فيه. — 5-5. Toute cette phrase a été oubliée par le copiste qui en a écrit le texte dans la marge. — 6. Man. طواغيه.....; *Histoire de Kalaoun* غدت طواغيته.

* fol. 80 r°. « Cette conduite est celle du souverain pieux qui veille avec sollicitude sur ce qui reste de son peuple[1], qui réfléchit sur ce que les événements lui réservent, avec un esprit perspicace. Sans quoi, si ces gens s'étaient laissés aller[2] à accomplir leurs desseins, s'ils s'étaient laissé tromper par leurs illusions, cette expédition eût été la ruine de votre empire[3]. Mais vous avez agi comme celui[3] qui craint la majesté de son Seigneur, qui détourne son âme des passions[4], dont la parole ne s'accorde point avec celle des hommes qui errent comme des égarés, ni les actes avec les actions des gens qui sont aveuglés[5].

« Pour ce qui est de votre assertion que vous n'aimez point à vous hâter à en appeler au sort des armes, avant d'avoir montré, d'une façon évidente, la voie de vérité qu'il convient de suivre, avant d'avoir établi votre droit d'une manière irréfutable, votre entrée dans la route de la vraie foi en est pour nous la preuve, et un faisceau de preuves, que vous pouvez invoquer contre ceux qui se sont laissé détourner du droit chemin par les prêtres de l'infidélité dans votre empire[6], et qui errent à l'aventure en dehors de la voie de vérité. Certes Allah, qu'il soit glorifié! et tous les hommes, savent

1. Allusion aux défaites d'Abouloustaïn et de Homs, dans lesquelles les Mongols avaient perdu beaucoup de monde; la diplomatie de cette époque, à Tauris et au Caire, manquait de formes. — 2. ترك, dans le sens de « laisser aller », est vulgaire. — 3. Litt. « cette fois-là eût été la (vraie) fois, la bonne ». — 4. L'âme, dans la doctrine de la théologie musulmane, est la source de tous les mauvais penchants qui perdent l'homme. — 5. Le texte de Moufazzal, « dont les paroles ne s'accordent point avec les passions », est plus méchant. — 6. Les prêtres bouddhistes, qui continuaient à circuler en Perse, et qui ne furent chassés que beaucoup plus tard par Ghazan, comme le fait est raconté par Rashid ad-Din dans son histoire des Mongols.

فانّ اللّه سبحانه والناس كافّة قد علموا ان قيامنا انّما هو لنصرة هذه الملّة وجهادنا واجتهادنا انّما هو على الحقيقة للّه ❁ وحيت[1] قد دخل معنا فى الدين هذا الدخول[2] فقد ذهبت الاحقاد وزالت الذحول[2] وبارتفاع المنافرة تحصل المظافرة[3] فالايمان كالبنيان يشدّ بعضه بعض[4] ومن اقام مناره فله اهل باهل فى كلّ مكان وجيران بجيرانٌ فى كلّ ارض ❁ فامّا ترتيب هذه القواعد الحميدة[5] على اذكار[6] شيخ الاسلام قدوة العارفين كمال الدين عبد الرحمن اعاد اللّه من بركاته[7] قد اشار فانّه نعم المستشار[7][8] فلم يرأ لولىّ قبله[8] كرامة كهذه الكرامة

1. Lire حيث; forme de sabir. — 2-2. Cette phrase, dont le texte a été oublié par le copiste, a été récrite par lui dans la marge, et il n'en subsiste que quelques mots, le reste ayant été rogné à la reliure. — 3. Lire المضافرة; faute courante dans ce texte. — 4. Man. بعضد بعض. — 5. Dans l'*Histoire de Kalaoun* الحجة. — 6. Man. اذكان. — 7-7. Cette phrase ne se trouve pas dans l'*Histoire de Kalaoun* - 8-8. Le man. porte فلم يرا لولى قبله; dans l'*Histoire de Kalaoun* فلم تر لولى قبله; يرا, pour يـ, après لم, est une faute grossière.

que nous n'avons jamais agi qu'en vue du triomphe de cette religion, que les guerres que nous avons soutenues, que les efforts auxquels nous nous sommes livrés, n'ont eu d'autre objet que d'atteindre à la vérité en Allah.

« Et, puisque vous êtes ainsi entré avec nous dans la Religion, les haines se sont évanouies, les hostilités ont disparu; la fin des dissentiments qui nous séparaient provoquera une collaboration intime, car la Foi est comme un édifice dont toutes les pierres s'étaient les unes les autres. Celui qui a pris la Foi comme le phare (qui doit guider sa route) trouvera une famille dans toute famille, en tout pays, des amis parmi tous les hommes, dans toute terre.

« Si l'établissement de cette heureuse situation est dû aux admonitions du Shaïkh al-Islam, le modèle des hommes qui sont parvenus à la connaissance métaphysique, Kamal ad-Din 'Abd ar-Rahman, qu'Allah le comble de ses bénédictions! car il a conseillé, et celui qui l'a consulté s'est réjoui d'avoir suivi ses avis, et l'on n'a jamais vu avant lui qu'un saint ait été gratifié d'une puissance miraculeuse aussi extraordinaire. Nous espérons, grâce à son pouvoir mystique [1], et à la puissance surnaturelle des saints, que la ville de la Paix (Baghdad-Dar al-Islam), comme toute maison (dar) [2], sera

1. بركة est littéralement ce qui fait plier les genoux, ce qui prosterne, la grâce divine, puis le pouvoir qu'elle confère. — 2. Il y a dans ce passage, sinon un jeu de mots, au moins une allusion et une allitération intraduisibles.

والرجاء ببركته وبركة الصالحين ان[1] تفتح دار السلام وكلّ دار للاسلام وهى دار اقامته[1]
حتّى تتمّ شرائط الايمان ويعود شمل الاسلام مجتمعاً كأحسن ممّا[2] كان۞ ولا ينكر[3] لمن
لكرامته ابتداء هذا التمكين[4] فى الوجود انّ كلّ حقّ الى نصابه ببركته يعود۞ وامّا انفاذ اقضى[5]
* fol. 80 v°. القضاة قطب الملّة[6] والدين والاتابك بهاء الدين[7] الموثوق فى نقلهما[7] فى ابلاغ رسائل * هذه
البلاغة فقد حضروا واعادوا[8] كلّ قول حسن[9] من حوالى احواله وخطرات خاطره ومنتظرات

1-1. Dans l'*Histoire de Kalaoun* ان يصبح كل دار للاسلام دار اقامه ; man. وهى دار اقامه ; les deux leçons sont inconciliables, celle de Moufazzal étant très supérieure à celle de l'*Histoire de Kalaoun* — 2. Man. ما ; مما dans l'*Histoire de Kalaoun*. — 3. تنكر dans l'*Histoire de Kalaoun*. — 4. التمكن dans l'*Histoire de Kalaoun*. — 5. Man. قاضى ; dans l'*Histoire de Kalaoun* اقضى. — 6. Man. omet الملة. — 7-7. Man. الموثرون فى نقلها ; الموثوق بنقلهما dans l'*Histoire de Kalaoun*. — 8. Lire حضرا واعادا, comme dans le texte de l'*Histoire de Kalaoun*. — 9-9. Man. مما يزهو بحند على الصياغة : il n'y a pas de doute que le texte de l'*Histoire de Kalaoun* ne soit l'original.

ouverte à l'Islam, elle qui fut sa métropole, de façon que les prescriptions rituelles imposées par la foi s'accomplissent dans leur intégrité[1], et que le monde musulman prenne une cohésion plus parfaite encore que celle dont il jouissait autrefois[2].

« Ce ne sera pas une tache ardue pour celui qui, par la puissance surnaturelle (dont Allah l'a gratifié), a été l'origine de cet apaisement dans l'état (de nos relations), de faire aboutir, par la grâce qui l'accompagne, toute chose qui est l'expression de la vérité[3].

« En ce qui regarde l'ambassade du plus pénétrant des juges, Kotb ad-Din, et de l'atabek Baha ad-Din, de la mission de confiance dont ils ont été
* fol. 80 v°. investis de nous faire parvenir les lettres toutes pleines de votre éloquence, ces deux personnages se sont présentés devant nous, et ils nous ont répété une foule d'excellentes paroles qui ont trait à votre situation, aux pensées qui agitent votre esprit, aux projets que vous portez en vous; tout cela est digne d'éloges et de louanges, et le récit qui nous en a été fait découle de la source la plus excellente[4].

1. Durant toute l'époque mongole, alors que Baghdad était en la puissance des princes de Perse, qui obéissaient aux dogmes du Bouddhisme, les Musulmans, qui y constituaient une majorité écrasante, étaient parfaitement libres d'y pratiquer leur culte; Kalaoun ignorait, ou feignait de ne pas connaître cette circonstance. — 2. A l'époque du Khalifat abbasside. — 3. Comme de rendre Baghdad aux Abbassides. — 4. C'est-à-dire de Sultan Ahmad; il y a là un jeu de mots sur مسند احمد qui signifie « le trône de Sultan Ahmad », en même temps que « la source la plus excellente ».

ناظره[9] ومن كلّ ما يشكر ويحمد ويعنعن حديثها فيه عن مسند احمد۞ وامّا الاشارة الى ان النفوس ان كانت تتطلّع الى اقامة دليل تستحكم بسببه دواعى الودّ الجميل فلينظر الى ما ظهر من مآثره فى موارد الامر ومصادره و[1] من العدل والاحسان بالقلب واللسان والمتقدّم باصلاح الاوقاف والمساجد والربط والمشاهد وتسهيل السبيل[2] للحجّ۞ فهذه صفات من يريد المملكة للدوام[3] فلمّا ملك عدل ولم يمل[4] الى لؤم من عدى ولا لوم من عذل على انّها وان كانت من الافعال الحسنة والمتوبات[5] الّتى تستنطق بالدعاء الالسنة فهى واجبات تؤدّى وقربات بمثلها يبدّى وهو اكبر من انّه باجراء اجر غيره[6] يفتخر وعليه

1. Man. omet و. — 2. Dans l'*Histoire de Kalaoun* نسبيل السبل. – 3. Dans l'*Histoire de Kalaoun* لملكد الدوام. — 4. Man. يحل; dans l'*Histoire de Kalaoun* يمل. — 5. Lire المثوبات, par suite de la confusion du ت et du ث, comme dans l'*Histoire de Kalaoun*. — 6. Man. وهو اكبر من اند باجر غيره; dans l'*Histoire de Kalaoun* وهو اكثر من اند باجرا اجر غيره.

« Vous nous dites que, s'ils veulent arriver à découvrir l'existence d'une preuve qui établisse d'une façon irréfutable la réalité de l'affection parfaite (que vous ressentez pour nous), les esprits n'ont qu'à considérer les résultats qui se sont manifestés par vos actes, tant les événements qui se sont produits, que les ordres que vous avez donnés pour les provoquer, la justice et les bienfaits (que vous avez répandus sur vos sujets), tant par les sentiments qui agitent votre cœur, que par vos paroles, les commandements que vous avez promulgués pour le rétablissement des fondations pieuses, des mosquées, des couvents, des monuments funéraires, pour faciliter aux pèlerins la route vers les villes saintes[1].

« Ce sont là les qualités du souverain qui veut que son royaume dure éternellement, qui répand la justice sur les hommes quand il est arrivé au trône, qui ne se sent point attiré par la vilenie de ceux qui agissent dans l'injustice, qui ne ressent pas le besoin de blâmer ceux qui le calomnient. Tellement que, si ce sont là des actions méritoires, des œuvres dignes des récompenses célestes, que les hommes célèbrent dans leurs prières, ce sont des obligations strictes, qui doivent être accomplies de toute nécessité, et des œuvres pies, telles que celles par lesquelles on débute dans la voie de la vérité; vous êtes un trop grand prince pour vous glorifier d'avoir rendu à autrui ce qui lui appartenait[2], pour vous en tenir à cette œuvre, et prétendre vous en faire des mérites.

1. Littéralement : « Quant à l'indication que vous nous donnez que, s'ils veulent .... ce sont là ...... » dans une phrase sans fin. — 2. Litt. : « il est plus grand que celui qui

يقتصر[1] او له يذخّر* بل[1] انّما تفتخر[2] الملوك الاكابر[3] بردّ ممالك[4] على ملوكها ونظمها ما كانت عليه فى[5] سلوكها وقد كان والده فعل شيئا من ذلك[6] مع الملوك السلجوقيّة وغيرهم وما كان احد منهم بدينه يدين[7] ولا دخل معه فى دين[8] واقرّهم[9] فى ملكهم وما[10] زحزحهم عن ملكهم* ويجب عليه انّه لا يرى حقّا مغتصبا ويأتى[11] الّا ردّه ولا باعا ممتدًّا بالظلم ويرضى الّا صدّه[12] حتّى انّ اسباب ملكه تقوى وايّامه تتزيّن بافعال التقوى*

1-1. Man. omet. — 2. Man. تفتخر; تفخر dans l'*Histoire de Kalaoun*; leçons équivalentes. — 3. الملوك والاكابر, dans le manuscrit, ce qui est absurde. — 4. On attendrait الممالك. — 5. Man. ونظم ما كانت عليه من; dans l'*Histoire de Kalaoun* ونظمها على ما كانت عليه فى. — 6. L'*Histoire de Kalaoun* omet من ذلك. — 7. Man. وما كان احد منهم اخذ بدينه دين; sans doute, dans le jargon de Moufazzal, وما كان احد منهم اخذ بدينه دينا. — 8. On attendrait الدين; mais on peut entendre : dans une (même) forme religieuse. — 9. Man. واقربه, ce qui n'a aucun sens. — 10. Man. omet ما. — 11. Man. بابا, faute du scribe, pour باتا, pour ياتى. — 12. Man. صده.

« Car, au contraire, les plus grands rois ont mis leur orgueil à rendre leurs royaumes à leurs souverains (légitimes), à leur restituer l'organisation sur laquelle ils vivaient (avant qu'ils ne les eussent conquis). C'est dans ce sens que votre père a agi à l'égard des rois saldjoukides, et aussi d'autres souverains[1]; cependant, aucun d'eux ne s'était converti à sa foi, aucun d'eux n'était entré dans la même confession que lui[2]. Malgré cela, il les a confirmés dans la possession de leurs royaumes, et il ne les a pas précipités à bas de leurs trônes.

« Il vous est d'obligation stricte, quand vous voyez un droit ouvertement violé, de ne pas passer outre sans redresser ce tort ; vous ne devez pas voir un bras étendu pour l'injustice, et tolérer qu'il ne soit pas détourné (de l'objet qu'il voulait atteindre), de façon que les bases sur lesquelles est fondé votre empire soient consolidées, de manière que les jours de votre règne soient parés des œuvres de la piété.

se glorifie d'avoir payé le salaire d'un autre..... », en rendant aux Musulmans ce qui leur appartenait d'une façon incontestable, et ce qu'ils considéraient comme le don d'Allah.

1. Il s'agit ici des princes locaux de Perse, qui avaient gardé leur autonomie sous la suzeraineté mongole. — 2. Tandis que le khalife était musulman, tout comme Ahmad, ce qui dans la théorie de Kalaoun, aurait dû inciter le prince de Perse à lui rendre ses domaines, c'est-à-dire à se dépouiller d'une bonne partie de ses États.

وامّا تحريمه على الشحانى وعلى عساكره والقراولات فى الاطراف[1] الى التعرّض الى احد[2]
بالاذى[2] * واصفاء موارد الواردين والصادرين من شوائب العدىّ[3] فمن حين بلغنا انّهم * fol. 81 r°.
تقدّموا[4] بمثل ذلك تقدّمنا ايضا بمثله الى سائر نوّابنا بالرحبة والبيرة وعين تاب[5] والى مقدّمى
العساكر[5] باطراف تلك الممالك۞ واذا اتّخد الايمان وانعقدت الايمان تحتّم هذا الاحكام[6]
وترتّب عليه جميع الاحكام۞ وامّا الجاسوس الفقير الّذى امسك واطلق وانّ بسبب من
يتزيّا من الجواسيس بزىّ الفقرآء قتل جماعة من الفقرآء الصلحآء رجمًا بالظنّ فهذا باب
من تلقاء ذلك الجانب كان فتحه وزند من ذلك الطرف كان قدحه وكم من متزىّ

1. Dans l'*Histoire de Kalaoun* وعلى العساكر و التراغلات فى الاطراف. — 2-2. Man. الى الاخذ بالايدى عن الاذى. — 3. Man. العدا; التذى dans l'*Histoire de Kalaoun*. — 4. Lire, au lieu de انهم تقدموا, تقدمه, comme dans l'*Histoire de Kalaoun*. — 5-5. Man. omet; restitué d'après l'*Histoire de Kalaoun*. — 6. Man. هذه الحكاية.

« Quant à ce qui a trait à la défense que vous avez faite aux officiers de police, à vos soldats, aux gardes des chemins, dans les provinces frontières de votre empire, de nuire à n'importe quelle personne, du fait que * fol. 81 r°. vous avez écarté du chemin de ceux qui viennent, et de ceux qui s'en vont, les obstacles que constituaient les ennemis (qui les guettaient pour les attaquer), dès que nous avons appris que vous aviez donné des ordres en ce sens, nous avons envoyé nos instructions dans ce même esprit à tous nos gouverneurs, à ar-Rahba, à al-Bira, à 'Aïn-tab, et aux commandants des troupes sur les marches de nos domaines.

« Quand l'on pratique une même foi, lorsque les serments ont été échangés, c'est là une base invariable, sur laquelle toutes les décisions doivent être fondées.

« Quant à ce qui est de l'espion (déguisé en) fakir qui a été capturé, puis auquel on a rendu la liberté, de votre affirmation suivant laquelle, du fait que des espions se sont déguisés en prenant le costume des fakirs, nombre de pieux fakirs ont été tués, victimes de l'erreur (causée par cette supercherie), c'est là une porte que, de votre côté, vous avez été les premiers à ouvrir, et un briquet duquel vous, les premiers, vous êtes imaginé de tirer du feu. Combien de ces individus déguisés en fakirs, et venant de vos Etats, nous avez-nous envoyés, combien nous en avez-vous dépêchés pour espionner nos affaires?

بفقير[1] من ذلك الجانب سيّروه والى الاطّلاع على الامور[2] سوّروه؊ واظفر اللّه[3] منهم بجماعة كثيرة فرفع عنهم السيف ولم يكشف ما غطّوه بخرقة الفقر بلم[4] ولا كيف؊ وامّا الاشارة الى ان باتّفاق الكلمة تنجلى ظلمة الاختلاف وتدرّ[5] بها من الخيرات[6] الاخلاف ويكون بها صلاح العالم وانتظام شمل بنى ادم فلا رادّ لمن فتح باب[7] الاتّحاد وجنح للسلم[8] فقد جاد ولا حاد[9] ومن ثنى عنانه عن المكافحة كان كمن مدّ يد المصالحة للمصافحة؊ والصلح[10] وان كان سيّد الاحكام ولا بدّ[11] من امور تبنى عليه[12] قواعده ويعلم من مدلوله[13]

1. Man. متزين بفقر. — 2. Man. omet على الامور. — 3. Man. مما طفر. — 4. Man. بكم. — 5. Man. يدر. — 6. Man. الحراير. — 7. ابواب dans l'*Histoire de Kalaoun*. — 8. Lire جنح الى السلم, comme dans l'*Histoire de Kalaoun*. — 9. Le sens de وما حاد ولا حاد, dans l'*Histoire de Kalaoun*, est très inférieur. — 10. Man. كمن مد يده للصافحة الصالحة والصلح; leçon très inférieure à celle de l'*Histoire de Kalaoun*; il faudrait dans le texte de Moufazzal corriger للصافحة en للمصافحة. — 11. Man. omet ولا بد. — 12. Man. تبنا عليه; dans l'*Histoire de Kalaoun* تبنى عليه. — 13. Man. et *Histoire de Kalaoun* مداوله.

« Allah nous a permis de capturer un nombre considérable de ces individus; l'on a écarté de leur tête le glaive (qui aurait dû trancher leur existence), et l'on n'a pas cherché à découvrir ce qu'ils dissimulaient sous la robe percée de trous de la pauvreté par des interrogatoires et des discussions contradictoires.

« En ce qui concerne ce que vous nous dites que l'unité religieuse (qui règne désormais entre nous) dissipera les ténèbres de l'hostilité, qu'elle sera la source des prospérités les plus diverses, qu'elle donnera le salut au monde, que, par elle, le sort de l'humanité sera définitivement réglé, certes, il ne sera pas opposé d'obstacles à celui qui a ouvert la porte de l'union et qui a manifesté ses tendances pour la paix, car il a fait une œuvre de générosité, et il n'a pas agi dans l'erreur. Celui qui a détourné la bride de son cheval du chemin de l'hostilité est comme celui qui a étendu la main pour fonder l'alliance et ramener la paix.

« Certes la paix est la plus excellente des lois (qui soient imposées à l'humanité); elle ne peut absolument se passer de faits sur lesquels reposent ses bases, et grâce auxquels on puisse connaître la preuve de son utilité. Les faits qui sont articulés dans votre lettre sont des généralités d'obligation stricte, sur lesquelles reposent toutes les réalités; ils indiquent tout uniment si l'état de paix est possible, ou le contraire. Mais, en plus de ces faits, il y

فوائده فالامور المسطورة فى كتابه هى كلّيات لازمة يعمر بها كلّ معنى ومعلم[1] ان تهيّأ صلح او لم[1] وثمّ[2] امور لا بدّ ان تعقد وتحكم[3] وفى سلكها عقود العهود تنتظم❀ قد نحمّلها[4] بلسان * المشافهة الّتى اذا اوردت[5] اقبلت ان شاء الله عليها النفوس واحرزتها صدور الرسائل كأحسن ما تحرزه[6] سطور الطروس❀ وامّا الاشارة الى قوله[7] تعالى وما كنّا معذّبين حتّى نبعث رسولا فما على هذا النسق من الودّ ينسج ولا على هذا السبيل ينهج بل لفضل المتقدّم[8] فى الدين ونصره عهود[9] ترعى وافادات تستدعى وما برح الفضل للأولويّة[10] وان * fol. 81 v°.

1-1. Man. omet; restitué d'après l'*Histoire de Kalaoun*. — 2. Man. وتم. — 3. Man. لا بد ان نعقد ونحكم: dans l'*Histoire de Kalaoun* لا بد وان نحكم. — 4. Man. et *Histoire de Kalaoun*, نحملها. — 5. Man. وردت. 6. Man. تحرز. — 7. Dans l'*Histoire de Kalaoun* الاشارة على الاستشهاد بقوله. - 8. Man. الافضل المقدم, ce qui n'offre aucun sens; dans l'*Histoire de Kalaoun* لفضل المتقدم. — 9. Man. نصرة عهود. — 10. Man. للاولية.

a d'autres actes qui doivent, d'une nécessité évidente, se conclure, et être solidement étudiés, par la voie desquels se contractent les traités d'alliance.

« Nous vous avons fait porter de vive voix les conditions de ces traités qui, lorsqu'elles vous seront exposées, se trouveront agréées, s'il plaît à * Allah, par l'esprit (de ceux qui les entendront), et qui seront conservées avec soin dans la mémoire des chefs de notre département des affaires étrangères [1], d'une façon aussi parfaite que dans les lignes tracées sur le papier. * fol. 81 v°.

« Quant à ce que vous voulez dire en citant la parole d'Allah, qu'il soit exalté! « Nous n'avons jamais châtié (un peuple) avant de lui avoir adressé un prophète », c'est là un fait qui n'a aucun rapport avec les dispositions qui doivent assurer notre amitié, ni rien à faire avec ce que vous nous exposez [2]. Mais, du mérite qui appartient à celui qui, le premier, est entré dans la Religion, et s'est consacré à sa défense, sont nés des droits (que ceux qui l'ont embrassée après lui doivent respecter), et des prérogatives dont il peut légitimement se prévaloir [3]. Et cette prééminence, qui est l'apanage de notre possession (de la priorité) [4], n'est pas prescrite, même quand la pluralité vient s'adjoindre à l'unique primordial [5]. Si vous aviez considéré

1. Tel est le sens de صدور الرسايل ; *rasaïl*, ici, a le sens administratif de *Diwan al-Insha*. — 2. Litt. « cette assertion ne se tisse pas avec cet arrangement de l'amitié, et elle ne suit pas ce chemin ». — 3. Kalaoun prétend, non sans raison, qu'appartenant à l'Islam depuis beaucoup plus longtemps que Sultan Ahmad, le prince de Perse devait lui témoigner plus d'égards protocolaires. — 4. La leçon de Moufazzal signifie : cette prééminence qui récompense notre priorité. — 5. Il y a dans cette phrase une réminiscence lointaine des théories des Soufis, sur l'Unité, l'Unéïté, la Monéïté, la Pluralité, d'Allah;

تناهى العدد للواحد[1] الاوّل ولو تأمّل مورد هذه الاية فى غير مكانها لتروّى[2] وتأوّل۞ وعند ما انتهينا الى جواب ما لعلّه يجب عنه الجواب من فصول الكتاب سمعنا المشافهة الّتى على لسان اقضى القضاة قطب الدين فكان منها ما يناسب[3] ما فى هذا الكتاب من دخوله فى الدين وانتظام عقده بسلك المؤمنين وما بسطه من معدلة واحسان مشكورة[4] بلسان كلّ انسان۞ فالمنّة لله على ذلك فلا نشبها منه بامتنان وقد انزل الله على رسوله فى حقّ من امتنّ باسلامه قل[5] لا تمنّوا علىّ اسلامكم بل الله يمنّ عليكم أن هداكم للايمان۞ ومن المشافهة أنّ الله قد اعطاه من العطاء ما اغناه عن امتداد الطرف الى ما فى يد غيره

1. Man. الواحد. — 2. Man. لتروا. — 3. Man. فكان مما يناسب. — 4. Man. مشكور. — 5. Man. omet قل.

les inconvénients qu'il y avait à citer ce verset dans un passage où il n'a rien à faire, certes, cela vous eût donné à réfléchir, et vous eussiez agi avec moins de précipitation.

« Comme nous allions nous mettre à répondre à certains paragraphes de votre lettre, qui, peut-être, eussent mérité qu'on leur répliquât, nous avons entendu les communications que vous avez chargé le plus pénétrant des juges, Kotb ad-Din, de nous faire de vive voix. Ce fut là un exposé qui confirma ce qui se trouve expliqué dans votre lettre sur votre conversion à la foi de l'Islam, sur le fait que vous êtes venu prendre votre place dans la communauté des vrais croyants, que vous avez répandu sur vos sujets la justice et les bienfaits qui attirent sur vous les bénédictions de tous les hommes.

« Louanges en soient rendues à Allah, sans qu'on y insiste plus longuement sur la reconnaissance qu'il vous en doit, car Allah a révélé à son Envoyé, au sujet de l'homme qui prétend se faire auprès de lui un mérite de son Islamisme : « Dis-leur! Ne prétendez point m'obliger par votre Islamisme, car c'est au contraire Allah qui vous a comblés de ses faveurs, par ce fait qu'il a dirigé vos pas dans la route de la foi véritable! »

« Parmi les communications verbales (qu'il nous a faites de votre part, le kadi Kotb ad-Din nous a dit) qu'Allah vous a gratifié de dons (tellement

Kalaoun veut dire « quand un deuxième Musulman vient se joindre au Musulman unique, qui existait avant l'époque de la conversion de celui qui est venu s'ajouter au plus ancien » ; cette logomachie signifie simplement que, même après sa conversion, le prince de Perse aurait dû avoir le tact de se souvenir qu'il n'avait pas toujours été musulman.

من ارض وماء فان حصلت[1] الرغبة فى الاتّفاق على ذلك[1] فالامر حاصل❀ فالجواب انّ ثمّ امورًا[2] متى حصلت عليها[3] الموافقة ابتنا[4] على ذلك حكم المصاحبة والمصادقة ورأى الله والناس كيف * يكون تصافينا واذلال[5] عدوّنا واعزاز مصافينا فكم من صاحب وجد حيت[6] لا يوجد الاب والاخ والقرابة❀ وما تمّ أمر[7] هذا الدين واستحكم فى صدور[8] الاسلام الا بمظافرة[9] الصحابة وان كانت له رغبة مصروفة الى الاتّحاد[10]وحسن الوداد وجميل الاعتضاد[11] وكبت الاعداء والاضداد والاستناد الى من يشتدّ الامر به[12] عند الاستناد فالرأى اليه فى ذلك❀ ومن المشافهة انّه انّ كانت الرغبة ممتدّة الامل الى ما فى يده من ارض وماء * fol. 82 r°.

1-1. Man. للرعيد الموافقة; il faudrait الرغبة للموافقة. — 2. Man. امور. — 3. Man. omet عليها. — 4. Man. متى حصلت حصلت الموافقة وابتنا; lire ابتنى. — 5. Man. ادلال; ادلال pour اذلال, avec la confusion de ذ et د. — 6. Lire حيث. — 7. Man. omet امر. — 8. صدر, dans l'*Histoire de Kalaoun;* صدور dans le manuscrit. — 9. Lire مضافرة, par suite de la confusion du ض et de ظ. — 10. Man. انجاد. — 11. Man. وحسن الاعتقاد. — 12. Man. من يشد الازربه.

extraordinaires) qu'ils vous permettent de ne point porter des regards d'envie sur les possessions d'autrui, sur terre ou sur mer, et que, partant, si nous avons le désir de conclure un accord sur cette base, c'est là une affaire réglée.

« Nous vous répondrons à ce sujet, que lorsque l'on s'accorde sur ces prémisses, c'est sur elles que se fonde l'ordre de l'amitié et de la sincérité. Allah et les hommes verront de quelle nature sera la sincérité des rapports * que nous entretiendrons, comment nous humilierons nos ennemis, de quelle façon nous glorifierons nos amis. Combien ne trouve-t-on pas d'alliés, alors que l'on ne trouve (pour se défendre) ni père, ni frère, ni parents! * fol. 82 r°.

« L'ordre de cette religion n'a pu arriver à sa perfection, elle ne s'est implantée d'une façon indéracinable dans le cœur des fidèles de l'Islam, que par l'assistance mutuelle que se sont prêtée les compagnons de Mohammad. Si vous êtes véritablement animé d'un vif désir d'arriver à l'unité absolue avec nous, d'entretenir avec notre personne des relations empreintes d'une amitié parfaite, de nous seconder du mieux qu'il sera en votre pouvoir, de réduire à l'impuissance nos ennemis et nos adversaires, de vous appuyer sur qui possède la force nécessaire pour vous soutenir, vous êtes le maître d'agir ainsi[1].

« Vous nous avez fait dire que vos ambitions ne s'étendent qu'au désir

1. Avec cette nuance « c'est ce que vous avez de mieux à faire. »

فلا حاجة الى انفاذ المغيرين[1] الّذين يؤذون المسلمين بغير فائدة تعود فالجواب عن ذلك انّه اذا كفّ[2] كفّ العدوان وترك المسلمين وما لهم من ممالك سكنت الدهماء وحقنت الدماء※ وما أحقّه بان لا ينهى عن[3] خلق ويأتى مثله ولا يأمر ببرّ وينثى[4] فعله وقنغرطاى بالروم وهى بلاد فى ايديكم وخراجها يجبى اليكم وقد سفك فيها وقتل[5] وسبى وهتك وباع الاحرار وابى الّا التمادى على الاضرار والاصرار※ ومن المشافهة انّه اذا حصل التصمّم[6] على ان لا تبطل هذه الغارات ولا تفتر عن هذه[7] الاثارات فيعيّن[8] مكانا يكون فيه اللقاء ويعطى الله النصر لمن يشاء فالجواب عن ذلك انّ الاماكن الّتى اتّفق فيها الملتقى

1. Il vaudrait mieux lire المغاوير. — 2. Man. كفد. — 3. Dans l'*Histoire de Kalaoun* بند عن ; man. يابى ; ce passage est une citation d'un hemistiche Montanabbi où لا ينه sans ان, à l'impératif, est exact. — 4. Lire ينسى : يثنى, avec la confusion de *t* ت et *th* ث, est pour يثنى, forme qui, avec la confusion du ث, *th* et de l' *s* س, est pour ينسى ; c'est là un exemple curieux d'une double faute de sabir. — 5. فتك dans l'*Histoire de Kalaoun*. — 6. Dans l'*Histoire de Kalaoun* التصميم. — 7. Man. ولا تغير هذه. — 7. Man. يعين.

de garder l'intégrité de vos possessions sur terre et sur mer : qu'en conséquence, vous n'éprouvez nul besoin d'envoyer des troupes à des conquêtes, qui font tout le mal possible aux Musulmans, sans qu'il en résulte aucune utilité. Nous vous répondrons que, si vous vous abstenez de toute agression[1], si vous laissez les Musulmans tranquilles, et leurs royaumes, les peuples trouveront le calme, et le sang cessera de couler à flots.

« Combien il est vrai qu'il ne faut pas défendre à autrui ce que l'on fait soi-même, ne pas commander aux gens d'agir pieusement, pendant que soi, on oublie de le faire! Khounghouradaï[2], dans le Roum, qui est un pays soumis à votre autorité, dont les impôts sont perçus en votre nom, a versé des torrents de sang ; il a massacré les habitants, et il les a réduits en servitude ; il a violé les femmes, et vendu les dames nobles comme esclaves ; il s'est opiniâtrément refusé à ne pas continuer ses violences et ses crimes.

« Entre autres choses, il nous a été dit de votre part que vous avez l'intention bien arrêtée de ne point mettre un terme à ces expéditions, et de ne point faire cesser ces dévastations, qu'en conséquence vous déterminerez un endroit où nous nous rencontrerons, et qu'Allah donnera la victoire à qui lui conviendra[3]. Nous vous répondrons sur cet objet qu'il existe (dans ce monde)

1. Litt. s'il éloigne la main de l'hostilité, ce qui est une tournure, et une forme de pensée, plutôt persane qu'arabe. — 2. Il s'agit ici du fils d'Houlagou. — 3. Il se peut qu'il faille entendre : « .... que Kounghouradaï a l'intention de continuer ses brigandages, et qu'il déterminera un endroit ou nous viderons notre querelle ».

للجمعان [1] مرّة ومرّة ومرّة قد عاف مواردها [2] من سلم من اولائك القوم وخاف ان يعاودها فيعاوده مصرع ذلك اليوم فوقت اللقاء [3] * علمه عند الله [3] فلا يقدّر وما النصر الّا من عند الله [4] لمن اقدر لا لمن قدّر [4] ❁ ولا نحن ممّن ينتظر فلتة ولا ممّن له الى غير ذلك لفتة وما امر ساعة النصر الّا كالساعة الّتى [5] لا تأتى الّا بغتة والله الموفّق لما فيه صلاح هذه الامّة والقادر على اتمام كلّ خير ونعمة [6] ❁ وفيها توفّى القاضى شمس الدين ابن خلّكان وفيها استقرّت الهدنة بين السلطان وبين اهل عكّا مدّة عشرة سنين [7] والحمد لله وحده ❁ * fol. 82 v°.

1. Man. الملتقى للجمعان, lire الملتقى للجمعين ; ملتقى الجمعين dans l'*Histoire de Kalaoun;* les deux leçons sont équivalentes. 2. Man. مرادها. — 3-3. Man. omet ; rétabli d'après l'*Histoire de Kalaoun*. — 4-4. فلا يقدر dans le man. — 5. L'*Histoire de Kalaoun* omet التى. — 6. Le man. ajoute ici ان شاء الله تعالى. — 7. Lire عشر سنين.

des champs de bataille, sur lesquels se sont produites des rencontres entre nos deux armées, une fois, deux fois, trois fois. Les hommes de votre nation qui s'en sont tirés sains et saufs redoutent ces endroits, ils craignent d'y retourner, dans la terreur que la défaite de ces jours ne s'abatte de nouveau sur eux. Quant au jour où nous nous rencontrerons, c'est Allah * fol. 82 v°. qui seul en a la connaissance, et personne ne saurait le prévoir. La victoire ne vient pas d'un autre que d'Allah, elle vient pour celui en faveur duquel il l'a décidée, elle ne vient pas pour celui qui a cherché à s'en ouvrir les voies.

« Nous ne sommes pas de ceux qui attendent que les événements viennent les surprendre, ni, au contraire, de ces hommes qui scrutent le destin pour deviner leur cours. Allah n'a pas fait l'heure de la victoire autre que cette autre heure qui ne sonne jamais qu'à l'improviste, sans qu'on l'ait attendue [1]. Allah favorise son peuple de tout ce qui est pour lui le salut; il possède la puissance suprême pour accomplir tout bien et pour accorder toute grâce. »

Cette année, mourut le kadi Shams ad-Din ibn Khallikan. Cette même année, la trêve fut confirmée entre le sultan et la population de Saint-Jean d'Acre pour une durée de dix ans. Louanges en soient rendues à Allah, l'Unique!

1. L'heure de la mort.

وفى سنة اثنين[1] وثمانين وستّمائة وصل الشيخ عبد الرحمان ومعه جمعا كثيرا[2] رسولا من عند السلطان احمد اغا وكان وصوله الى دمشق ليلة الثلثاء ثانى عشر ذى الحجّة فانزلوهم بقلعة دمشق واطلق له فى كلّ يوم الف درهم نقرة وكان فى صحبته مائة وخمسين نفر[3] وحضر فى خدمته ابن التيتى[4] وزير صاحب ماردين ❀ وكان هذا الشيخ عبد الرحمن له عند السلطان. احمد اغا صورة كبيرة وكان يركب فى سائر بلاد التتار بالجتر على رأسه وسيّر يقول ما ادخل الى بلادكم وامشى الّا بالنهار والجتر على رأسى فلمّا

1. Lire اثنتين. — 2. Lire جمع كثير. — 3. Lire وخمسون نفرا. — 4. Man. البيى ; التيتى dans Nowaïri, man. arabe 1578, fol. 127 v°.

En l'année 682, le shaïkh 'Abd ar-Rahman arriva à Damas, accompagné d'une suite nombreuse, en qualité d'ambassadeur, envoyé par le sultan Ahmad Agha[1]. Il arriva à Damas, au cours de la nuit du mardi, douzième jour du mois de Zilhidjdja; on fit descendre ces gens dans la citadelle de Damas; on assigna chaque jour à 'Abd ar-Rahman une somme de mille dirhams d'argent[2]; il était accompagné de cent cinquante personnes, et Ibn al-Taïti[3], vizir du prince de Mardin, était au nombre des gens de sa suite. Ce shaïkh 'Abd ar-Rahman jouissait d'un grand crédit auprès du sultan Ahmad Agha; il paradait à cheval, dans toute l'étendue de l'empire des Tatars[4], faisant porter le parasol[5] au-dessus de sa tête. Il envoya dire (aux officiers du sultan d'Égypte) : « Je n'entrerai point dans votre empire, et je n'y voyagerai point, à une autre condition que de le faire pendant le jour, le parasol porté au-dessus de ma tête. » Quand il parvint à l'Euphrate, on

1. Cet 'Abd ar-Rahman était le directeur de consciènce de Sultan Ahmad; c'était lui qui l'avait incité à se convertir à l'Islam, et qui avait établi les bases de la paix avec le sultan d'Égypte (Nowaïri, man. arabe 1578, fol. 127 v°). — 2. Pour sa dépense journalière et sa nourriture, et 1.000 autres pour des frais divers (*ibid.*). — 3. Nowaïri (*ibid.*) donne à ce personnage le nom de Shams ad-Din Mohammad ibn al-Taïti, et dit qu'il était connu sous le titre de « Fils du vizir du prince de Mardin ». C'est ce personnage qui était déjà venu en mission au Caire en 681, voir page 499. Le général mongol Samdaghou صمداعوا; lire صمداغو, accompagnait également l'ambassadeur. — 4. La Perse. — 5. جتر, en persan چتر *tchitr;* le parasol, porté au-dessus de la tête d'un personnage, était, comme en Chine, le symbole tangible de la royauté; il était infiniment rare qu'un souverain en concédât l'usage à un sujet. Nowaïri (*ibid.*) ajoute qu''Abd ar-Rahman avait des silahdars et des djamadars, comme Ahmad Agha lui-même, ou le sultan d'Égypte. Il comptait bien se promener avec le même ceremonial dans l'empire des Mamlouks que dans l'Irak; mais, quand il fut arrivé à al-Bira, qui était sur les marches des deux Etats, l'émir égyptien Djamal ad-Din l'en empêcha.

وصل الى الفراة[1] سيّروا اليه من حلب جمال الدين اقوش الفارسى فى عسكر من حلب يتلقوه* فلمّا عدّى الفراة[1] الى ناحيتهم ساروا به فى الليل فاراد الرجوع فلم يمكّنوه واغلظوا عليه بالقول ولم يمكّنوه من رفع الجتر واقام الى سنة ثلاث وثمانين وستّمائة وسيأتى ذكره ان شاء الله تعالى[2]

1. Lire الفرات. 2. A partir de cet endroit, il existe dans le manuscrit une lacune considérable qui comprend presque tout le règne de Kalaoun, de 682 à 688.

lui envoya d'Alep Djamal ad-Din Oughoush al-Farisi, à la tête d'un détachement de troupes d'Alep, pour aller le recevoir (à son entrée sur les terres de Kalaoun).

Quand le shaïkh 'Abd ar-Rahman eut traversé l'Euphrate pour passer sur les terres égyptiennes, (les soldats de Djamal ad-Din) le firent voyager pendant la nuit; il voulut s'en retourner (dans l'empire mongol), mais ils ne lui en laissèrent pas les moyens; ils le traitèrent grossièrement, et ne lui permirent point de faire porter le parasol au-dessus de sa tête. Il resta (à Damas) jusqu'en l'année 683, et le reste de son histoire sera raconté plus loin, s'il plaît à Allah, le très-haut[1]................

Au mois de Moharram de l'année 688[II], le sultan al-Malik al-Mansour

1. On ne permit à personne de voir 'Abd ar-Rahman, ni de lui parler; il resta emprisonné dans la citadelle, jusqu'à ce que Kalaoun vint à Damas, en l'année 683 (Nowaïri, *ibid.*). A partir de cet endroit, il y a une lacune importante dans le manuscrit. — II-II Toute cette partie, jusqu'au commencement du feuillet 84 r°, où reprend le texte de Moufazzal, est restituée d'après la chronique de Nowaïri (man. arabe 1578, folios 115 r°-117 r°), qui est la source de Moufazzal. Les Croisés enlevèrent Tripoli aux khalifes fatimites, le 10 juin 1109; l'expédition avait été lancée par Raymond, comte de Saint-Gilles et de Toulouse, qui mourut le 28 février 1105, au Mont Pèlerin (Mons Peregrinus), qu'il avait fait construire en face de Tripoli : « .. cui successit nepos ejus, Willelmus Jordanis, in eadem obsidionis sollicitudine, in quo opere usque ad adventum comitis Bertrami satis strenue viriliterque desudavit », dit Guillaume de Tyr (*Historiens Occidentaux des Croisades*, tome I, page 452). Ce Guillaume Jordan, comte de Cerdagne, est le السربانى de Moufazzal, le السردانى de Nowaïri. Bertrand, fils aîné de Raymond (1109), fut nommé comte de Tripoli par les Croisés, le jour même où ils entrèrent dans la place (*ibid.*, 469), et il ajouta bientôt à ses domaines ceux de son cousin, le comte de Cerdagne. Il eut pour

partit du Caire, laissant dans cette ville, pour y gouverner en son nom, son fils, al-Malik al-Ashraf Salah ad-Din Khalil; il se dirigea vers Damas, où il fit son entrée, le treizième jour du mois de Safar; il en repartit, le vingt de ce même mois, pour aller assiéger Tripoli. La ville se rendit, le quatrième jour du mois de Rabi' premier, après un siège de trente-quatre jours.

En l'année 495, Saint-Gilles vint assiéger Tripoli; il s'appelait Moembot ميمبت (= Boémond), ce nom signifiant « heureux », et Saint-Gilles étant le nom de la ville dont ce personnage était originaire. Saint-Gilles mourut devant la place en 500, et il fut remplacé dans le commandement des Francs par as-Sordani. Les Francs s'emparèrent de Tripoli, le mardi, troisième jour du mois de Zilhidjdja 502, après un siège qui avait duré sept années et quatre mois; as-Sordani régna sans conteste sur la ville[1] jusqu'au moment où arriva un vaisseau des pays de l'Occident. Il se trouvait dans ce navire un

successeur, en 1112, son fils Pons, à qui succéda, en 1137, Raymond, dont le fils, Boémond II, assassiné par les Bathéniens en 1151, laissa la couronne à Raymond II, qui fut battu et fait prisonnier, le 10 août 1163, par Nour ad-Din, lequel ne le relâcha qu'en 1171 (*L'Art de vérifier les dates*, tome I, pages 438 et ssq.). Le récit de Nowairi et de Moufazzal diffère, comme on le voit, sensiblement de celui de Guillaume de Tyr, qui a servi de base à l'auteur de l'*Art de vérifier les dates*.

* الى ان قدم مركب من بلاد الغرب وفيه صبىّ من اولاد صنجيل[1] اسمه بتران[2] ومعه جماعة شيوخ من اصحاب ابيه يخدموه❁ فحضروا عند السردانى[3] وقالوا له هذا ولد صنجيل[1] الملك وهو يريد مدينة والده فقام السردانى[4] ورفسه برجله فرماه من على السرير واخرجه فاخذوه اصحاب صنجيل[1] وطافوا به على الفرنج والفرسان فرحّموه وتذكروا الايمان الّذى[5] لابيه❁ وقالوا اذا كان فى غد احضروه ونحن جلوس عند السردانى[3] فلمّا حضروا وخاطبوه فيه قام الفرسان كلّهم على السردانى[3] واخرجوه من المملكة وسلّموها للصغير فاقام مالكها الى ان قتله برواج[6] فى يوم الاحد رابع رجب سنة احد[7] وثلثين * fol. 84 r°.

1. Le man. écrit toujours صنجيك; صنجيل dans Nowaïri (man. arabe 1578, fol. 117 r° et 1579, fol. 24 r°). — 2. Man. يتران; تبران dans l'autographe de Nowaïri (man. 1579, fol. 24 r°); ببران dans le man. 1578, fol. 117 r°. — 3. Man. السرباني; dans Nowaïri السرداني, transcription de Jordanis. — 4. Man. السرباني. — 5. Lire التى. — 6. Man. مرواج; dans l'autographe de Nowaïri برواج. Nowaïri raconte cet événement en ces termes : حتى قتله برواج وذلك فى يوم الاحد لاربع خلون من شهر رجب سنة احدى وثلاثين وخمسمائة وقتل اكثر اصحابه واسر بطرس الاعور (man. 1579, fol. 24 r°). — 7. Lire احدى.

enfant, qui était l'un des fils de Saint-Gilles, et qui se nommait Batran[1]; il était accompagné d'un certain nombre de vieillards qui avaient été les officiers de son père, et qui étaient à son service. * fol. 84 r°.

Ces personnages se rendirent chez as-Sordani, et ils lui dirent : « Voici le fils du roi Saint-Gilles, qui veut la ville de son père. » As-Sordani se leva, le repoussa d'un coup de pied, le jeta du haut de l'estrade sur laquelle le trône était dressé, et le fit mettre à la porte. Les officiers de Saint-Gilles partirent avec le jeune prince; ils allèrent trouver les Francs et les chevaliers[2], qui eurent pitié de lui, et qui se ressouvinrent des serments qu'ils avaient prêtés à son père.

Ils leur dirent : « Dès demain, amenez le prince; nous serons réunis chez as-Sordani. » Quand les officiers de Saint-Gilles se furent présentés chez as-Sordani, lorsqu'ils lui eurent fait un discours au sujet du jeune prince, les chevaliers se révoltèrent tous contre as-Sordani; ils le chassèrent du royaume, et ils le donnèrent au jeune homme. Celui-ci en garda la souveraineté jusqu'au jour où Barvadj le tua, le dimanche, quatrième jour du mois de Radjab de l'année 531.

1. Bertrand. — 2. Il est difficile d'imaginer la différence d'état que l'auteur établit entre les Francs et les chevaliers.

وخمس مائة* وقتل اكثر اصحابه واستخلف فى طرابلس[1] ولده القمص بدران فاسره الاتابك زنكى وضايقهم فصالحه الملك على تسليم حصن بعرين واستخلص القومص صاحب طرابلس وجميع الاسرى وعاد القومص الى طرابلس واقام بها حتّى وثب عليه الاسماعيليّة فقتلوه* فتولّى بعده ولده ريمند وهو صبىّ وحضر الحرب مع الفرنج فكسر[1] الملك العادل نور الدين الشهيد الفرنج على حارم وقتل منهم مقتلة عظيمة وقتل القمص فى الجملة وذلك فى سنة تسع وخمسين وخمس مائة* فيكون بين ما ملكوها الفرنج وعودها للمسلمين مائة اربعة وعشرين سنة[2] واربعة شهور واحد عشر يوما ومن عجيب الاتّفاق انّ الفرنج اخذوها من المسلمين يوم

1-1. Man. ولده القمص فلم يزل مالكها الى ان كسر; le texte est restitué d'après l'autographe de Nowairi, man. 1579, fol. 24 r°. dans lequel on lit : بعرين, فاسره اتابك زنكى, واقام حتى, ريمند. — 2. Lire مائة واربع وعشرين سنة.

La plupart de ses officiers furent tués; il laissa comme successeur, à Tripoli, son fils, le comte Badran; l'atabek Zengui le fit prisonnier, puis il réduisit (les Francs) à la dernière extrémité (dans Ba'rin). Le roi (de Jérusalem) fit la paix avec Zengui, à la condition de lui livrer la forteresse de Ba'rin[1]. Le comte, seigneur de Tripoli, recouvra la liberté, ainsi que tous les prisonniers; il s'en retourna à Tripoli, où il demeura, jusqu'à ce qu'il fut attaqué par les Ismaïliens, qui le tuèrent.

Après lui, régna son fils, Raymond, qui était un jeune homme, et qui marcha à la guerre avec les Francs. Al-Malik al-'Adil Nour ad-Din, le Martyr, battit les Francs à Harim, et il leur tua un nombre considérable de soldats; le comte fut tué avec ses hommes d'armes. Cela se passa en l'année 559.

Le temps qui s'écoula entre l'époque à laquelle les Francs s'emparèrent de Tripoli, jusqu'au moment où cette ville retourna en la possession des Musulmans, est de cent vingt-quatre ans, quatre mois et onze jours. Comme coïncidence extraordinaire, il se trouve que les Francs prirent cette ville aux Musulmans, un mardi, et que ce fut également un mardi qu'elle revint en la puissance des sectateurs de l'Islam. (Lorsqu'elle fut conquise par les Francs), elle obéissait au khalife d'Égypte, et ce fut (quand elle fut enlevée

1. Zengui, dit Nowaïri (man. arabe 1578, folio 117 r°), fit prisonnier Badran, alors qu'il combattait avec le roi ملك de Jérusalem, Foulques, fils de Foulques فلك بن فلك, près de la forteresse de Ba'rin. Le roi et une partie de ses troupes se réfugièrent dans Ba'rin, où Zengui les assiégea, et les serra de près: le roi fit la paix avec Zengui, à condition de lui livrer Ba'rin.

الثلثاء وعودها الى المسلمين يوم الثلاثاء وامرها يومئذ الى خليفة مصر وفاتحها الان ملك مصر والحمد والمنّة لله تعالى❁ قال * المؤرّخ ثمّ انّ السلطان بعد خراب طرابلس مر بتجديد مدينة عند حصن ابن صنجيل[1] وهو على ميل من طرابلس فبنيت المدينة هناك وسكنها الناس❁ ولمّا كان السلطان منازل طرابلس قدم عليه رسل صاحب سيس وطلبوا مرضاة السلطان وأنهوا انّ صاحبهم داخل فى جميع ما يرسم له به فخلع عليهم وعرّفهم انّه يسلّم مرعش وباهسنا[2] ويقوم بالقطيعة على العادة مع عدّة اقتراحات أخر وتوجّهوا❁ ثمّ بعد الفراغ من امر طرابلس عادت الرسل والسلطان نازل على حمص بهدنة جليلة واعتذارات عن تسليم مرعش وبهسناه[2] وانّه لا يمكنه تسليمها بسبب التتار وبذل للسلطان عوضهما جمل كبير[3]❁ * fol. 84 v°

1. Man. صنجيك. — 2. Lire بهسنا. — 3. Lire جملا كبيرا, ou كثيرا.

aux Francs) le roi d'Égypte qui s'en empara. Louanges et grâces en soient rendues à Allah, le très-haut.

L'historien a dit : Ensuite, le sultan, après avoir fait raser Tripoli, ordonna d'édifier une nouvelle ville, auprès de la forteresse du fils de Saint-Gilles, laquelle se trouvait à un mille de Tripoli. On construisit une cité dans cet endroit, et les gens vinrent l'habiter. * fol. 84 v°.

Tandis que le sultan était occupé au siège de Tripoli, des ambassadeurs du prince de Sis[1] vinrent le trouver, (ils implorèrent sa miséricorde)[2], et firent tout leur possible pour obtenir son agrément; ils portèrent à sa connaissance que leur maître était disposé à entendre tout ce que le sultan lui ordonnerait. Le sultan leur remit des vêtements d'honneur; il les avertit que le seigneur de Sis devrait lui livrer les villes de Mar'ash et de Bahasna[3], qu'il resterait à al-Kati'a, suivant le statut antérieur, mais avec un certain nombre de conditions nouvelles[4]. Les ambassadeurs se retirèrent.

Ensuite, quand le sultan fut venu à bout de la résistance de Tripoli, les ambassadeurs s'en revinrent, et trouvèrent le sultan campé à Homs; ils apportaient le projet d'une trêve entièrement satisfaisante, et des excuses de ne pouvoir livrer Mar'ash et Bahasna, alléguant qu'il était absolument impossible au roi d'Arménie de disposer de ces deux villes, à cause des Tatars[5]. Le prince de Sis, en compensation, versa au sultan une somme d'argent considérable.

1. Le souverain de la Petite Arménie. — 2. Dit Nowaïri. — 3. Laquelle était l'objet de réclamations constantes de la part des Égyptiens, et vaines. — 4. Le texte de Nowaïri porte : وطلب منهم السلطان تسليم مرعش وبهسنا والقيام بالقطيعة على العادة (man. arabe 1579, fol. 71 r°). — 5. Il est évident que les Mongols ne pouvaient tolérer

وفى سنة تسع وثمانين وستّمائة للهجرة طلب السلطان سنقر الاعسر من الشأم وقال له انّما ولّيتك شادّ الدواوين بالشأم الّا حتّى تنهض فى مصالحى وتحصل الاموال فالتزم انّه يحمل فى كلّ يوم الى بيت المال عشرين الف درهم فخلع عليه وسفّره الى الشأم وكتب على يده تذاكر واضاف اليه شادّ الشأم بكماله مع بلاد حلب وسائر الحصون وايضا شادّ ديوان الجيوش بالشأم❁ وفيها رسم السلطان لعزّ الدين الافرم بالتوجّه الى دمشق وتجهيز المجانيق والزردخاناة لاجل حصار عكّا فانّه لمّا وصل الى ديار مصر اقام مدّة والاخبار * ترد عليه * fol. 85 r°.
انّ الفرنج الذين بعكّا قد نكثوا المهادنة وقتلوا فى عكّا جماعة من المسلمين من التجار وغيرهم فعند ذلك تجهّز السلطان وخرج بالجيش جميعه طالب عكّا[1] وذلك فى الثامن عشر

1. Lire de préférence طالبا الى عكا.

En l'année 689 de l'hégire, le sultan fit venir de Damas l'émir Sonkor al-A'sar, et lui dit : « Je t'ai nommé inspecteur des services de l'administration à Damas pour que tu t'occupes exclusivement, et avec zèle, de mes affaires, et pour que tu fasses rentrer les impôts. » Il lui imposa l'obligation de faire entrer chaque jour dans le trésor une somme de vingt mille dirhams, puis, il lui remit un vêtement d'honneur, et le renvoya à Damas. Le sultan écrivit de sa propre main les rescrits (l'investissant de ces fonctions); il ajouta à sa charge celle d'inspecteur de la Syrie, dans sa totalité, en y comprenant le pays d'Alep, et toutes les forteresses; il le nomma également inspecteur des bureaux militaires en Syrie.

Cette même année, le sultan envoya à 'Izz ad-Din al-Afram un rescrit lui enjoignant de se rendre à Damas, et de préparer les balistes et les parcs, pour aller faire le siège de Saint-Jean d'Acre. Quand le sultan s'en revint (de Syrie) en Égypte, il demeura dans cette contrée pendant un certain
* fol. 85 r°. temps; il y reçut des nouvelles lui apprenant que les Francs qui résidaient à Saint-Jean d'Acre avaient rompu la trêve (qu'il leur avait concédée), et qu'ils avaient massacré dans cette ville un certain nombre de Musulmans, tant marchands, qu'autres personnes. Quand le sultan eut reçu ces nouvelles, il fit ses préparatifs de départ, et se mit en route avec toute l'armée, pour gagner Saint-Jean d'Acre, cela, le dix-huitième jour du mois de Shavval de cette année; il vint camper devant la mosquée de Tibn.

que leur vassal, le roi d'Arménie, cédât à leur ennemi les deux villes de Mar'ash et de Bahasna, qui étaient deux camps retranchés, lesquels couvraient la frontière de leur empire; ces deux villes, aux mains des sultans du Caire, auraient reporté leurs bases, d'Alep, sur les premières lignes de défense des Mongols.

من شوّال من هذه السنة ونزل بظاهر مسجد التبن[1] ذكر وفاة السلطان الملك المنصور قلاوون قال المؤرّخ[2] فلمّا نزل مسيد التبن[3] تشوّش واقام كذلك تسعة عشر يوما الى يوم السبت سابع ذى القعدة توفّى الى رحمة الله تعالى وكان ولده الملك الاشرف حاضر[4] فركب من ساعته وطلع الى القلعة ووقف طرنطاى ورفع الخزانة وركب الجيش جميعه الى ان طلع القلعة؛ قال المؤرّخ كان مدّة مملكته احدى عشر سنة وثلاثة اشهر ويومين وذلك لتمام احد واربعين سنة وستّة شهور وعشرين يوما[5] للدولة التركيّة ثمّ تسلطن ولده الملك الاشرف؛

الثامن من ملوك الترك السلطان الملك الاشرف صلاح الدين خليل ابن الملك

1. Man. مسجد البين. — 2. Le manuscrit omet المورخ. — 3. Man. مسيد البين; lire مسجد التبن; مسيد, pour مسجد, dépasse comme vulgarité et comme forme de sabir tout ce qu'on a coutume de voir: c'est de même que les paysans persans prononcent également *mésyied* le mot *masdjid*, et Déïlé le nom du Tigre, Didjla; la Masdjid al-Tibn était la première étape sur la route de la Syrie; مسجد التبن correctement dans Nowaïri (man. arabe 1579, fol. 75 verso). — 4. Lire حاضرا. — 5. Lire احدى واربعين سنة وستة شهور وعشرين يوما.

Récit de la mort du sultan al-Malik al-Mansour Kalaoun. Quand le sultan s'en vint camper à la mosquée de Tibn, il se sentit très mal à son aise, et il resta dans cet état pendant dix-neuf jours, jusqu'au samedi sept[1] du mois de Zilka'da, où il mourut. Son fils, al-Malik al-Ashraf, était présent. Il monta à cheval sur l'heure, et se rendit à la Forteresse de la Montagne. (L'émir Hosam ad-Din) Dourounadaï arrêta l'expédition[2], enleva le trésor, et toute l'armée se mit en selle pour monter à la Forteresse.

L'historien a dit : La durée de son règne fut de onze années, trois mois, et deux jours, ce qui fit en tout quarante et un ans, six mois et vingt jours, pour la souveraineté des Turks. Après lui, régna son fils, al-Malik al-Ashraf.

Le huitième des rois des Turks fut le sultan al-Malik al-Ashraf Salah ad-Din Khalil, fils d'al-Malik al-Mansour Kalaoun. Il monta sur le trône, le quinzième jour du mois de Zilka'da de l'année 689; il se rendit à cheval, en

1. 6, dit l'autographe de Nowaïri (man. ar. 1579, fol. 75 v°). — 2. Il était parti en Moharram pour le sud de l'Égypte, et il était arrivé jusqu'à Toukh Damnou طوخ دمنوا en face de Kous; il avait battu les Arabes, et était rentré à la Forteresse de la Montagne; en sa qualité de vice-roi, Dourounadaï, Kalaoun étant mort, et Ashraf Khalil n'étant pas proclamé, commandait en chef.

المنصور قلاوون كان جلوسه فى الخامس عشر من ذى القعدة سنة تسع وثمانين وستّمائة وركب كجارى عادة الملوك من قلعة الجبل الى الميدان تحت القلعة بعد ان خلع على جميع الامرآء والمقدّمين والقضاة والكبار واعيان الدولة بعد ان جدّدوا الايمان له؛ وطلع من الميدان الى القلعة وقبض على طرنطاى وعلى كتبغا[1] فامّا * طرنطاى فانه قتله سريعا واحتاط على جميع موجوده فى سائر البلاد وبقى فى محبسه ثمانية ايّام وهو ميّت ثم اخرج من القلعة ليلة الجمعة سادس وعشرين ذى القعدة محمول[2] على جنوية الى زاوية الشيخ ابى السعود فغسله الشيخ عمر السعودى[3] وكفّنه ودفنه بظاهر الزاوية فلمّا تسلطن . * fol. 85 v.

1. Man. كبغا. — 2. Lire محمولا. — 3. Man. الى زاوية الشيخ عمر السعودى فغسله : le texte est restitué d'après l'autographe de Nowaïri, man. 1579, fol. 81 r°.

grande pompe, comme cela était la coutume traditionnelle des monarques, depuis la Forteresse de la Montagne, jusqu'à l'Hippodrome, au-dessous de la Citadelle, après avoir remis des vêtements d'honneur à tous les émirs, commandants des troupes, kadis, grands personnages, et dignitaires de l'État, quand ceux-ci lui eurent renouvelé le serment de fidélité qui lui avait été prêté[1].

Il remonta de l'Hippodrome à la Forteresse[2], et fit arrêter (Hosam ad-Din) * fol. 85 v°. Dourounadaï et (Zaïn ad-Din) Guétuboukha[3]. Pour ce qui fut de Dourounadaï, il le fit tuer sur-le-champ, et il confisqua tout ce qu'il possédait, dans tout l'empire. L'émir resta huit jours dans sa prison, alors qu'il était mort; on le sortit de la Forteresse de la Montagne, durant la nuit du vendredi, vingt-sixième jour du mois de Zilka'da, porté sur une claie, à l'ermitage du shaïkh Abous-So'oud. Le shaïkh 'Omar as-So'oudi lava le cadavre, l'enveloppa dans un linceul, et l'inhuma en dehors de l'ermitage. Quand Guétuboukha fut devenu sultan, il fit transporter le corps de Dourounadaï dans le collège que cet émir avait fait élever auprès de son hôtel dans la rue des fabricants d'arbalètes[4].

1. A la mort de son frère, al-Malik al-Salih, l'héritier présomptif (Nowaïri, man. ar. 1579, fol. 80 r°). — 2. Après la parade. — 3. Il manque dans le texte quelques mots signifiant : « il fit grâce de la vie à Guétuboukha ». Guétuboukha signifie en mongol « le taureau entier »; ce nom se trouve écrit كتبوقا dans Rashid ad-Din. Ashraf Khalil avait une haine féroce contre Dourounadaï, et, par ricochet, contre Guétuboukha, qui marchait avec Dourounadaï (Nowaïri, man. 1579, fol. 80 r° et v°); mais le fait qu'il n'ordonna point la mort de Guétuboukha montre qu'il établissait certaines différences d'état entre ces deux émirs. — 4. الى تربته التى انشاها بالقاهرة بجوار داره بخط البندقانيين « au monument funéraire qu'il avait fait construire au Caire.

كيتبغا[1] نقله الى مدرسته التي بجوار داره بالبندقانيين * وحكى الامير نجم الدين ابو المعالى أنّ جملة ما اخذ له من داره وحمل الى القلعة وانفق فى الامرآء والعساكر من الذهب ستّمائة الف دينار مصريّة ومن النقرة مائة وسبعين قنطار[2] فضّة بالقنطار المصرى واخذ السلطان من مماليكه عدّة كثيرة وفرق الباقى على الامرآء ومن الخيل والحجورة والجمال

1. Man. كتبغا. — 2. Lire سبعين قنطارا.

L'émir Nadjm ad-Din Aboul-Ma'ali a raconté que la totalité de ce qui lui fut confisqué dans son hôtel, de ce que l'on transporta à la Forteresse de la Montagne, et de ce qu'on distribua aux émirs et aux troupes, fit, en monnaie d'or, six cent mille dinars égyptiens, et, en pièces blanches, cent soixante-dix kintars d'argent, dans le kintar de Misr[1]. Le sultan prit pour lui un nombre considérable des mamlouks de Dourounadaï, et il distribua le reste aux émirs; il prit également un nombre de chevaux, de juments, de chameaux et de dromadaires, qu'il est impossible d'évaluer, ainsi qu'une quantité immense d'objets de cuivre incrusté d'argent[2], de vases d'argent,

dans un collège, dans la vicinité de son hôtel, dans la rue de la Place », dit Nowaïri *ibid.*, fol. 81 r°. La Khatt al-Bondokaniyyin, dit Makrizi, dans le *Khitat* man. 1732, fol. 27 v°, passe sur un terrain, où, aux temps anciens, s'élevait l'écurie de al-Djoumaïza, la dernière des écuries des khalifes fatimites. Quand la dynastie des Fatimites fut éteinte, on perça des rues sur l'emplacement de ces édifices, on y construisit des maisons, et un marché, sur lequel on voyait, entre autres, des boutiques dans lesquelles on fabriquait des arcs d'arbalète, d'où son nom. *Bondok-an-i* est un adjectif dérivé de *bondok* « arbalète ». Le vendredi 15 Safar 751, cette rue brûla pendant que les gens qui y demeuraient étaient à la mosquée. La rue de la Place, Khatt al-Mistah, était entre la rue Khatt al-Malhiyyin خط الملحيين et la rue du petit marché du Sahib خط سويقة الصاحب : la Khatt al-Malhiyyin était elle-même entre la Vaziriyya et la khatt al-Bondokaniyyin, derrière la Dar ad-Dibadj (*ibid.*, fol. 28 v°-29 r°). L'écurie de Djoumaïza était dans le voisinage du château occidental القصر الغربي ; elle avait reçu son nom d'un grand sycomore جميز *djoumaïz* qui s'y trouvait (*Khitat*, man. 1731, fol. 382 v°).

1. Le kintar, dans les métrologies anciennes, pesait cent mines, soixante-quinze, dans la métrologie de l'époque achéménide; dans le système du dirham légal, ou de Misr, le kintar pèse cent ritl, c'est-à-dire 57 kilog. 420. — 2. مكفت, de كفت, qui est expliqué ainsi par Makrizi : الكفت هو ما يطعم به اوانى النحاس من الذهب والفضة (Quatremère, *Mamlouks*, II, I, 114, note), ce qui caractérise nettement l'incrustation, à l'exclusion absolue du placage. Il s'agit ici des vases, candélabres de cuivre, casques, cuirasses, incrustés d'inscriptions en argent.

والهجن ما لا يقع عليه حصر ومن النحاس المكفّت[1] والاوانى الفضة[2] و[3] صياغة الفرنج وحواصل غلال شيئا كثيرا فسبحان من له الملك

ودخلت سنة تسعين وستمائة والخليفة الحاكم بحاله وسلطان مصر والشام من دنقلة الى الفراة[4] الملك الاشرف وخليفة المغرب بتونس ابى[5] عبد الله محمد بن يحيى ابن السلطان محمد المقدّم ذكره وصاحب اليمن الملك المظفّر شمس الدين يوسف ابن الملك المنصور تقى الدين عمر بن على ابن رسول وصاحب مكة نجم الدين ابو نمى محمد بن ادريس ابن قتادة الحسنى * والمدينة عزّ الدين جماز ابن شيحة الحسنى وصاحب الروم غياث الدين كيخسروا[6] ابن ركن الدين قليج ارسلان صورة وانما نوّاب التتار المتحكمين[7] فى البلاد لا سيّما من حيث ولّى البرواناة فانه احيا بيت سلجوق وصاحب ماردين الملك المظفّر قرارسلان ابن الملك السعيد ايلغازى[8] الارتقى وصاحب حماة الملك المظفّر * fol. 86 r.

1. Man. النحاس الكفت. — 2. Lire اوانى الفضة. — 3. Man. omet و. — 4. Lire الفرات. — 5. Lire ابو. — 6. Lire كيخسرو. — 7. Lire المتحكمون. — 8. Man. ايلغازى.

de pièces d'orfèvrerie fabriquées par les Francs, ainsi que des dépôts énormes de céréales. Louanges soient rendues à Celui qui possède la toute-puissance!

Au commencement de l'année 690, le khalife al-Hakim régnait, comme à son ordinaire; le sultan de l'Égypte et de la Syrie, de Dongola jusqu'à l'Euphrate, était al-Malik al-Ashraf; le khalife du Maghreb, à Tunis, Abou 'Abd Allah Mohammad ibn Yahya, fils du sultan Mohammad, dont il a été parlé plus haut; le souverain du Yémen était al-Malik al-Mouzaffar Shams ad-Din Yousouf, fils d'al-Malik al-Mansour Taki ad-Din 'Omar, fils d''Ali, fils de Rasoul; le prince de la Mecque, Nadjm ad-Din Abou Nama Mohammad ibn Idris ibn Kattada al-Hasani; le prince de Médine, 'Izz ad-Din Djammaz ibn Shiha al-Hasani.

* fol. 86 r. Le souverain du pays de Roum était, nominalement, Ghiyas ad-Din Kaï-Khosrau, fils de Rokn ad-Din Kilitch Arsalan; en fait, c'étaient les généraux tatars qui exerçaient l'autorité dans ses États, surtout depuis que le parvana était parti pour l'autre monde, car c'était lui qui avait ressuscité le dynastie de Saldjouk. A Mardin, régnait al-Malik al-Mouzaffar Kara Arsalan, fils d'al-Malik as-Sa'id Il-Ghazi[1], l'Ortokide; à Hamah, al-Malik al-Mouzaffar Taki ad-Din Mahmoud, fils d'al-Malik al-Mansour Nasir ad-Din Mohammad, fils d'al-Malik al-Mouzaffar Mahmoud ibn Shahanshah ibn

1. Le grand vainqueur.

تقى الدين محمود ابن المنصور ناصر الدين محمّد ابن المظفّر محمود ابن شاهنشاه ابن ايوب وملك الشرق بمملكة التتار ارغون ابن ابغا: وفى هذه السنة فى عاشر المحرم نقل السلطان الشهيد الملك المنصور قلاوون من قلعة الجبل ودخلوا به من باب البرقيّة وصلوا عليه بجامع الازهر وحمل الى تربته ودفن بالقبة ونزل مع[1] القبر بيدرا والشجاعى والحدوه[2]؛ وفيها فى يوم الثلاثاء العشرين من المحرم وصل الصاحب شمس الدين ابن السلعوس من الحجاز على الهجن الى القاهرة واجتمع بالسلطان؛ فلمّا كان اليوم الثالث من

1. Man. معد. — 2. Nowaïri dit (man. 1579, fol. 76 r° : وادخل من باب البرقية وصلى عليه بالجامع الازهر ثم حمل منه الى التربة ونزل قبره الامير بدر الدين بيدرا والامير علم الدين سنجر الشجاعى.

Ayyoub; le souverain de l'Orient, dans l'empire des Tatars, était Arghoun, fils d'Abagha.

Cette année, le dixième jour du mois de Moharram, on transféra le corps du sultan martyr[1], al-Malik al-Mansour Kalaoun, de la Forteresse de la Montagne; on le fit passer par la porte Bab al-Barkiyya[2], et on récita la prière sur son cercueil, dans la mosquée al-Azhar; on le porta ensuite dans le monument qu'il s'était fait construire, et on l'ensevelit sous le dôme; Baïdara[3] et ash-Shodja'i descendirent dans la fosse avec le cercueil, et on le scella dans son sépulcre.

Cette même année, le mardi, vingtième jour du mois de Moharram, le sahib Shams ad-Din ibn as-Sal'ous arriva du Hidjaz au Caire, monté sur un dromadaire, et il eut une entrevue avec le sultan.

Le troisième jour de son arrivée[4], il reçut les robes d'honneur lui con-

1. Kalaoun n'a aucun droit au titre de *shahid* « martyr », car il ne mourut point en combattant les Chrétiens, mais seulement à l'heure où il se disposait à l'aller faire, ce qui n'est pas la même chose. — 2. Cette porte, à ce que nous apprend Makrizi, dans le *Khitat* (man. arabe 1731, folio 313 r°), était pratiquée dans la partie orientale de l'enceinte du Caire من جهتها الشرقية; deux autres portes se trouvaient percées dans le mur oriental du Caire, la Porte Neuve, al-Bab al-djadid, et la Porte Incendiée, al-Bab al-mahrouk. — 3. L'émir Badr ad-Din Baïdara al-Mansouri avait été investi des fonctions de vice-roi, quand Hosam ad-Din Dourounadaï avait été arrêté et condamné à mort (Nowaïri, man. 1579, fol. 81 v°). 'Alam ad-Din Sindjar ash-Shodja'i était l'ennemi personnel de Dourounadaï; c'était lui qui avait perquisitionné chez Dourounadaï, après son arrestation. L'opération du scellement du cercueil de Kalaoun fut exécutée en la présence de Baïdara et d'ash-Shodja'i, en qualité de témoins. — 4. Le jeudi 22, dit Nowaïri (*ibid.*, fol. 83 r°). On lit, dans la marge du manuscrit, une note dont les extrémités des lignes ont été coupées lors de sa reliure, et dont Moufazzal

وصوله نزلت اليه الخلع بالوزارة وحكم ونفذ الاشغال من يومه وكتب تقليده محى الدين ابن عبد الظاهر بخطه* وركب فى دست ما ركبت الخلفآء فى مثله وفى خدمته الامير بهاء الدين بغدى الدواذار الاشرفى والطواشى مرشد ورؤساء مصر والقاهرة وقضاتها وحكامها* * وفيها فى سابع عشر صفر قبض السلطان على الامير شمس الدين سنقر الاشقر * fol. 86 v°.
وعلى سيف الدين جريك[1] الناصرى وافرج عن كتبغا[2] وردّ عليه اقطاعه* وفيها فى سلخ صفر وصل الامير عزّ الدين الافرم الى دمشق المحروسة لتجهيز المجانيق والزردخاناة[3] لاجل حصار عكا ونودى فى جامع دمشق يوم الجمعة الغزاة الى عكا وشرع الناس من

1. Man. et Nowairi (man. 1579, folio 86 recto) حريكك. — 2. Man. كبغا. — 3. Lire والزردخانات.

férant la charge du vizirat; il en exerça le pouvoir, et il expédia les affaires dès ce moment même. Ce fut Mohyi ad-Din ibn 'Abd az-Zahir qui écrivit de sa propre main le diplôme l'investissant de ces fonctions.

Shams ad-Din ibn as-Sal'ous parada à cheval, au milieu d'une pompe telle que celle qui entourait jadis les khalifes (fatimites); l'émir Baha ad-Din Boghdi, le davaddar, mamlouk d'al-Malik al-Ashraf, marchait dans le cortège qui lui faisait suite, ainsi que le toashi Mourshid, les personnages importants du Caire et de Misr, les kadis et les magistrats de ces villes.

* fol. 86 v°. Cette année, le dix-septième jour du mois de Safar, le sultan fit arrêter les émirs Shams ad-Din Sonkor al-Ashkar et Saïf ad-Din Tchérik[1] an-Nasiri, et il fit remettre en liberté Guétuboukha, auquel il rendit son fief.

Cette année, le dernier jour du mois de Safar, l'émir 'Izz ad-Din al-Afram arriva à Damas, la bien gardée, pour y préparer les balistes et les parcs de munitions, en vue du siège de Saint-Jean d'Acre. Le vendredi, on proclama dans la grande mosquée de Damas l'expédition destinée à reprendre la ville aux Francs. Les soldats se mirent à faire sortir les balistes (de l'arsenal), et à les convoyer, depuis l'un des dix premiers jours du mois de

avait copié le texte dans Nowaïri (*ibid.*, fol. 83 r°). Ce Shams ad-Din Mohammad ibn Fakhr ad-Din 'Othman ibn Abir-Ridja était un marchand de toile de Damas, qui sut s'immiscer dans les faveurs d'al-Malik al-Ashraf Khalil, et qui, postérieurement à 687, fut nommé inspecteur du divan de ce prince à Damas. Les faveurs dont Khalil l'accabla furent très mal vues du sultan Kalaoun. Le sahib Shams ad-Din, craignant pour sa vie, qui était très menacée, profita de l'époque du pèlerinage pour se rendre au Hidjaz; il s'y trouvait quand mourut Kalaoun (*ibid.*, folios 83-84); il revint immédiatement reprendre sa place auprès de son maître.

1. Tchérik, en mongol, signifie « armée, guerrier ».

العشر الاول من ربيع الاول فى خروج المجانيق وجرها الى ثانى عشر ربيع الاوّل تنجزّأت [1] وسافرت فاولها مع الامير علم الدين الدواذارى الى يوم العشرين [2] من الشهر سافر الامير حسام الدين لاجين نائب الشأم بالجيش الشآمى :. ووصل الملك المظفّر من حماة بزردخاناة [3] ورجالة كثيرة وفى يوم الاثنين رابع وعشرين ربيع الاول وصل سيف الدين ملبان [4] الطبّاخى وصحبته عسكر طرابلس وحصن الاكراد مع جميع حصون الساحل وصحبتهم مجانيق وزردخاناة [5] ورجالة كثيرة [6] :. قال المؤرّخ وامّا السلطان الملك الاشرف فانّه عمل فى ليلة الجمعة الثامن والعشرين من صفر بتربة والده مهمّ عظيم [7] انفق فيه اموالا

1. Nowaïri man. 1579, fol. 86 v° وتكامل ذلك فى يوم الخميس ثانى عشر الشهر وتوجه بها الامير علم الدين سنجر الدوادارى احد الامرا بالشام ثم فرقت على الامرا مقدمين الالوف فوجد كل امير وعضا فيد منها بها امر بنقله الى اليوم العشرين. — 2. Il faudrait الى اليوم العشرين. — 3. Lire بزردخانات. — 4. Man. ىلىان. — 5. Lire وزردخانات. — 6. Nowaïri *ibid.*, fol. 87 r° a plus simplement : فى رابع عشرين الشهر وصل سابر النواب وتوجهوا الى عكا هذا ما كان من امر نواب الممالك الشامية وعساكرها. — 7. Lire مهما عظيما.

Rabi' premier, jusqu'au douze de ce même mois, date à laquelle on répartit ces pièces en batteries, et où elles partirent [1]; le premier échelon partit avec l'émir 'Alam ad-Din ad-Davaddari, et cela se continua jusqu'au vingt de ce mois, date à laquelle l'émir Hosam ad-Din Latchin, gouverneur de Damas, se mit en route avec l'armée syrienne.

Al-Malik al-Mouzaffar arriva de Hamah, avec des parcs d'artillerie et de nombreuses troupes de pied. Le lundi, vingt-quatrième jour du mois de Rabi' premier, Saïf ad-Din Balaban at-Tabbakhi arriva, amenant avec lui les troupes qui tenaient garnison à Tarabolos, dans la Citadelle des Kurdes, ainsi dans toutes les places fortes du littoral de la Syrie; elles amenaient avec elles des balistes et des parcs, ainsi qu'une infanterie nombreuse.

L'historien a dit : Quant au sultan al-Malik al-Ashraf [2], il fit célébrer, au cours de la nuit du vendredi, vingt-huitième jour de Safar, dans le monu-

1. Nowaïri dit (man. 1579, fol. 86 v°) que les balistes furent réparties entre les émirs commandants de 1.000 hommes, qui se chargèrent de les faire arriver à leur destination. – 2. Nowaïri, *ibid.*, dit que, lorsque le sultan eut pris la résolution de marcher contre Saint-Jean d'Acre, il ordonna de rassembler les lecteurs du Koran, les juristes, les kadis, les notables, dans le monument de Kalaoun; ces personnages passèrent la nuit autour du tombeau, occupés à lire le Koran; le sultan vint à l'aube, et, après avoir distribué aux assistants de l'argent et des habits, il remonta à la Citadelle. Cette cérémonie eut lieu en effet dans la nuit du vendredi, vingt-huit de Safar (*ibid.*, folio 87 r°).

عظيمة ونزل السلطان من القلعة لزيارة قبر والده وفرق فى الفقرآء والقرآء وعلى جميع
* fol. 87 r°. اهل المدارس والزوايا والربط جملة كثيرة تقدير خمسة واربعين الف درهم ومن * التياب[1]
نحو الف توب[2]* ثم سافر بالعساكر من الديار المصرية قاصدا لفتح عكا فى ثالث ذى
القعدة ونزل عليها وحاصرها الى ثامن جمادى الاول حصل حينئذ[3] للعسكر تشويش عظيم
بسبب حسام الدين لاجين نائب الشأم وعلم الدين ابو خرص فانه مسكهم وسيّرهم[4] الى دمشق
بالحوطة عليهما وعلى نوابهما* وكان قبل ذلك قد جاء الامير علم الدين ابو خرص الى

1. Lire الثياب; التياب, pour التباب, avec la confusion de ث et ت, est une grossière faute de sabir. — 2. Lire ثوب. — 3. Man. omet حينئذ. — 4. Il faudrait فانه مسكهما وسيرهما.

ment de son père, une grande cérémonie, pour laquelle il dépensa des sommes considérables. Le sultan descendit de la Forteresse de la Montagne pour aller prier sur la tombe de son père, et il distribua aux Soufis, aux lecteurs du Koran, à tous les religieux des collèges, des ermitages, des couvents, qui assistèrent à cette commémoration, une somme énorme, qui s'éleva à environ quarante-cinq mille dirhams, et environ un millier de vêtements.

* fol. 87 r°. Ensuite, il quitta les provinces égyptiennes avec l'armée, dans le dessein d'aller s'emparer de Saint-Jean d'Acre, le troisième jour du mois de Zilka'ada[1]; il vint camper devant cette place, et il en poursuivit le siège jusqu'au huitième jour de Djoumada premier; à cette date, de grands troubles éclatèrent dans l'armée, par le fait de Hosam ad-Din Latchin, gouverneur de Damas, et de 'Alam ad-Din Abou Khirs. (Le sultan) fit arrêter ces deux généraux, et les envoya à Damas, sous bonne garde, et surveillés de près, ainsi que leurs officiers.

A une date antérieure, Abou Khirs était venu trouver Hosam ad-Din

1. Cette date est absolument impossible : le sultan assiste à la cérémonie au tombeau de son père le vingt-huit Safar (page 539, et Nowaïri, *ibid.*, fol. 87 r°) ; il part du Caire, immédiatement, arrive à Damas, le dernier jour de Safar (*ibid.*, fol. 86 v°); il repart pour Saint-Jean d'Acre, devant laquelle il vient camper, le jeudi, troisième jour du mois de Rabi' second (*ibid.*, fol. 87 r°) ; le scandale dont Latchin est la cause éclate le huit Djoumada premier (*ibid.*, fol. 92 r°), et le vendredi, dix-septième jour de Djoumada premier (*ibid.*, fol. 87 v°), le sultan s'empare de Saint-Jean d'Acre. Nowaïri ajoute que le lendemain du jour où Khalil campa devant la ville, les balistes arrivèrent (*ibid.*, fol. 87 v°) ; il y en avait quatre-vingt-douze ; l'on employa quatre jours à les mettre en batterie.

حسام الدين لاجين وقال له السلطان يريد يمسكك فهرب ثقله واراد الهروب وكان نازلا بالقرب من علم الدين الدواداری فركب وساق خلفه وردّه وقال لا تكن سبب هلاك المسلمين فانّ الفرنج ان علموا بهروبك خرجوا على المسلمين؛ فسمع منه ورجع فلما كان ثانی يوم احضره السلطان واخلع عليه وطمّنه وطيّب قلبه يومين ثم انه فی اليوم الثالث مسكه وسيّره الى صفد تحت الحوطة والترسيم ثم سيره من صفد الى مصر؛ ذكر فتح عكا؛ كان نزول السلطان عليها يوم الخميس ثالث ربيع الاخر واستمرّ الحصار الى سادس عشر جمادى الاول ثم عزم السلطان على الزحف فرتّب الكوسات على ثلثمائة

Latchin, et il lui avait dit : « Le sultan veut te faire arrêter[1]. » Latchin fit partir ses bagages en toute hâte, et voulut prendre la fuite ; il se trouvait alors campé dans le voisinage de l'émir 'Alam ad-Din al-Davaddari, qui monta à cheval, se mit à ses trousses, et le conjura de renoncer à son projet, en lui disant : « Ne provoque pas la perte des Musulmans, car, si les Francs viennent à apprendre ta fuite, ils feront une sortie contre nous[2] ».

Hosam ad-Din Latchin écouta ses exhortations, et tourna bride. Le lendemain, le sultan le manda auprès de sa personne ; il lui donna un vêtement d'honneur, calma ses inquiétudes, et le rassura pendant deux jours. Puis, le troisième jour, il le fit arrêter, et il l'envoya à Safad, sous bonne garde, et étroitement surveillé ; ensuite, il le fit conduire de Safad au Caire[3].

Récit de la prise de Saint-Jean d'Acre. Le sultan s'en vint camper devant cette place, le jeudi, troisième jour du mois de Rabi' second, et le siège se prolongea jusqu'au seize de Djoumada premier[4]. A cette date, le sultan décida de faire donner l'assaut ; il fit charger les timbales sur trois cents chameaux[5] ;

1. Moufazzal oublie de dire qu'Abou Khirs avait commencé par perdre Latchin dans l'esprit du sultan. — 2. « Contre les Musulmans », répète Moufazzal. Hosam ad-Din Latchin, en sa double qualité de gouverneur de Damas, et de commandant de l'armée syrienne, était l'un des généraux les plus considérables de l'armée égyptienne. Son exode n'aurait pas provoqué la débandade de toutes les troupes syriennes, mais il risquait de disloquer l'armée dont il avait le commandement, avant que Khalil ait eu le temps de parer ce coup. Il est certain que les Francs n'auraient pas manqué d'exploiter un tel incident s'il se fût produit. — 3. Il est dit plus haut, page 540, que le sultan envoya Latchin à Damas. — 4. Jusqu'au vendredi dix-sept, dit Nowaïri, page 540. — 5. Et il ordonna, ce que ne dit point Moufazzal, de les battre toutes ensemble, de manière à épouvanter les Francs (Nowaïri, man. arabe 1579, fol. 87 v°).

جمل ثم زحف عليها يوم الجمعة قبل طلوع الشمس سابع عشر الشهر ودقت الكوسات
وطلعت المسلمين[1] على الاسوار* قال * المقر الركنى بيبرس الدوادار فى تاريخه اننى *fol. 87 v.
كنت يومئذ اذذاك بالكرك فلمّا بلغنى امر هذه الغزاة واجتماع العساكر الاسلامية اليها
من الاقطار والجهات وامر بنقل[2] الزردخانات فنقلت اليها تاقت نفسى لمباشرتها* فاستأذنت
السلطان في الحضور فامر لى بالدستور فتجهّزت اليها من الكرك واستبشرت بنجح الدرك
واستصحبت من رجالها النافعين وجماعة من الحجّارين والنجّارين ومن علمت منه الاجتهاد
والنفع فى الحصار والجهاد* وخرجت متوجّها فصادفت السلطان بغزة فرحب بى وتوجّهت
صحبته فنزلنا الى عكا واخذ الفرنج فى التأهب والاستعداد والجمع والاحتشاد وتواصلت

1. Lire المسلمون. — 2. Il faudrait lire الامر بنقل.

l'assaut fut donné le vendredi, avant le lever du soleil, le dix-septième jour du mois, l'on battit les timbales (toutes ensemble) et les Musulmans escaladèrent les murailles de la ville.

*fol. 87 v. Son Excellence Roknienne[1], Baïbars ad-Davaddar, a dit dans sa chronique : J'étais, à cette époque, à Karak; lorsque j'appris la nouvelle de cette guerre sainte, lorsque je sus que les armées de l'Islam se concentraient, venant de toutes les provinces et de tous les pays, pour aller attaquer cette ville, quand je connus l'ordre qui avait été donné de conduire devant ses murs des parcs d'artillerie, lesquels y avaient été effectivement amenés, je me sentis pénétré d'un désir ardent de prendre part à cette campagne.

Je sollicitai du sultan la permission de faire cette guerre; il me fit la grâce de m'en envoyer l'ordre; je fis alors mes préparatifs pour me rendre de Karak à Saint-Jean d'Acre, et je me réjouis d'être arrivé au terme de mes désirs; je me fis accompagner des hommes de la garnison[2] qui pouvaient s'y montrer utiles, d'une troupe de tailleurs de pierre et de charpentiers[3], ainsi que de tous les gens dont je connaissais le zèle, et les services qu'ils pouvaient rendre au cours d'un siège, et dans la guerre

Je partis de Karak, et je rejoignis le sultan à Ghaza; il me réserva un accueil excellent, et je fis route en sa compagnie. Nous vînmes camper devant Saint-Jean d'Acre; les Francs prirent leurs dispositions, et se préparèrent à la lutte; ils réunirent des troupes, et mobilisèrent leurs forces; en même

1. Rokn ad-Din. — 2. De Karak. — 3. Dont les offices étaient requis pour pratiquer des brèches dans les murs d'enceinte. Les carriers creusaient une galerie dans la muraille, et les charpentiers en étayaient les parois par des boisages; quand le travail était suffisamment avancé, on mettait le feu au boisage, et le mur s'écroulait.

اليهم من جواء البحر النجد والامداد ونصبوا المنجنيقات واعدّوا الالات وحصّنوا الاسوار واجتمع الديوية والاسبتار؞ وكان الوصول اليها والنزول عليها فى الرابع من ربيع الاخر[1] من السنة المذكورة ولمّا نزلناها لم يعنى[2] الفرنج بما شاهدوه من الكثرة بل لم تزل ابوابها مفتوحة مدّة الحصار لم تغلق ليلًا ولا نهار[3] وصاروا يخرجون خارج السور ويقاتلون؞ ورتّب السلطان العساكر المنصورة فى الزحف ورمتها المجانيق الاسلاميّة ايّاما فلم يؤثر

1. Man. الاول. — 2. Lire لم يغن. — 3. Lire نهارا.

temps, des secours et des renforts leur parvinrent par les routes de la mer. Ils mirent leurs balistes en batterie; ils disposèrent toutes leurs machines, et renforcèrent les fortifications de leur enceinte; les chevaliers du Temple et ceux de l'Hôpital se rassemblèrent.

Ce fut le quatrième jour du mois de Rabi' second[1] de l'année susmentionnée que l'armée musulmane vint camper devant Saint-Jean d'Acre, et qu'elle investit la place. Quand nous fûmes installés devant la ville, les Francs ne s'inquiétèrent nullement du spectacle qu'ils contemplaient, ni de la multitude de nos soldats; au contraire, les portes de Saint-Jean d'Acre restèrent grandes ouvertes durant toute la durée du siège, et elles ne furent fermées, ni pendant la nuit, ni pendant le jour. Les Francs faisaient des sorties au delà du mur d'enceinte, et livraient bataille.

Le sultan disposa ses troupes victorieuses pour l'assaut, et les balistes musulmanes battirent pendant plusieurs jours la ville de leur tir; cela ne produisit aucun effet, et les Francs ne furent nullement effrayés par ceux

1. Et non de Rabi' 1er, comme le texte de Moufazzal le fait dire à Rokn ad-Din Baibars; Saïf ad-Din Balaban at-Tabbakhi ayant, le 24 Rabi' 1er, amené des troupes qui devaient aller prendre part à l'attaque contre Saint-Jean d'Acre, ces troupes n'ont pu camper devant la place, le 3 ou le 4 Rabi' 1er, mais bien, le 3 ou le 4 Rabi' 2e. D'un autre côté, Nowairi dit que le siège de Saint-Jean d'Acre dura quarante-quatre jours: or, il y a exactement ce nombre de journées entre le 3 Rabi' 2e et le 17 Djoumada 1er, date à laquelle Saint-Jean d'Acre tomba. Aboul-Fida, dans sa chronique (*Historiens orientaux des Croisades*, tome I, page 163), dit qu'Ashraf Khalil vint camper devant Saint-Jean d'Acre dans les dix premiers jours de Djoumada premier, et que la ville fut prise le 17 Djoumada second. Bien qu'Aboul-Fida ait pris part à cette campagne, cette assertion est fatalement inexacte, puisque d'après Nowaïri, le sultan rentra à Damas, le 12 Djoumada second (*ibid.*, fol. 92 r°); il n'y a pas de doute que les copistes n'aient brouillé toutes ces dates. Le sultan arriva devant Saint-Jean d'Acre, avec sa garde, le trois du mois de Rabi' second, date indiquée par Nowairi; l'armée arriva le lendemain, quatre, ce qui est la date donnée par Baïbars.

اثرا ولا رهبوا بمن رمى سهما ولا حجرا ولم يزل الحال كذلك حتى رمى برجا[1] من ابرجتها التى بالقرب منها * فطلعت اليه لاشاهده وأتأمله لعلى اطلع منه على مكان يكون • fol. 88 r.
للحيلة فيه مجال او تغرة[2] تلوح[3] منها فرصة للرجال* فوجدته مفردا عن السور وبينه وبين المدينة خندقا[4] آخر وسور والسور الثانى مساط على البرج بحكم انه مفتوح مما يليه ولا يمكن احد الوقوف فيه فعمدت الى شى كثير من اللبود فعملت منها ستارة كبيرة بمقدار بدنة البرج المكشوفة فاقمتها وسترت من يقف من خلفها سترا حماه من تسلط السور[5] عليه* ثمّ تقدّمت بملء مخالى الخيل ترابا وردمها فى الخندق الّذى يلى هذا البرج

1. Lire برج. — 2. Lire ثغرة; تغرة, pour ثغرة, est une faute de sabir, dont on a vu de nombreux exemples dans ce texte. — 3. Man. يلوح. — 4. Lire خندق. — 5. Le manuscrit porte من تساط البرج عليه, ce qui rend la phrase incompréhensible, et ce qui est en contradiction avec ce que Baïbars dit plus haut, que le second mur dominait la tour.

qui leur lançaient des flèches, ou qui les accablaient de quartiers de roches[1]. Cette situation dura sans modification jusqu'au moment où l'on tira sur
• fol. 88 r. l'une des tours qui se trouvaient près de la ville. Je montai sur cette tour[2] pour l'examiner, et pour la regarder de près, dans l'idée que, peut-être, je pourrais découvrir de son sommet, un endroit dans lequel se trouverait un passage qui serait propre à favoriser le développement d'un stratagème, ou une brèche, qui permettrait à nos soldats de monter à l'assaut.

Je m'aperçus que cette tour était indépendante du mur de l'enceinte, qu'entre elle et la ville, il se trouvait un autre fossé, et encore un mur. Ce second mur commandait la tour, car celle-ci était ouverte dans la partie qui regardait le mur, et personne, dans ces conditions, ne s'y pouvait maintenir[3]. Je me procurai une quantité considérable de feutre, dont je fis fabriquer un grand bouclier de la dimension du front découvert de la tour, je le fis dresser debout, et je couvris ainsi ceux qui devaient se tenir derrière lui d'une protection qui les garantisse contre cette circonstance que le (second) mur commandait la tour.

Ensuite, je donnai l'ordre de remplir de terre les musettes des chevaux,

1. Il y avait deux sortes de ces engins : les uns tiraient de plein fouet d'énormes flèches, les autres lançaient des boulets de pierre sur une trajectoire d'une demi-parabole. — 2. Quand le tir des Musulmans l'eût rendue intenable pour ses défenseurs, plutôt que « je m'avançai vers... », ce qui est l'un des sens de طلع الى. — 3. Le second mur qui dominait la tour étant aux mains des Francs, qui, de là, pouvaient en bombarder l'intérieur.

فلم يستتمّ نهار الخميس ثالث عشر جمادى[1] الاوّل آلّا وقد صار الخندق طريقا متساوية فزحفنا على مدينة عكا زحفة ملأت قلوب اهلها رعبا ورجفة؞ واتبع الله هذا الفتح فتوحا تيسّرت اسبابها وتفتّحت ابوابها ودلّت للعساكر الاسلاميّة صعابها؞ ولمّا يسّر اللّه هذه الفتوح المعجلة وحصل المسلمون على هذه المآرب المسهّلة عدت مع السلطان الى الديار المصريّة واقمتها الى الآن؞ وفيها فى يوم الاحد تاسع عشر الشهر جاءت البشائر بتسليم مدينة صور وهروب الفرنج منها باجمعهم وفى العشرين منه جاءت البشائر بتسليم صيدا وهروب اهلها؞ وفى الحادى والعشرين منه جرد السلطان شمس الدين بنّاء[2] المعروف بابن

1. Le manuscrit porte à tort ربيع. — 2. Il conviendrait de lire [illegible].

et de les jeter dans le fossé qui était contigu à cette tour, de façon à le combler. La journée du jeudi, treizième jour du mois de Djoumada premier[1], n'était pas terminée que le fossé offrait déjà un chemin praticable. Alors, nous nous lançâmes à l'assaut de la ville d'un élan qui remplit d'effroi et de terreur le cœur de sa garnison.

Allah fit suivre ce triomphe d'autres succès qui nous permirent d'en poursuivre les avantages, qui firent ouvrir devant nous les portes de la ville, et qui montrèrent aux troupes musulmanes quelle avait été la difficulté de cette conquête.

Quand Allah nous eut gratifiés de ces victoires rapides[2], lorsque les Musulmans eurent ainsi atteint, aisément, ces avantages dont ils avaient un si pressant besoin[3], je m'en retournai en Égypte avec le sultan; et j'y séjournai jusqu'à l'heure présente.

Cette même année, le dimanche, dix-neuvième jour du mois, on reçut les heureuses nouvelles de la reddition de la ville de Tyr, et de la fuite de tous les Francs qui y résidaient. Le vingt de ce même mois, on apprit heureusement la reddition de Saïda[4], et l'exode de la garnison franque.

Le vingt et un de ce mois, le sultan fit partir Shams ad-Din al-Banna,

1. Et non Rabi' premier, comme le répète Moufazzal; il est visible que cette prouesse de Baïbars détermina la victoire du 17 Djoumada premier, et qu'elle ne la précéda que de quelques jours. — 2. L'émir fait allusion à la reddition des autres villes franques du littoral de la Syrie. — 3. De chasser définitivement les Chrétiens de la Terre Sainte. — 4. Saïda fut prise, ou plutôt sa dernière forteresse qui résistât encore, se rendit à l'émir 'Alam ad-Din Sindjar ash-Shodja'i, le samedi 15 Radjab. L'émir s'en revint à Damas sur les chevaux de la poste, mais il n'y trouva pas le sultan, qui venait de partir pour l'Égypte (Nowaïri, man. arabe 1579, fol. 93 r°). Baïrout fut conquise par 'Alam ad-Din Sindjar ash-Shodja'i, le dimanche 23 Radjab (*ibid.*, fol. 93 v°).

* fol. 88 v. المحقّدار امير جاندار لهدم مدينة * صور قال المؤرخ ونقل عن الشيخ عماد الدين الاصفهانى فى تأريخه ان فى سنة ثمانية عشر وخمس مائة[1] هبت ريح حملت رمل الرصافة الى قلعة جعبر وفى تلك السنة فتحت الفرنج مدينة صور وكان واليها يسمى عز الدين

1. Lire في سنة ثماني عشرة وخمس مائة.

connu sous le nom d'Ibn al-Mahaffdar[1], émir djandar, pour démanteler la
* fol. 88 v. ville de Tyr. L'historien a dit[2] : Il a été rapporté, d'après ce que dit le shaïkh 'Imad ad-Din al-Isfahani dans sa chronique, qu'en l'année 518, une tempête s'éleva, qui transporta le sable d'ar-Rousafa[3] jusqu'à la forteresse de Dja'bar[4]. Cette même année, les Francs s'emparèrent de la ville de Tyr. Le gouverneur de cette ville se nommait 'Izz ad-Din al-Banna[5], vizir d'al-Mansour[6], en Égypte, et il s'enfuit à Damas. Ensuite, la conquête de Tyr fut

1. Il a déjà été question, dans le texte de Moufazzal, de ce personnage qui combattit à Homs, page 494. Il était, comme l'indique assez son titre d'al-Banna, officier du génie. — 2. Cette histoire ne se trouve pas dans Nowaïri, et il est vraisemblable que Moufazzal l'a empruntée à la chronique de Baïbars ad-Davadar. Des deux ouvrages historiques d''Imad ad-Din, le *al-Bark ash-Shami* comprenait le récit des événements des années 578-589; le *al-Fath al-Koudsi* commence en 583; il n'est point question de cette histoire dans le *al-Fath al-Koudsi*, à l'occasion du siège de Tyr par Saladin (man. 1693, fol. 42-49). Ibn al-Athir raconte que Tyr obéissait aux Fatimites, et qu'un gouverneur, nommé 'Izz al-Moulk, exerçait le pouvoir dans cette ville, au nom d'Afdhal, vizir du khalife al-Amir bi-ahkam Allah (516). Toghatéguin, prince de Damas, cédant aux instances de ses habitants, leur donna comme gouverneur un certain Mas'oud, tout en réservant la souveraineté des Fatimites, et en attendant que ceux-ci aient envoyé une flotte à Tyr. Mas'oud, en 518, fut capturé par les Égyptiens, emmené au Caire comme prisonnier, puis renvoyé à Damas. Sur ces entrefaites, le khalife fatimite céda Tyr à Toghateguin, qui, lui-même, céda la ville aux Francs (*Historiens orientaux des Croisades*, tome I, p. 356-358). — 3. Localité située à 10 farsakhs de Wasith (Yakout, II, 788). — 4. Nom d'une citadelle célèbre dans l'histoire musulmane, sur l'Euphrate, entre Balis et Rakka, près de Siffin (Yakout, II, 84). — 5. Le manuscrit porte 'Izz ad-Din Taba طبا, qu'il faut, de toute évidence, corriger en بنّا Banna, puisque l'auteur insiste sur l'identité du nom de ce personnage avec le nom de Shams ad-Din al-Banna; il est clair que le sultan avait choisi un ingénieur بنّا pour le démantèlement de la place. Il y a quelque chose d'omis dans le texte de Moufazzal, soit par son fait, soit par la faute de son copiste, car le gouverneur de Tyr n'était point le vizir du khalife fatimite, mais un simple officier de ce vizir, comme le dit Ibn al-Athir. — 6. Le manuscrit porte Mamoun, ce qui est une erreur certaine : le khalife fatimite régnant était al-Amir bi-ahkam Allah Abou 'Ali Mansour, qui eut pour successeur, en 524, al-Hafiz li-din Illah Aboul-Maïmoun. Il n'y a pas eu de Fatimite du nom de Mamoun : Moufazzal a confondu ميمون Maïmoun, successeur d'al-Amir, avec Mamoun مأمون.

بناء[1] وزير المنصور[2] بمصر فهرب الى دمشق ثمّ كان فتوحها على يد الملك الاشرف صاحب مصر وهدمها على يد شمس الدين بنّاء[3] امير جاندار فالعجب اتّفاق الاسمين فى امر صور؛ قال والذى[4] استشهد من الامرآء على عكا عزّ الدين ايبك العزّى نقيب الجيوش المنصورة وجمال الدين اقوش الغتمى وبدر الدين بيليك[5] المسعودى وعلاء الدين كشتغدى[6] الشمسى وشرف الدين قيران السكزى ومن مقدّمى الحلقة اربعة وجماعة قليلة من جملة العساكر المنصورة وكان مدّة الاقامة عليها وحصارها اربعة واربعين يوما؛ ثمّ دخل السلطان الى دمشق وصحبته الصاحب شمس الدين ابن السلعوس يوم الثلثآء ثانى

1. Man. تبا; il faut évidemment lire البنا. — 2. Man. الماحرين. — 3. Lire البنا. — 4. Il faut lire الذين. — 5. Man. بلبك. — 6. Man. كشغدى.

effectuée par les armes d'al-Malik al-Ashraf, souverain de l'Égypte, qui la fit démolir par Shams ad-Din al-Banna, émir djandar. Ce qui est extraordinaire, c'est la coïncidence de ces deux noms dans l'histoire de Tyr.

L'historien a dit : Les émirs qui trouvèrent le martyre devant Saint-Jean d'Acre furent 'Izz ad-Din Aïbek al-'Izzi, inspecteur des armées victorieuses, Djamal ad-Din Oughoush al-Ghatmi, Badr ad-Din Bilik al-Mas'oudi, 'Ala ad-Din Kishtoghdi ash-Shamsi[1], Sharaf ad-Din Kiran as-Sakizi, quatre des commandants de la garde impériale, et un petit nombre de soldats des armées victorieuses. La durée pendant laquelle le sultan investit cette place, et l'assiégea, fut de quarante-quatre jours.

Le sultan fit ensuite son entrée à Damas, accompagné du sahib Shams ad-Din ibn as-Sal'ous, le mardi[2], douzième jour du mois de Djoumada second; le jour même où il arriva à Damas, la charge de vice-roi[3] de la Syrie fut confiée à l'émir 'Alam ad-Din Sindjar ash-Shodja'i[4], en remplacement de Latchin. Le sultan lui concéda, en plus du fief qui appartenait à la vice-

1. Il fut transporté à Djaldjouliyya, et enterré dans cette localité (Nowaïri, man. arabe 1579, fol. 87 v°). — 2. Le lundi 12 (Nowaïri, man. arabe 1579, fol. 92 r°); il rentra au Caire, le lundi 9 Sha'ban (fol. 93 r°). — 3. *Naïb as-saltana.* — 4. En même temps, al-Malik al-Ashraf nommait Djamal ad-Din Oughoush قفش al-Ashrafi, gouverneur d'al-Karak, en remplacement de l'émir Rokn ad-Din Baïbars al-Mansouri, le davaddar, qui avait offert sa démission, et qui, comme on l'a vu plus haut, avait accompagné le sultan à Saint-Jean d'Acre (Nowaïri, man. arabe 1579, fol. 92 r°). A la même date, le sultan destitua 'Alam ad-Din Sindjar Ardjavash du gouvernement de la citadelle, parce que cet émir l'avait traité de gamin; puis, il lui rendit ses fonctions en Ramadhan, et Ardjavash les conserva jusqu'à sa mort (*ibid.*, fol. 92 v°). Latchin, comme on l'a vu plus haut, avait été arrêté, et envoyé prisonnier au Caire.

عشر جمادى الاخر وفى يوم دخوله تولّى نيابة السلطنة بدمشق الامير علم الدين سنجر
الشجاعى عوضا عن لاجين وزاده السلطان على اقطاع النيابة قرية خرتبا وهى من خواص
قرى الشأم ولم تبرح فى خاص المملكة ورسم له ان يطلق من الخزانة بقلمه مهما اختار
* fol. 89 r. من غير اعتراض؞ وفيها فى يوم الاحد ثامن عشر * جمادى الاخر تولى الاعسر شاد
الدواوين بالشأم على عادته وذلك انه توصّل الى الوزير ابن السلعوس وتزوّج ابنته فاعاده
الى مرتبته؞ وفيها يوم الاربعآء تاسع عشر رجب سافر السلطان من دمشق طالبا للديار
المصريّة وكان قبل ذلك قد وصلت بطاقة من الشجاعى بفتح بيروت وانّه فتحها
بالمخادعة وكذلك سلّمت عثليث[1] فى سادس عشر شعبان وكذلك انطرطوس وجبيل وخلى

1. Man. عثلث; il est vraisemblable que Moufazzal avait écrit عثليث Atlit, avec sa confusion habituelle du ث et du ت.

royauté de Damas, le village de Khartaba[1], l'un des villages qui étaient la propriété particulière du sultan en Syrie, et qui n'avait jamais cessé de faire partie intégrante des domaines de la couronne. En même temps, le sultan signa un rescrit par lequel il prescrivait à cet émir que le trésor eût à ordonnancer ce qu'il lui conviendrait de demander, sur un simple papier signé de lui[2], sans qu'on fît rien pour lui créer un empêchement quelconque.

Cette même année, le dimanche, dix-huitième jour du mois de Djoumada
* fol. 89 r. second, al-A'sar[3] fut investi de la charge d'inspecteur des bureaux de l'administration à Damas, ce qui était sa fonction habituelle. La cause en était que cet officier avait gagné les faveurs du vizir Ibn as-Sal'ous, qu'il avait épousé sa fille, et que le vizir l'avait fait réintégrer dans sa charge.

Cette année, le mercredi, dix-neuvième jour du mois de Radjab, le sultan partit de Damas pour retourner en Égypte; immédiatement avant son départ, il reçut une dépêche d'ash-Shodja'i, qui lui annonçait la prise de Baïrout, et qu'il s'était rendu maître de cette ville par une ruse de guerre. Ce fut de même que 'Athlith[4] fut prise, le seizième jour de Sha'ban, puis Antartous et Djobaïl, de telle sorte que tout le littoral de la Syrie fut débarrassé des Francs.

1. Nowaïri ne donne pas ces détails. Yakout (II, 416), parle d'une Kharibta, ou Kharinba, qui se trouvait en Égypte, laquelle n'a rien à voir avec Khartaba de Syrie; la lecture de ce nom est douteuse. — 2. Sans l'apostille du sultan. — 3. Shams ad-Din Sonkor al-A'sar venait d'être rendu à la liberté; il avait été révoqué antérieurement de ses fonctions, et mis en prison; Saïf ad-Din Toghan طوغان échangea la place d'inspecteur des bureaux pour celle d'inspecteur de la banlieue, qu'il tenait avant d'avoir remplacé al-A'sar, lors de sa disgrâce. Nowaïri, man. 1579, fol. 93 r°. — 4. Nom d'une forteresse

الساحل جميعه من الفرنج❊ وكان دخول السلطان الى القاهرة يوم الاثنين تاسع شعبان دخل من باب النصر وخرج من باب زويلة والمدينة مزيّنة احسن زينة وكان يوما مشهودا❊ وفيها فى يوم الاربعاء ثامن عشر شعبان اخرج السلطان بدر الدين بيسرى من الاعتقال وكان له مدّة تسع سنين معتقل واعاد اليه اقطاعه الّذى كان بيده فى زمان الملك المنصور وفيها فى يوم الجمعة رابع رمضان اخرج الامير شمس الدين سنقر الاشقر وحسام الدين لاجين وركن الدين طقصوا[1] وشمس الدين سنقر الطويل من الاعتقال وردّ اليهم اقطاعهم❊ وفيها تولّى القضاء القاضى بدر الدين ابن جماعة وفيها توفّى سلامش ابن الظاهر

1. Lire طقصو.

L'entrée du sultan au Caire eut lieu le lundi, neuvième jour du mois de Sha'ban; il pénétra dans la ville par la porte de la Victoire, et il en sortit par la porte de Zavila[1]; la ville était pavoisée de la façon la plus splendide, et ce fut un jour de grande fête.

Cette même année, le jeudi, dix-huitième jour du mois de Sha'ban, le sultan fit sortir de sa prison l'émir Badr ad-Din Baïsari, qui avait été détenu pendant neuf années[2], et il lui rendit le fief qui était en sa possession, au temps d'al-Malik al-Mansour (Kalaoun)[3]. Le vendredi, quatrième jour du mois de Ramadhan, le sultan fit sortir de leur prison les émirs Shams ad-Din Sonkor al-Ashkar, Hosam ad-Din Latchin, Rokn ad-Din Toghosou, Shams ad-Din Sonkor at-Tavil, et il leur rendit leurs fiefs.

Cette même année, le kadi Badr ad-Din (Mohammad) ibn Djama'a fut investi des fonctions de kadi suprême[4], et Soulamish, fils d'al-Malik az-Zahir, mourut dans la ville de Constantinople[5].

également nommée le « Château Rouge » الحصن الاحمر, qui avait été conquise par Saladin en 583 (Yakout, III, 616).

1. Pour monter à la Forteresse. — 2. Il avait été, en effet, emprisonné par Kalaoun tout au début de son règne (Nowaïri, man. arabe 1579, fol. 94 r°). — 3. Nowaïri a reproduit dans sa chronique (man. arabe 1579, fol. 94 v°) le texte du rescrit par lequel al-Malik al-Ashraf ordonna l'élargissement de cet émir. — 4. En remplacement du kadi Taki ad-Din 'Abd ar-Rahman ibn Tadj ad-Din 'Abd al-Wahhab ibn Bint al-A'azz (Nowaïri, man. arabe 1579, fol. 96 r° et ssq.). Badr ad-Din était kadi et prédicateur à Jérusalem. Ce fut le vizir Ibn as-Sal'ous qui conseilla au sultan de porter son choix sur lui. Il arriva au Caire le lundi 14 Ramadhan (*ibid.*, fol. 97 r°). — 5. Al-Malik al-Ashraf avait ordonné que l'on fît sortir du lieu de leur détention les deux fils de Baïbars, Khidr et Soulamish; il les envoya avec leur mère à Alexandrie, sous la garde de l'émir 'Izz ad-Din Aïbek al-Mausili, l'ostaddar; cet officier les conduisit à Constantinople, où ils furent admirablement reçus par l'empereur grec. La mère de Soulamish ne voulut

بمدينة اسطنبول❊ وفيها * هلك ارغون ملك التتار سقى واتهموا المغل به اليهود وقبضوا * fol. 89 v°.
على سعد[1] الدولة وزيره والمستولى على سلطانه ولمّا مات ارغون واتّهموا به اليهود مال
المغل على سائر اليهود فقتلوهم عن آخرهم ونهبوا جميع اموالهم وكانت اموالا عظيمة❊
واختلف كلمة التتار على الملك فمالت طائفة الى بيدوا[2] ولم يوافقوا على كيختوا[3] ثم
وصل كيختوا[4] الى الروم وجلس على التخت ثلاثة ايام❊ وكان قد وصل الخبر الى
السلطان بذلك وهو فى حصار عكّا وكان ارغون قد عظم شأنه عند المغل منذ قتل عمّه
احمد اغا وكان شجاعا بطلا مقداما حسن الصورة سفّاكا للدماء[5] شديد البطش والكفر
فأراح الله من شرّه وكفره❊

1. Man. سعيد. — 2. Man. بدوا; lire بيدو, avec la suppression de l'alif adventice, comme dans طقصو. — 3. Man. كيحتوا: lire كيختو. — 4. Man. كيحتوا; lire كيختو. — 5. Lire سفاك الدماء.

* fol. 89 v°. Cette année, mourut Arghoun, roi des Tatars; il mourut empoisonné, et les Mongols accusèrent les juifs d'avoir commis ce crime; ils se saisirent de la personne de Sa'd ad-Daula, son vizir, qui dirigeait les affaires de son empire. Quand Arghoun fut mort, lorsque les Mongols accusèrent les juifs de cette catastrophe, ils se précipitèrent contre tous les juifs, ils les massacrèrent jusqu'au dernier, et ils pillèrent toutes leurs richesses, qui s'élevaient à des sommes énormes.

Les Tatars furent d'avis divergents (sur le choix de celui qui lui succéderait) dans la souveraineté; un parti ressentait de l'inclination pour Baïdou, et ne voulait pas de Gueïkhatou. Gueïkhatou se rendit alors dans le pays de Roum, et il s'assit sur le trône durant trois jours.

La nouvelle de ces événements parvint au sultan alors qu'il se trouvait occupé au siège de Saint-Jean d'Acre. Arghoun jouissait d'un grand prestige chez les Mongols, depuis qu'il avait assassiné son oncle, Ahmad Agha. C'était un prince vaillant, d'une bravoure à toute épreuve, d'un courage téméraire; il avait une figure agréable, mais il aimait à verser le sang; de plus, il était d'une intolérance extraordinaire, et il professait l'infidélité la plus absolue[1]. Allah délivra le monde de ses violences et de son idolâtrie.

pas que son fils fut enterré en terre chrétienne, et elle rapporta son corps en Égypte (Nowaïri, man. arabe 1579, fol. 93 v°).

1. Sultan Ahmad s'était toujours défié d'Arghoun, dont l'ambition ne cherchait pas à se dissimuler sous les voiles de la prudence; il tomba aux mains des partisans de ce

وفى سنة احدى وتسعين وستّمائة فى ليلة الجمعة حادى وعشرين ربيع الاوّل عمل بالمدرسة المنصوريّة[1] ختمة شريفة ومهمّ انفق فيه اموالاً[2] عظيمة ونزل السلطان الملك الاشرف باكر النهار[3] وزار ضريح والده وتصدّق بشى كثير وطلع القلعة❊ ذكر فتح قلعة الروم❊ فلمّا كان يوم السبت ثامن ربيع الاخر توجّه السلطان الملك الاشرف طالبا الى الشأم بجميع العساكر وصحبته الصاحب شمس الدين ابن السلعوس ودخل الى دمشق يوم

1. Man. omet المنصورية. — 2. Lire اموال. — 3. Man. بادر النها.

En l'année 691 [1], dans la nuit du vendredi, vingt et unième jour du mois de Rabi' premier, on célébra dans le collège d'al-Malik al-Mansour une récitation entière du Coran auguste, et l'on y fit une cérémonie, pour laquelle il fut dépensé des sommes énormes [2]. Le sultan al-Malik al-Ashraf descendit (de la Forteresse) de très grand matin; il vint prier sur la tombe de son père, il fit des aumônes considérables, puis il remonta à la Citadelle [3].

Histoire de la conquête de Kal'at ar-Roum. Le samedi, huitième jour du mois de Rabi' second, le sultan al-Malik al-Ashraf se mit en route, se dirigeant vers la Syrie, à la tête de toutes ses troupes, et accompagné du sahib Shams ad-Din ibn as-Sal'ous. Il fit son entrée à Damas, le samedi, sixième jour du mois de Djoumada premier, et, le huitième jour de ce même mois, il fit distribuer de l'argent aux troupes égyptiennes et syriennes.

prince, qui le condamnèrent à mort, après un simulacre de jugement. Arghoun mourut, sinon empoisonné, du moins, la santé ruinée par les excès, et par une drogue qu'un sramana lui faisait prendre pour de l'amrita. D'après Wassaf, Sa'd ad-Daula, qui était juif, fut assassiné avant que son maître n'expirât. Les princes et les généraux mongols hésitèrent, en effet, après la mort d'Arghoun, entre les noms de Baïdou, de Gueïkhatou, et de Ghazan. Gueïkhatou était dans le pays de Roum, Ghazan dans le Khorasan, Baïdou à Baghdad. Il y avait longtemps que Gueïkhatou résidait dans le pays de Roum, qui était son apanage; il est inexact de dire qu'il s'y rendit après la mort d'Arghoun. Arghoun, en effet, était bouddhiste, d'un Bouddhisme farouche, ce qui ne l'empêchait pas d'avoir un juif comme ministre; il nourrissait le projet, qu'il eût exécuté, sans sa mort prématurée, d'anéantir l'Islamisme.

1. Le vendredi 14 Safar, un incendie éclata dans la Citadelle, dans les magasins, et anéantit beaucoup des objets qui s'y trouvaient (Nowaïri, man. arabe 1579, fol. 99 v°). — 2. Le jeudi, onze, et non vingt et un, de Rabi' premier, dit Nowaïri *ibid.*), le sultan ordonna que l'on réunît les lecteurs du Coran, les juristes et les personnages officiels dans la al-Koubbat al-Mansouriyya, et on y lut tout le Coran. — 3. Le 29 Rabi' premier, le khalife fit un prône solennel dans la mosquée de la Forteresse, pour inciter les gens à la guerre contre les infidèles (Nowaïri, *ibid.*), en préparation de l'offensive contre Kal'at ar-Roum.

السبت سادس جمادى الاوّل وفى ثامن الشهر نفق فى الجيوش المصريّة * والشآميّة❁ ووصل * fol. 90 r°.
صاحب حماة ثمّ اعرض جيش الشأم وسيّرهم امامه ثمّ توجّه السلطان بجميع العساكر يوم
الاثنين سادس عشر جمادى الاوّل ودخل حلب فى الثامن والعشرين منه ثمّ سافر رابع
جمادى الاخر ونزل على قلعة الروم بجميع العساكر يوم الثلثآء ثامن جمادى الاخر ولم
يزل يحاصرها الى يوم السبت حادى عشر رجب ففتحها الله تعالى على يديه❁ وتوجّه البريد
بكتب البشائر الى سائر الاقاليم والحصون ووصل البريد الى دمشق يوم الاربعآء خامس عشر
رجب وعلى يده كتاب الامير شمس الدين سنقر الاعسر وكان يومئذ نائبا بها وهو يبشّر

* fol. 90 r°. Le prince de Hamah arriva sur ces entrefaites. Le sultan passa en revue l'armée de Syrie, et l'envoya en avant-garde; puis, il partit avec toutes ses troupes, le lundi, seizième jour du mois de Djoumada premier. Il entra à Alep, le vingt-huit de ce mois, et il se remit en route, le quatre de Djoumada second. Il campa devant Kal'at ar-Roum[1] avec toutes ses forces, le mardi, huitième jour du mois de Djoumada second, et il en poussa le siège sans interruption, jusqu'au samedi, onzième jour du mois de Radjab, date à laquelle Allah lui accorda la faveur de s'en emparer.

La poste partit avec des lettres[2] annonçant cet heureux événement, pour toutes les provinces, et pour toutes les forteresses; la poste arriva à Damas, le mercredi, quinzième jour de Radjab, apportant la lettre de Shams ad-Din Sonkor al-A'sar, qui était alors gouverneur de cette place, par laquelle il annonçait (à ses habitants) la conquête de Kal'at ar-Roum.

1. Kal'at ar-Roum, dit Yakout (IV, 164), est une forteresse puissante, à l'ouest de l'Euphrate, en face d'al-Bira, entre cette ville et Soumaïsath (Samosate); elle était alors la résidence du patriarche arménien. Cette citadelle se trouvait entourée de tous les côtés par les possession musulmanes, et Yakout s'étonne qu'elle soit restée si longtemps aux mains des adversaires de l'Islam. Cette ville, que les Arméniens nomment Hromgla, est aujourd'hui Roumkalè, ce qui est identiquement le même mot, gla կլա étant la transcription en arménien du mot arabe *kal'a* « forteresse », que les Turks prononcent *kalé*. Kal'at ar-Roum, Hromgla, Roumkalé, sont des formes synonymes, et se traduisent l'une par l'autre. — 2. Le sultan écrivit de sa main une lettre au kadi des kadis de Damas, Shihab ad-Din al-Khouyyi (Nowaïri, man. arabe 1579, fol. 101 r°). L'émir 'Alam ad-Din ash-Shodja'i, gouverneur de cette ville au nom du sultan, dit Nowaïri (*ibid.*, fol. 103 r°) نايب السلطان بدمشق, fit également écrire une lettre à Shihab ad-Din al-Khouyyi, par Sharaf ad-Din al-Koudsi; 'Alam ad-Din ash-Shodja'i, gouverneur de Damas, était parti en campagne avec le sultan contre Kal'at ar-Roum, et ce fut en cette qualité qu'il écrivit, du front de bataille, au grand kadi de Damas.

بفتوح قلعة الروم ❁ وحكى الامير سيف الدين ابن المحفّدار قال انّ مدّة المقام على حصار قلعة الروم ثلاثة وثلاثين يوما وعدّة ما نصب عليها من المجانيق تسعة عشر[1] فرنجيّة خمسة[2] وقرابغايّة وشيطانيّة اربعة عشر[3] خارجًا عن منجنيق صاحب حماة على رأس الجبل ومن الجهة البحريّة[4] الفراتيّة الافرم اثنين[5] والسلطان واحد فرنجى[6] ومن الجهة الشرقيّة وعلى جانب الفراة[7] بيسرى واحد[8] ومن الجهة الغربيّة خمسة[9] قرابغايّة وشيطانيّة فى الوادى خمسة عشر[10] ❁ واستشهد على قلعة الروم شرف الدين ابن الخطير * وشهاب الدين احمد ابن الركن امير جاندار ومن البردداريّة عزّ المصرى وخليل بن شمعة ورأس نوبة[11] ❁ ولمّا عاد * fol. 90 v°.

1. Lire تسع عشرة. 2. Lire خمس. 3. Lire اربع عشرة. — 4. Man. ajoute و. — 5. Lire اثنتان. — 6. Lire واحدة فرنجية, ou احدى فرنجية. — 7. Lire الفرات. — 8. Lire واحدة ou احدى. — 9. Lire خمس. — 10. Lire خمس عشرة. — 11. La forme correcte serait راس النوبة.

L'émir Saïf ad-Din ibn al-Mahaffdar a raconté que la durée pendant laquelle l'armée resta occupée au siège de Kal'at ar-Roum fut de trente-trois jours, et que le nombre des balistes que l'on dressa contre la forteresse fut de dix-neuf, à savoir, cinq balistes franques, quatorze balistes « taureaux-noirs », « diaboliques » [1], sans compter la baliste du prince de Hamah, mises en batterie sur la crête de la montagne; du côté du fleuve, de l'Euphrate, al-Afram, avec deux balistes, et le sultan avec une baliste franque; du côté de l'Orient, et sur la rive de l'Euphrate, Baïsari avec une baliste; du côté de l'Occident, cinq « taureaux-noirs » et « diaboliques »; dans la vallée, quinze balistes [2].

Furent tués devant Kal'at ar-Roum : Sharaf ad-Din ibn al-Khatir, Shihab ad-Din Ahmad ibn Rokn (ad-Din), émir djandar; parmi les huissiers de la * fol. 90 v°. porte du sultan, 'Izz (ad-Din) al-Misri, Khalil ibn Shama'a, et le Ras Nauba.

Quand le sultan s'en revint à Damas [3], les habitants de la ville déployèrent

1. Nowaïri (man. arabe 1579, fol. 100 r°), dit : ونصب عليها عشرين منجنيقا خمسة منها فرنجية وخمسة عشر قرابغا وشيطانية; on ne saura jamais, d'une façon précise, ce qu'étaient ces variétés de balistes; le texte de Nowaïri est entièrement différent de celui de Moufazzal : il signifie « on mit en batterie contre la forteresse vingt balistes, dont cinq étaient des balistes franques, quinze, des « taureaux noirs » et des « diaboliques ». — 2. Tout ce passage n'est pas écrit en arabe, mais en petit nègre, et l'auteur n'a rien compris à ce qu'il voulait dire. — 3. Le sultan s'était d'abord rendu à Alep (*ibid.*, fol. 106 v°), où il resta pendant la fin de Radjab et le commencement de Sha'ban, et où il fit plusieurs nominations dans les commandements de l'armée.

السلطان الى دمشق بسطوا له اهل دمشق الشقق الحرير[1] ولم يكن لهم عادة بذلك الّا عند قدومه من مصر وانما استنها الصاحب شمس الدين ابن السلعوس وكان دخوله دمشق ثانى ساعة[2] من يوم الثلثاء العشرين من شعبان وبين يديه الاسرى وخليفة الارمن كتاغيكوس[3] صاحب قلعة الروم ونزل بقلعة دمشق* فلمّا كان يوم الخميس العشرين من رمضان رسم للضعفآء من العسكر بالتوجّه الى الديار المصريّة وكان قد حصل لبيدرا ضعف ثمّ عوفى وعمل ختمة شريفة فى شهر رمضان واوقدوا الجامع شبه النهار[4] ليلة نصف شعبان بسبب عافية بيدرا* وفى هذه السنة فى شهر شعبان وصل الى بعلبك الامير بدر الدين بيدرا وصحبته معظم العساكر المصريّة والامرآء منهم سنقر الاشقر وقرا سنقر وبكتوت[5] العلائى وبكتوت[5]

1. Lire شقق الحرير. — 2. Il vaudrait mieux lire فى الساعة الثانية. — 3. Man. كتاغيوس. — 4. Man. omet النهار. — 5. Man. بكتوت.

en son honneur des pièces de soie (pour pavoiser), et ils n'avaient pas coutume d'agir de la sorte, sauf quand le sultan arrivait d'Égypte. Ce fut le sahib Ibn as-Sal'ous qui s'imagina de mettre cette pratique en usage. Le sultan fit son entrée à Damas, à la deuxième heure du mardi, vingtième jour du mois de Sha'ban, faisant conduire devant lui les prisonniers et le khalife des Arméniens, le Kataghigos[1], seigneur de la forteresse de Kala't ar-Roum; il vint loger dans la citadelle de Damas.

Lorsque fut arrivé le jeudi, vingtième jour du mois de Ramadhan, le sultan donna l'ordre que les invalides de l'armée partissent pour l'Égypte. Baïdara avait été atteint d'une maladie, mais il s'était guéri, et il avait fait réciter tout le texte du Coran auguste, au mois de Ramadhan (en action de grâce); on illumina la mosquée (des Omayyades) a giorno, durant la nuit du 15 Sha'ban, pour célébrer la guérison de Baïdara.

Cette année, au mois de Sha'ban, l'émir Badr ad-Din Baïdara arriva à Ba'lbek, accompagné de la majeure partie des troupes égyptiennes et des émirs, parmi lesquels, Sonkor al-Ashkar, Kara Sonkor, Bektout al-'Alayyi, Bektout al-Atabéki, et d'autres, se dirigeant vers les montagnes de Kasrawan; Toghosou, Aïbek al-Hamawi, ainsi que d'autres émirs, partirent de

1. Gathoughigos կաթողիկոս est en arménien la transcription du mot καθολικός, qui désigne le patriarche; ce titre se trouve dans Yakout IV, 164, sous la forme كاثاكيس, par laquelle il convient de corriger celle qui se lit dans le texte de Moufazzal.

الاتابكى وغيرهم وهم طالبين[1] جبال الكسروان وخرج اليه من الشأم طقصوا[2] وايك الحموى وغيرهما من الامرآء واجتمعوا على جبل الكسروان* وحصل من بيدرا فتور فى امر الجبليين فتألّموا من العسكر وظنّوا انّها كسرة[3] فحصل لاهل الجبل * الطمع ثمّ بعد ذلك *fol. 91 r°. اخلع على جماعة منهم واجابهم الى جميع ما طلبوه حتّى فى محابيسهم الّذين بسجن دمشق وكانوا ارباب جرائم عظيمة* وحصل وهن كبير اصله كلّه من طمع نفس بيدرا ثمّ عاد بيدرا الى دمشق وتلقّاه الملك الاشرف واقبل عليه ثمّ عتبه على ما جرى منه فحمل على

1. Lire وهم طالبون الى. — 2. Lire طقصو. — 3. Lire كسيرة ; il semble que le manuscrit porte كسرة.

Damas, pour se joindre à Baïdara[1], et ils se concentrèrent devant la montagne de Kasrawan.

Mais Baïdara attaqua mollement les habitants de ces montagnes, de telle sorte que l'on ressentit une impression pénible de la conduite de l'armée, *fol. 91 r°. que l'on se figura qu'elle avait été battue, et les montagnards s'enhardirent (au point de mépriser l'autorité du sultan). Après ces événements, le sultan conféra des robes d'honneur à plusieurs des émirs, auxquels il accorda tout ce qu'ils lui demandèrent au sujet de ceux de leurs camarades qui se trouvaient détenus dans la prison de Damas pour les crimes énormes qu'ils avaient commis[2].

Cette aventure produisit un grand découragement, et l'origine en fut tout entière dans les passions de l'âme de Baïdara[3]; après ces événements, Baïdara s'en revint à Damas. Al-Malik al-Ashraf se rendit au-devant de lui pour le recevoir; il lui fit un accueil empressé, puis il lui adressa des reproches sur la conduite qu'il avait tenue, et sur les incidents qu'il avait provoqués[4]. Cela affligea vivement l'émir, qui prétendit qu'il était malade, si bien que les gens firent courir le bruit qu'on lui avait donné du poison[5]. Quand il fut

1. Ces généraux partirent par la route du Sâhel, c'est-à-dire par la côte, tandis que Baïdara prenait par l'intérieur (Nowaïri, man. arabe 1579, fol. 107 r°). — 2. Nowaïri dit (man. arabe 1579, folio 107 r°) : فاجابهم الى ما التمسوه من الافراج عن جماعة منهم كانوا قد اعتقلوا بدمشق ... » « il fit droit à leurs suppliques par lesquelles ils lui demandèrent de rendre la liberté à plusieurs d'entre eux qui étaient emprisonnés à Damas ». — 3. Makrizi et Nowaïri (*ibid.*) disent que Baïdara se laissa acheter par l'ennemi; ce qui n'empêche que Nowaïri nous apprend que les montagnes de Kasrawan furent mises à feu et à sang. — 4. Ce qui signifie que le sultan lui adressa ses félicitations en public, pour ne pas augmenter le découragement de l'armée et des civils, mais qu'il l'admonesta sévèrement dans son particulier. — 5. Nowaïri (*ibid.*, 107 v°) dit

نفسه وادّعى انّه مريض وشيّع عنه انّه سقى فلمّا تعافى صدق السلطان عنه بصدقة كثيرة ❊
وفيها توفّى الملك المظفّر صاحب ماردين وفيها قبض السلطان على سنقر الاشقر وعلى
طقصوا[1] الناصرى وامر ان يقبض على لاجين فهرب فأمر السلطان بالمبادرة اليه والمناداة عليه
وركب السلطان بنفسه لطلبه وجميع الخاصّكيّة فلم يقعوا له على خبر وعاد السلطان بعد
صلاة العصر ❊ وامّا سنقر الاشقر وطقصوا[1] فانّه سيّرهم[2] الى مصر تحت الحوطة فى رابع شوال
وامّا لاجين فانّ العرب مسكوه من ناحية صرخد واحضره الشريفى وقد مسكه بارض عجلون

1. Lire طقصو. — 2. On attendrait سيرهما.

revenu à la santé, le sultan distribua en aumônes une somme considérable, pour remercier le ciel de sa guérison [1].

Cette année, mourut al-Malik al-Mouzaffar, prince de Mardin. Cette même année, le sultan fit arrêter Sonkor al-Ashkar et Toghosou an-Nasiri, et il donna l'ordre que l'on arrêtât Latchin; mais celui-ci prit la fuite. Le sultan ordonna que l'on fît la plus grande diligence pour le rechercher, et que l'on proclamât (dans les différentes villes) le mandat d'amener lancé contre lui [2]. Le sultan monta à cheval [3] pour se mettre lui-même à sa poursuite, avec tous les mamlouks khassakis [4], mais ils ne purent mettre la main sur lui, et le sultan s'en revint après la prière de l'après-midi.

Quant à Sonkor al-Ashkar et à Toghosou, il les envoya au Caire sous bonne garde, le quatrième jour du mois de Shavval. Latchin fut arrêté par les Arabes du côté de Sarkhad [5]; ash-Shariti, qui l'avait capturé dans le canton de 'Adjloun [6], le conduisit (en la présence du sultan); quand on le lui eut amené, le sultan ordonna qu'on l'envoyât au Caire, enchaîné et sous une surveillance étroite, le sixième jour du mois de Shavval.

beaucoup plus clairement que ces reproches rendirent Baïdara malade, et que les gens en profitèrent pour prétendre que l'émir avait été empoisonné.

1. Nowaïri (man. arabe 1579, folio 107 v°) ajoute que le sultan rendit la liberté à beaucoup de prisonniers. Cela se passa dans les dix premiers jours de Ramadhan. Le sultan et l'émir sauvaient la face comme ils le pouvaient. — 2. On promettait mille dinars à qui l'amènerait vivant, la corde à celui qui le cacherait (Nowaïri, man. arabe 1579, fol. 108 r°). — 3. La nuit même de la fête de la rupture du jeûne, le sultan quitta sa table pour se mettre à la poursuite de l'émir (Nowaïri, man. arabe 1579, folios 107 v°-108 r°). — 4. Les mamlouks particuliers du sultan. — 5. Ville dans le Hauran, qui dépendait de Damas (Yakout, III, 380). — 6. Nowaïri ne donne point ce détail; il se borne à dire que Latchin s'était réfugié chez des Arabes, auxquels il croyait pouvoir se fier, et que ceux-ci le trahirent (man. arabe 1579, fol. 108 r°).

فلمّا حضر رسم بانفاذه الى مصر مقيّدا تحت الحوطة فى سادس شوّال❊ وفيها تولّى نيابة الشأم عزّ الدين ايبك الحموى عوضا عن الشجاعى وفى يوم الاثنين تاسع شوّال خرج السلطان من دمشق ودخل الى القاهرة يوم * الاربعاء ثانى ذى القعدة وشقّ القاهرة وهى مزيّنة وطلع القلعة❊ * fol. 91 v°.

وفى سنة اثنين[1] وتسعين وستّمائة عاد السلطان الى الشأم المحروس ودخل دمشق يوم الاحد تاسع جمادى الاخر ثمّ امر بتجهيز العساكر الى سيس وحضروا رسل سيس ودخلوا فى مرضاة السلطان وانّ صاحبهم طائع بجميع ما يطلب منه❊ وشفعوا الامرآء فى صاحب بسيس فاتّفق الحال ان يسلموا لنوّاب السلطان ثلاثة[2] قلاع وهم بهسنا ومرعش وتلّ حمدون❊ قال المؤرّخ وهذه بهسنا ومرعش من اعظم قلاع سيس لا سيّما باهسنا فانّها قلعة

1. Lire اثنتين. — 2. Lire ثلاث.

Cette année, 'Izz ad-Din Aïbek al-Hamawi fut investi de la charge de la vice-royauté de Damas [1], en remplacement d'ash-Shodja'i. Le lundi, neuvième jour du mois de Shavval [2], le sultan partit de Damas, et il fit son entrée au Caire, le mercredi, deuxième jour du mois de Zilka'da; il traversa la ville du Caire qui était brillamment pavoisée, et il monta à la Forteresse de la * fol. 91 v°. Montagne.

En l'année 692, le sultan s'en revint à Damas, la bien gardée [3]. Il fit son entrée dans cette ville, le dimanche, neuvième jour du mois de Djoumada second; puis il ordonna de préparer l'armée à partir pour Sis. Les ambassadeurs de Sis arrivèrent sur ces entrefaites; ils souscrivirent à toutes les conditions qu'il convint au sultan de leur poser, et ils prirent l'engagement que leur souverain lui obéirait sur tout ce qu'il lui demanderait.

Les émirs intercédèrent en la faveur du prince de Sis, et l'on s'entendit sur ce point, que les Arméniens livreraient trois forteresses aux officiers du sultan, Bahasna, Mar'ash et Tall-Hamdoun.

L'historien a dit : Ces villes de Bahasna et de Mar'ash sont parmi les citadelles les plus importantes du pays de Sis, surtout Bahasna; elle est, en

1. Le sultan conféra la vice-royauté des pays récemment conquis sur les Francs et sur les Arméniens الفتوحات à l'émir Saïf ad-Din Thoghril al-Ighani ايغاني (Nowaïri, man. arabe 1579, folio 108 r°), en remplacement de Saïf ad-Din Balaban at-Tabbakhi, lequel fut nommé gouverneur d'Alep. — 2. Le dernier tiers de la nuit du mardi 10 Shavval, dit Nowaïri (man. arabe 1579, fol. 108 v°). — 3. Le sultan était d'abord allé faire un voyage dans le Sa'id de l'Egypte (Nowaïri, man. arabe 1579, fol. 111 r°).

حصينة ولها ضياع كثيرة وهى فى[1] فمّ الدربند وباب حلب وكانت فى زمان الناصر صاحب حلب فى ديوانه فلمّا ملكوا التتار حلب كان فى بهسنا نائب يقال له سيف الدين المعقرب[2]* فاباعها لصاحب سيس بمائة الف درهم فاعطاه ستّين الف درهم وتسلّم القلعة منه ومنعه الباقى واستمرّت فى ايدى الارمن الى هذا التأريخ وكان على المسلمين منها ضرر عظيم* فلما كان فى السنة الخالية عند فتح السلطان قلعة الروم واخذ خليفة الارمن[3] حصل لصاحب

1. Man. omet فى, qui est restitué d'après Nowaïri, man. arabe 1579, fol. 112 v°. — 2. Man. العقرب ; المعقرب est restitué d'après l'autographe de Nowairi, man. arabe 1579, fol. 112 v°. — 3. Lire لما فتح السلطان قلعة الروم واخذ خليفة الارمن, ou عند فتح قلعة الروم واخذ خليفة الارمن.

effet, une forteresse puissante, qui est entourée de villages nombreux; elle est située à l'orée du Darband [1], et elle est à la porte d'Alep. Bahasna, à l'époque d'al-Malik an-Nasir, souverain d'Alep, appartenait au divan [2] de ce prince. Quand les Tatars s'emparèrent d'Alep, il y avait dans Bahasna un gouverneur qui y commandait (au nom d'al-Malik an-Nasir), lequel se nommait Saïf ad-Din al-Mou'akrab.

Cet officier vendit Bahasna au souverain de Sis pour la somme de cent mille dirhams; ce prince lui en compta soixante mille, prit possession de la forteresse [3], qu'al Mou'akrab lui livra, et il refusa ensuite de lui verser le reste de la somme. Bahasna demeura aux mains des Arméniens jusqu'à cette époque, et il en résultait pour les Musulmans un dommage considérable [4].

Quand on fut arrivée à l'année précédente, à l'époque à laquelle le sultan s'empara de Kal'at ar-Roum, et fit prisonnier le khalife des Arméniens, le prince de Sis fut envahi par une terreur intense, et il eut peur

1. Il s'agit ici du défilé entre le Khodja dagh et le Kanli dagh, qui conduisait dans les provinces de Khartapirt, Arzangan, Sivas. Le défilé qui conduisait vers Sis, entre l'Ashir dagh et le Dourdoun dagh, était défendu par Mar'ash. La possession de Bahasna rendait d'ailleurs, à un adversaire, la traversée de ce second défilé presque impraticable; à une date un peu antérieure, le roi d'Arménie s'était excusé de ne pouvoir livrer ces deux places au sultan du Caire, à cause des Mongols. — 2. Appartenir au divan d'un prince, signifie relever de son administration, par suite, faire partie de ses domaines; il s'agit ici du prince ayyoubite, al-Malik an-Nasir Daoud. — 3. Il est inutile de dire que les Mongols tolérèrent que le prince de Sis prît ainsi possession de cette forteresse, parce qu'il était leur vassal, et l'ennemi des Musulmans. — 4. Parce qu'elle menaçait Alep, et tout le nord de la Syrie, et qu'elle défendait l'accès de l'Arménie et du pays de Roum.

سيس خوف كبير وخشى على بلاده فلم يمكّنه غير انّه صانع عن نفسه وبلاده بهذه القلاع وضاعف الجزية والحمل ثم سيّر رسل وصحبتهم سيف الدين طوغان والى بر دمشق حتّى * يتسلم بهسنا ❁ واقام السلطان بدمشق الى مستهلّ رجب فتوجّه وصحبته عسكر الشأم * fol. 92 r°.
والامرآء وبعض جيش مصر فوصل الى حمص ثم الى سلمية مظهرًا انه رائح الى ضيافة الامير حسام الدين مهنا امير العربان من طيّ وغيرها[1] ❁ فلمّا كان سابع رجب وصل الامير حسام الدين لاجين وصحبته حسام الدين مهنا مقبوض عليه فانّه مسكه بعد الضيافة وولّا[2] عوضه ابن عمه محمّد بن ابى بكر بن على بن حذيفة[3] فتركوه بقلعة دمشق ❁ وفى ذلك

1. Lire وغيرهم, si l'on entend « émir d'autres Arabes », ou وغيرها, si l'on sous-entend « émir d'autres tribus ». — 2. Lire وولى. — 3. Man. حديد ; حذيفة, dans l'autographe de Nowaïri, man. 1579, fol. 113 r°; de plus, Moufazzal omet بن على.

pour ses Etats. Il ne vit d'autre moyen d'échapper à cette situation que d'attirer les bonnes grâces du sultan sur lui et sur son royaume, en lui abandonnant ces forteresses. En même temps, il doubla la quotité du tribut et des charges qui lui étaient imposés. Le sultan fit alors partir les ambassadeurs (du prince de Sis), escortés de Saïf ad-Din Toghon, qui était gouverneur de la banlieue de Damas, pour que cet officier allât prendre * fol. 92 r°.
possession de Bahasna[1].

Le sultan demeura à Damas jusqu'au premier jour du mois de Radjab; puis, il en partit[2], accompagné de l'armée syrienne, des émirs, et d'une partie de l'armée égyptienne[3]. Il arriva à Homs, puis à Salamiyya, manifestant l'intention d'aller jouir de l'hospitalité de l'émir Hosam ad-Din Mohanna, émir des Arabes de la tribu de Thayy, et d'autres clans.

Le septième jour du mois de Radjab, arriva l'émir Hosam ad-Din Latchin, amenant avec lui Hosam ad-Din Mohanna prisonnier; en effet, le sultan avait fait arrêter Mohanna, après que celui-ci l'eut reçu comme son hôte; il nomma émir des Arabes, à la place de Mohanna, le cousin de celui-ci, Mohammad ibn Abi Bakr ibn 'Ali ibn Hodhaïfa. On laissa Mohanna dans la citadelle de Damas.

Ce même jour, le sultan fit son entrée à Damas; puis il adressa à Baïdara

1. Badr ad-Din Bektash al-Zardkash al-Mansouri fut nommé gouverneur de cette place (Nowaïri, man. 1579, fol. 112 r°). — 2. Le deuxième jour du mois de Radjab (Nowaïri, man. arabe 1579, fol. 112 v°). — 3. Il avait déjà renvoyé en Égypte les invalides de l'armée égyptienne (*ibid.*).

النهار دخل السلطان الى دمشق ثمّ رسم لبيدرا ان يأخذ بقيّة العساكر ويتوجّه بهم الى مصر وان يكون بيدرا تحت السناجق وكان قصد السلطان ان يختلى هو وخاصّكيّته فسافر بيدرا من دمشق يوم الخميس حادى عشر رجب وصحبته الصاحب شمس الدين ابن السلعوس❁ ثم توجّه السلطان من دمشق الى نحو الديار المصريّة يوم السبت ثالث عشر رجب فوصل الى غزة فى سابع عشره اوّل النهار وكان قبل خروجه من دمشق وصل البريد بتسليم بهسنا لنائب السلطان مع القلاع المقدّم ذكرها وضربت البشائر بدمشق بسبب ذلك ثمّ وصل سيف الدين طوغان صحبة رسل سيس بالهدايا والتحف❁ وفيها رسم السلطان لعزّ الدين افرم[1]
* fol. 92 v°. بالتوجّه الى شوبك ويخرب قلعتها فعاوده فى بقائها فنهره وكان هذا الملك * طالعه يقتضى

1. Lire الافرم.

un rescrit, par lequel il lui enjoignait de prendre sous son commandement le reste de l'armée, de la reconduire en Égypte, et de marcher sous les étendards[1]. Le sultan avait le dessein, en agissant ainsi, de rester seul avec ses khassakis. Baïdara partit de Damas, le jeudi, onzième jour du mois de Radjab, en la compagnie du sahib Shams ad-Din ibn as-Sal'ous.

Le sultan quitta ensuite Damas[2], et prit le chemin de l'Égypte, le samedi, treizième jour du mois de Radjab; il parvint à Ghaza, le dix-sept de ce même mois, au point du jour. Avant son départ de Damas, la poste à cheval y était arrivée, apportant la nouvelle de la reddition de Bahasna au lieutenant du sultan, ainsi que celle des autres citadelles dont il a été parlé plus haut. On battit les tambours à Damas, en signe de réjouissance de cet heureux événement; ensuite, arriva Saïf ad-Din Toghon, escortant les ambassadeurs du prince de Sis, qui apportaient des cadeaux et des présents.

Cette même année, le sultan ordonna par un rescrit adressé à 'Izz ad-Din al-Afram, de se rendre à Shaubak, et d'en démanteler la citadelle[3]. L'émir le supplia de la laisser debout, mais le sultan le traita très durement. Ce
* fol. 92 v°. prince était, du fait de l'influence de l'ascendant (des planètes sous lesquelles il était né), condamné à la destruction; en effet, il ruina une quantité considé-

1. Ce qui était la prérogative du sultan. — 2. Il se fit accompagner seulement par quelques émirs, et par un petit nombre de ses mamlouks particuliers (*khassakis*) (Nowairi, man. arabe 1579, fol. 113 r°); il se débarrassa ainsi du reste de l'armée qui l'encombrait; il rentra au Caire, le 28 Radjab; al-Malik al-Ashraf recherchait plutôt la solitude et le calme que la pompe de la souveraineté. — 3. Il en laissa subsister le donjon طلء; Nowairi (man. 1579, fol. 113 v°) blâme énergiquement cette destruction.

الخراب فانّه اخرب شيئا كثيرا فى قلعتى[1] مصر والشأم وكذلك بظاهر دمشق من حدّ الميدان الى تحت القلعة وكان على يده خراب جميع الساحل وتعطّلت بلاده من جميع الاصناف الّتى تجلب من البحر؞ وفيها كان لعب القبق عند قبّة النصر وسببه ظهور الملك الناصر اخو[2] السلطان وعمل مهمّ عظيم وكان الختان المبارك يوم الاثنين ثانى وعشرين ذى الحجّة وفيها سيّر عزّ الدين ايبك الخزندار الى الساحل عوضا عن سيف الدين طغريل التوغانى[3] المنصورى؞ ذكر توجّه السلطان الى الوجه القبلىّ وعودته الى الديار المصريّة؞

1. Le duel à la place du pluriel, lire قلاع. — 2. Lire اخى. — 3. Man. البوغانى.

rable des forteresses de l'Égypte et de la Syrie; il détruisit de même un grand nombre d'édifices en dehors de Damas, depuis la lisière de l'Hippodrome (vert)[1], jusqu'au-dessous de la citadelle. Ce fut lui qui dévasta de la sorte toute la province maritime de la Syrie[2], si bien que son empire se trouva privé de tous les objets qu'on y apportait par mer[3].

Cette année, on joua au kabak[4], près de la Koubbat an-Nasr; la cause de cet événement fut que l'on présenta à l'armée, al-Malik an-Nasir, frère du sultan, et l'on fit une cérémonie splendide; ce prince fut heureusement circoncis le lundi, vingt-deuxième jour du mois de Zilhidjdja. Cette même année, on envoya 'Izz ad-Din Aïbek, le khazindar, dans la province maritime de la Syrie, pour remplacer Saïf ad-Din Thoghril at-Toghoni al-Mansouri.

Récit du voyage du sultan dans la contrée occidentale, et de son retour

1. Le al-Maïdan al-akhdar. — 2. Le Sahel. — 3. Parce que les marchands ne voulaient pas se risquer dans un pays qui n'était plus défendu, et qui était à la merci d'un coup de main tenté par les Mongols. Al-Malik al-Ashraf Khalil s'était bien débarrassé des Francs de Palestine, mais il avait oublié, en démantelant ses forteresses, la présence au delà de l'Euphrate, et dans le Nord de la Syrie, des Mongols, qui étaient autrement redoutables que ne l'avaient jamais été les Francs. — 4. Comme Quatremère l'a établi, ce jeu consistait pour un cavalier, à atteindre à coups de flèche un pigeon enfermé dans une courge, au haut d'un mât. D'après Nowaïri (*ibid.*, fol. 114 r°), l'on dressa le kabak au-dessous de la Citadelle de la Montagne, près de la Porte de la Victoire (*bab an-Nasr*), le 20 Zilhidjdja. La Koubbat an-Nasr, ou Dôme de la Victoire, dit Makrizi, dans le *Khitat* (man. arabe 1732, fol. 331 r°), était un couvent زاوية, dans lequel demeuraient des Soufis persans; elle était située en dehors du Caire, dans la plaine qui s'étend au-dessous du al-Djabal al-Ahmar (la montagne rouge), à l'extrémité du Maïdan al-kabak (l'hippodrome où l'on joue au kabak), du côté du fleuve. Elle fut reconstruite sur l'ordre de Mohammad ibn Kalaoun, par les soins de Djamal ad-Din Oughoush, gouverneur de Karak.

قال المقرّ الركنى بيبرس الدوادار فى تأريخه ولمّا استقرّ ركابه بالديار المصرية بلغه انّ العربان بالوجه القبلى تعرّضوا الى الفساد وقطع[1] الطرقات وقتلوا بعض الوكلاء وخرجوا عن الواجب* فقصد الطلوع الى الوجه المذكور فخرج وتقدّمه الوزير شمس الدين ابن السلعوس لتجهيز الاقامات فلم يجد بالبلاد ممّا يختصّ بالسلطان ما يكفى وظائفه واقاماته* ووجد بها للامير بدر الدين بيدرا من الحواصل والاموال والغلال شيئا كثيرا ووجد اسبابه

1. Lire قطعوا.

dans le pays d'Égypte. Son Excellence Roknienne[1], Baïbars le davaddar, a dit dans sa chronique : Quand le sultan se fut réinstallé dans l'empire égyptien[2], il apprit que les Arabes qui vivaient dans la contrée occidentale s'étaient enhardis jusqu'à se livrer à toutes sortes d'actions répréhensibles, qu'ils arrêtaient la circulation sur les chemins, qu'ils avaient tué plusieurs inspecteurs des finances, et qu'ils avaient oublié toutes les obligations auxquelles ils étaient tenus.

Le sultan se décida alors à se rendre dans cette contrée, et il partit du Caire[3]; le vizir Shams ad-Din ibn as-Sal'ous partit avant lui pour lui faire préparer, et pour lui envoyer les vivres et les approvisionnements dont il avait besoin; mais il ne trouva pas dans le pays, dans les propriétés particulières du sultan, ce qui lui était nécessaire pour payer ses troupes et les nourrir.

Mais il trouva, par contre, que l'émir Badr ad-Din Baïdara possédait des quantités énormes d'approvisionnements, d'argent et de céréales; il s'aperçut que les clients et les sous-ordres de cet émir tenaient le pays comme dans un réseau, et qu'ils pullulaient de tous côtés. Aussi, à chaque étape, dévoilait-il ses exactions au sultan, en disant : « Ce Baïdara a mangé

1. Rokn ad-Din. — 2. Quand il fut revenu de Damas; Baïbars dit : lorsque l'étrier du sultan fut réinstallé. Je me suis expliqué autre part sur cette métaphore d'origine turke ou mongole qui consiste à désigner la personne royale par son étrier. — 3. D'après Nowairi (man. arabe 1579, fol. 116 r°), le sultan quitta la Forteresse de la Montagne, le 3 Moharram 693, pour aller à la chasse, du côté de la Bohaira, et il se dirigea vers les plages brûlantes de l'ouest (voir page 567, note); en même temps, le vizir se rendit à Alexandrie, pour y chercher de l'argent, et pour envoyer au sultan ce dont il avait besoin; les officiers de Baïdara étaient les maîtres absolus dans cette ville, et le vizir n'y put rien trouver, ce dont il avertit le sultan. Nowairi et Moufazzal oublient de dire que Baïdara était parti avec al-Malik al-Ashraf, que le vizir s'en revint auprès de ce prince, après être allé à Alexandrie, et commença immédiatement ses intrigues contre Baïdara.

وتعلقاته قد شملت البلاد وكثرت بكلّ مكان فكان فى كلّ منزلة يسعى عند السلطان بذلك
ويقول هذا بيدرا قد أكل البلاد واستولى عليها وما ترك للسلطان فيها شيئا‌‌ فأغرا[1] قلب
السلطان * عليه وحقد عليه حقدا كان يسرّه تارة ويظهره اخرى. وكان ينكر عليه ويسبّه * fol. 93 r°.
وكان بيدرا فى هذه السفرة قد اصابه مرض فتأخّر عن اللحاق بالسلطان فوجد الوزير
المجال وجال وتمكّن من المقال فى حقّه فقال‌ وكان لبيدرا عيون وارصاد وجماعة من
المماليك الخاصّكيّة بالمرصاد فكانوا يطالعونه بكلّما يقال فى حقّه وما ينقله الوزير للسلطان
وما يجيب السلطان به وقتا فوقتا‌ فلمّا عاد السلطان من هذه السفرة جهّز له بيدرا ضيافة
عظيمة من جملتها خيمة اتّخذها من الاطلس وتأزيرها من الوشى المذهب واطنابها من
الابريسم الملوّن المحكم وعمدها من الصندل الاحمر مصفّحة بصفائح الفضّة المطلّاة بالذهب

1. Lire فاغرى.

le pays, il s'en est complètement emparé, il n'y a rien laissé pour le sultan. »

Il monta ainsi l'esprit du sultan contre Baïdara, et ce prince conçut contre * fol. 93 r°.
l'émir une haine que, tantôt il lui dissimulait, tantôt il lui montrait ouvertement, lui reprochant sa conduite, et l'injuriant[1]. Au cours de ce voyage, Baïdara tomba malade, et fut empêché d'accompagner le sultan. Le vizir trouva dans cet incident l'occasion d'engager les hostilités contre Baïdara, et il commença le jeu, toutes les commodités pour parler à son sujet, et il parla.

Mais Baïdara avait des espions, des gens qui étaient constamment aux aguets, une troupe de mamlouks qui lui appartenaient en propre, et tous ces gens surveillaient de près (l'entourage du sultan); ils lui faisaient savoir tout ce qui avait été dit sur son compte, ce que le vizir avait raconté au sultan sur ses faits et gestes, ce que le sultan avait répondu, et cela, minute par minute.

Quand le sultan s'en revint de cette expédition, Baïdara lui envoya un splendide présent, pour célébrer son heureux retour, parmi lequel se trouvait une tente qu'il avait choisie de satin, qui était tapissée d'étoffes de soie brochées d'or, dont les cordages étaient tissés de soies de couleurs d'une qualité excellente, les piliers, de sandal rouge plaqué de feuilles d'argent

1. D'après Nowaïri (*ibid.*, fol. 116 v°), le sultan, au comble de la colère, fit venir Baïdara devant tous les émirs, et l'insulta : puis il changea de ton, lui adressa des paroles flatteuses, et le congédia. Ensuite, l'émir tint conseil avec ses anciens camarades de peloton خوشداشية, Hosam ad-Din Latchin al-Mansouri, Shams ad-Din Kara Sonkor al-Mansouri, et ce fut alors qu'ils se décidèrent à attenter aux jours du sultan.

ونصبها له بالعدويّة قبلىّ مصر على شاطىء النيل* فلمّا دخلها السلطان لم يعبأ بها ولا بما قدّمه له من التقادم لما اوقره الوزير فى صدره والقاه الى سمعه منه* فاسرها بيدرا فى نفسه وشرع فى الاتّفاق مع بعض الخاصّكيّة وهم نوغيه السلحدار والطنبغا الجمدار وتمر السلحدار وجماعة من المنصوريّة كان الملك الاشرف يدنّيهم ويقرّبهم وفى اسفاره وحركاته يستصحبهم فكانوا يطلعون على احواله* قال وكان لاجين فى الاعتقال فشفع فيه بيدرا فاطلقه

doré, et il la dressa à al-'Adouviyya[1], au sud de Misr, sur la rive du Nil.

Quand le sultan pénétra dans cette tente, il n'y prêta aucune attention, pas plus qu'aux objets que Baïdara avait fait préparer pour les lui offrir, par suite de la haine que le vizir avait semée dans son cœur, et des révélations qu'il lui avait faites sur les agissements de l'émir.

Baïdara en ressentit une violente colère, qu'il dissimula à al-Malik al-Ashraf; il s'empressa de tramer un complot avec plusieurs des mamlouks particuliers du sultan, Noghia, le silahdar[2], Altanboukha, le djamadar, Témour, le silahdar, et un certain nombre de mamlouks mansouris[3], qu'al-Malik al-Ashraf avait affectés à son service intime, dont il faisait ses confidents, dans la société desquels il vivait, au cours de ses expéditions et dans ses déplacements, lesquels étaient au courant de toutes ses affaires.

(Rokn ad-Din Baïbars) a dit : Latchin se trouvait en prison[4] quand Baï-

1. Yakout (III, 624) se borne à dire que c'est un village entouré de vergers, à l'est du Nil. — 2. Nowaïri (man. arabe 1579, fol. 116 v°) dit que les complices de Baïdara furent Latchin, Kara Sonkor, Bahadour, le Ras-nauba, Aksonkor al-Hosami, Noghia, Mohammad Khwadja خواجا, Dourounadaï as-Saki, et Altounboukha, le Ras-nauba. Noghia est la forme que les auteurs égyptiens ont donnée au nom mongol Nokhaï, qui signifie « le chien », et qui a été porté par un prince de la Horde d'Or. Altanboukha et Altounboukha sont deux formes équivalentes, qui signifient « le taureau d'or »; la première est mongole, la seconde, turke. — 3. Les mamlouks mansouris étaient les mamlouks particuliers du sultan al-Malik al-Mansour Kalaoun, père d'al-Malik al-Ashraf. — 4. Cette histoire n'est pas contée en sa place; les événements auxquels elle a trait se passèrent quand al-Malik al-Ashraf revint en Égypte, sans que Nowaïri en indique autrement la date qu'en en parlant un peu avant les événements de l'année 692; le sultan fit arrêter Shams ad-Din Sonkor al-Ashkar, Saïf ad-Din Tcherik an-Nasiri, et il ordonna de les tuer, ainsi que Toghosou et Latchin. L'émir Shams ad-Din Kara Sonkor al-Mansouri, qui était chargé d'étrangler Latchin, mit très peu d'empressement à cet office, et Baïdara implora en effet en sa faveur la pitié du sultan; al-Malik al-Ashraf, croyant que Latchin était mort, ordonna qu'on le relâchât. Nowaïri, man. arabe 1579, fol. 110 r°). D'après Baïbars, al-Malik al-Ashraf voulut dégrader Latchin en lui faisant grâce.

له وسلّمه اليه يدًا بيد وقال له بين الملأ هذا لاجين خذه لك يبقى[1] فى خدمتك * انّ اردت ان تجعله لك مملوكًا فافعل فانت المفيصل[2] فيه؛ هذا معمّا[3] انّ حسام الدين لاجين كان اكبر منزلة من بيدرا وكان نائب الممالك الشاميّة فى الايّام المنصوريّة فاثر هذا الامر فى نفسه اثرة عظيمة واتّفقوا جميعًا عليه؛ * fol. 93 v°.

ودخلت سنة ثلاث وتسعين وستّمائة والخليفة الحاكم بحاله وسلطان مصر الملك الاشرف وفى اول المحرم اعلم السلطان بانّ زوجته قد دنا ولادها وقرب مخاضها فانّها كانت حاملًا؛ فامر بتجهيز السلاح والعدد والجواشن والخود والمراوات الفضّة[4] وغير ذلك حتّى اذا كان وقت الولاد يعرض العساكر ويولم الولائم ويلعب القبق كالذى فعله الملك الظاهر فى تزويج

1. On attendrait correctement ليبق. 2. Cette forme insolite est le participe d'une 19e conjugaison. — 3. La forme correcte est معمى. — 4. Lire الجواشن والخود والمراوات من الفضة.....

dara intercéda en sa faveur; le sultan rendit la liberté à Latchin sur l'intervention de Baïdara; il le lui livra la main dans la main[1], et il lui dit devant tout le monde : « Voici Latchin, prends-le pour toi, et qu'il demeure à ton service, car je veux que tu en fasses ton mamlouk; fais ainsi, et toi-même, * décide du sort de cet individu. » * fol. 93 v°.

L'explication de cette énigme est que Hosam ad-Din Latchin possédait un grade plus élevé que Baïdara, et qu'il avait été vice-roi de Syrie sous le règne d'al-Malik al-Mansour. Cette action du sultan lui inspira un âpre désir de vengeance, et tout le monde partagea ce sentiment.

Au commencement de l'année 693, le khalife al-Hakim régnait comme d'habitude, et le sultan d'Égypte était al-Malik al-Ashraf. Le premier jour du mois de Moharram, le sultan fit savoir que son épouse, qui attendait un enfant, allait être bientôt mère, et que le terme de sa délivrance approchait.

Il ordonna que l'on apprêtât les armures, les équipements, les cuirasses, les casques, les caparaçons d'argent, ainsi que tout le reste de l'attirail de l'armée, parce qu'il avait le dessein, quand son épouse aurait accouché, de passer les troupes en revue, de donner des festins, et de jouer au kabak, tout comme l'avait fait al-Malik az-Zahir, à l'occasion du mariage de son fils

1. يدا بيد est une expression technique de jurisprudence : il y a trois sortes de formes de vente : la vente au comptant بيع النقد ou بيع يدا بيد; la vente à crédit بيع الاجل ou بيع النسيئة; la vente où l'on paye d'avance, et dans laquelle on ne vient en possession qu'après un certain délai بيع السلف ou بيع السلم. Les sultans considéraient les mamlouks comme des animaux sur lesquels ils avaient tous droits de vente.

ولده الملك السعيد فاهمّ الامرآء والجند بذلك اهتماما عظيما وانفقوا بسببه مالًا جزيلًا فلمّا جاءها الطلق وضعت انثى* قال المقرّ الركنى فى تأريخه حدثنى من اثق اليه من بطانته انّه لمّا بشر بالانثى ظلّ وجهه مسودّا وهو كظيم وتفوّه بكلمة الكفر بخالقها العلى العظيم ولم يحصل فى الايلام الّا بعض الاهتمام وخلع شيئا يسيرا واعطى من الامرآء والعساكر قليلًا ومنع كثير[1] من افشاء ذلك* ثمّ ركبوا للعب القبق فعصفت عليهم رياح شديدة الهبوب مشتطّة الالهوب واثارت عليهم من العجاج ما ملأ الفجاج فلم يستطيعوا اتمام اللعب ولا اظهار السرور كما يجب وعلا القتام تلك العدد المجلّاة والخود المطلّاة فاظلم اشراقها وكانت * كالبدور تولّاها محاقها وفرغوا من ذلك على غير انشراح والحمد لله وحده* * fol. 94 r°.

1. Lire كثيرا.

al-Malik as-Sa'id. Les émirs et la cavalerie mirent un grand empressement à faire ces préparatifs, et ils y dépensèrent de grandes sommes d'argent ; quand vint la délivrance de la sultane, elle mit une fille au monde.

Son Excellence Roknienne[1] a dit dans sa chronique : Un des courtisans du sultan, en qui j'ai toute confiance, m'a raconté que lorsqu'on apprit à al-Malik al-Ashraf qu'il lui était né une fille, son visage s'assombrit, la tristesse d'une colère sourde se peignit sur ses traits, et il prononça une parole de blasphème contre le créateur auguste et sublime de sa fille. Le banquet ne fut marqué que par très peu d'entrain ; le sultan distribua seulement quelques vêtements d'honneur ; il ne fit de largesses qu'à un petit nombre d'émirs et de soldats, et il défendit de la façon la plus formelle de répandre le bruit de cet événement.

Ensuite, les émirs montèrent à cheval pour jouer au kabak ; mais des rafales d'un vent violent contrariaient leurs évolutions et brisaient l'élan de leurs coursiers, soulevant contre eux les flots d'une poussière qui remplissait les fossés. Les émirs ne purent terminer leur jeu, et ils ne surent faire paraître la gaîté qui convenait ; la poussière soulevée par ces hommes aux armures damasquinées et aux casques dorés s'éleva comme un nuage, et
* fol. 94 r°. éteignit leur éclat ; (leurs cuirasses étincelantes) furent comme des lunes alors qu'elles déclinent vers les derniers jours du mois, alors qu'elles vont disparaître. Les émirs cessèrent ce jeu sans y avoir pris le moindre plaisir. Louanges soient rendues à Dieu !

1. Rokn ad-Din Baïbars. le style de Nowaïri et de Baïbars se reconnaît à la première lecture ; celui de Nowaïri est terne et plat, tandis que la phrase de Baïbars est écrite sur un rythme musical.

قال وفى ثالث المحرّم من هذه السنة عدى[1] السلطان الى البحيرة[2] وتوجّه للصيد قاصد الجهة الغربيّة فلمّا وصل الى تروجة من اعمال البحيرة[3] اعطى الامرآء دستورًا ليتوجّهوا الى اقطاعاتهم ويتفرّقوا فى بلادهم؞ وكان الوزير المقدّم ذكره قد تقدّم الى ثغر الاسكندريّة ليجهّز الاقامات ويحصّل الاقمشة واصناف المستعملات ويرتّب الاموال الّتى يحتاجها السلطان للاطلاقات؞ فكتب الى السلطان من هناك بانّه لم يجد بالثغر مالًا ولا قماشًا الا شيئًا لا يباه به وانّ توّاب بيدرا استولوا على المتاجر والمستعملات ووضعوا ايديهم على الجهات فاشتدّ غضب السلطان معما كان فى نفسه فاحضر بيدرا وانكر عليه اشدّ الانكار وافحش فى سبّه بالزاى[4] والقاف وبالغ فى نكايته ثمّ لمّا خرج من قدّامه على تلك

1. Lire عدا. — 2. Man. الحيزية. — 3. Man. السحيرة. — 4. Lire بالزاء.

L'historien a dit[1] : Le troisième jour du mois de Moharram de cette année, le sultan traversa (le fleuve) dans la direction de la Bohaïra, et se mit en route pour se rendre à la chasse, marchant vers la contrée occidentale. Quand il arriva à Taroudja[2], qui dépend administrativement de la Bohaïra, il donna aux émirs la permission de partir dans leurs fiefs, et de se rendre chacun dans son pays[3].

Le vizir (Ibn as-Sal'ous), dont il a été parlé précédemment, s'était déjà rendu dans le port[4] d'Alexandrie pour préparer les approvisionnements, pour y trouver les étoffes, et tous les autres objets nécessaires (au service de l'armée), et pour y percevoir les sommes d'argent dont le sultan avait besoin pour payer la solde de ses troupes.

Le vizir écrivit d'Alexandrie au sultan pour lui faire connaître qu'il n'avait trouvé dans ce port ni argent ni étoffes, sauf des choses insignifiantes, qu'il n'avait pas prises en considération par suite de leur peu de valeur, cela parce que les officiers de Baïdara avaient accaparé toutes les marchandises et les objets de première nécessité, et que, de plus, ils avaient fait main basse sur tout le numéraire. Cela, joint au ressentiment que le sultan avait déjà dans l'esprit contre Baïdara, le jeta dans une violente colère. Il fit venir

1. Il s'agit ici de Nowaïri (man. arabe 1579, fol. 116 v°), qui dit : وركب من قلعة الجبل فى ثالث المحرم وعزم على قصد الحمامات الغربية ; Moufazzal recommence ici, sans s'en douter, une histoire qu'il a déjà racontée, voir page 562. — 2. Taroudja, dit Yakout (I, 845), est un village qui relève d'Alexandrie ; son nom se trouve également sous la forme Touroundja ترنجة. — 3. Comme on l'a déjà vu, page 560, al-Ashraf aimait à se débarrasser des gens qui l'entouraient et à voyager seul. — 4. Litt. « dans la ville frontière d'Alexandrie » ; Alexandrie étant, en effet, située sur le front de mer de l'Égypte.

الحال ارسل اليه الف دينار يتلافى بها خاطره وسكّن نافره فلم يفد ذلك العطاء فى تلافى فارط الخطأ* ذكر مقتل السلطان الملك الاشرف* ثمّ ان بيدرا اتّفق مع الامرآء الّذين حوله والطائفة الذين يسمعون قوله وفى غد ذلك اليوم ركب السلطان للصيد فى عدّة قليلة من صغار المماليك فاغتنم بيدرا الفرصة لمّا لاحت وأجاب النهزة لمّا نادت به وصاحت* وجمع هاؤلآء[1] الجماعة وركب فى تلك الساعة وصحبته حسام الدين لاجين * المنصورى المقدّم ذكره وشمس الدين قرا سنقر المنصورى الذى كان نائب السلطنة * fol. 94 v°.
بحلب وعزله وسيف الدين بهادر المنصورى رأس نوبة الجمداريّة والطنبغا راس نوبة[2] ونوغية

1. Il faudrait grammaticalement هذه الجماعة ; هولا, et non هاولا, d'ailleurs, étant une forme de pluriel. — 2. Il faudrait grammaticalement راس النوبة.

Baïdara, il lui adressa les reproches les plus sanglants, il l'insulta de la pire manière par *z* et par *k*[1], et il le traita de la façon la plus outrageante. Puis, lorsque l'émir sortit de sa présence, il lui envoya sur-le-champ mille dinars, pour apaiser ainsi sa fureur et pour calmer sa colère; mais ce cadeau ne put réparer les effets de la violence exagérée à laquelle le sultan s'était laissé entraîner.

Récit de l'assassinat du sultan al-Malik al-Ashraf. Baïdara avait arrêté, en complet accord avec les émirs qui se trouvaient autour de lui, et avec ceux qui écoutaient ses avis (d'attenter aux jours du sultan). Le lendemain du jour où se passa cette algarade, le sultan monta à cheval pour se rendre à la chasse, accompagné d'un petit nombre de mamlouks d'un rang inférieur. Baïdara saisit cette occasion dès qu'il la vit poindre, et il répondit à l'appel de la fortune[2], quand elle éleva la voix vers lui.

Il réunit ses complices, et monta sur l'heure à cheval, accompagné de
* fol. 94 v°. Hosam ad-Din Latchin al-Mansouri, dont il a été question plus haut, de Shams ad-Din Kara Sonkor al-Mansouri, qui avait été vice-roi à Alep, et que le sultan avait destitué, de Saïf ad-Din Bahadour al-Mansouri, qui était Ras-nauba des djamadars[3], d'Altanboukha, le Ras-nauba, de Noghia, et d'un nom-

1. C'est-à-dire qu'il lui dit qu'il était digne d'aller se nourrir dans l'enfer des fruits de l'arbre *zakkoum* زقوم, dont on ne prononce pas volontiers le nom. — 2. En réalité, فرصة et نهزة sont synonymes; ce passage est écrit en style cadencé. — 3. Le Ras-nauba était, comme l'indique suffisamment le sens de ce titre, le chef d'un corps de troupes. Saïf ad-Din Bahadour commandait le corps des djamadars, gens de la garde-robe impériale. Quand on trouve Ras-nauba employé tout seul, après un nom d'émir, c'est que le nom de la nauba, du corps qu'il avait sous ses ordres, est sous-entendu, car les règles de la grammaire exigeraient alors Ras an-nauba.

وجماعة كثيرة لا حاجة الى ذكرهم؛ وتوجّهوا على انّهم يتصيّدون الغزال فى البرّيّة ولم يكن قصدهم الّا صيده ولا اضمروا الّا كيده ثمّ انقلبوا الى الخيام وشدّوا تراكيشهم[1] وركبوا جياد خيولهم وقصدوا نحو السلطان؛ وكان الماء اذذاك الوقت باقيًا بعضه على البلاد فوجدوا بينهم وبينه مخاضة فقطعوها اليه فوتبوا[2] كالليوث عليه وبادره بيدرا بضربة قطعت اذنه وبعض خدّه فتلقّاها بزخمة كانت فى يده لطبل الباز وعلاه حسام الدين لاجين بضربة ثانية قدّت قدّه؛ واتّسعت جدّه وقطعت عاتقه واخرجت السيف من غمده واوهت علائقه

1. La première main du manuscrit avait écrit تركشهم, forme qui a été corrigée, à la revision, en تراكيشهم. — 2. Lire فوثبوا, avec la confusion habituelle de ت et ث.

bre considérable d'autres personnes qu'il serait impossible de toutes énumérer.

Les conjurés se mirent en route, comme s'ils voulaient aller chasser la gazelle dans la campagne; en fait, ils n'avaient d'autre intention que de chasser le sultan, d'autre dessein que de le faire tomber dans leur piège. Puis, ils s'en retournèrent à leurs tentes [1], attachèrent leurs carquois, montèrent sur leurs coursiers rapides, et marchèrent contre le sultan.

A cette époque, l'eau [2] était restée en partie sur le pays; les émirs trouvèrent entre eux et le sultan un gué qu'ils traversèrent, et qui les conduisit à l'endroit où se tenait le sultan. Ils se jetèrent sur lui comme des lions. Baïdara lui porta le premier un coup de sabre qui lui coupa l'oreille, et qui lui fendit une partie de la joue; al-Malik al-Ashraf avait paré le coup en le recevant sur une courroie de cuir, qu'il portait, entourée autour de la main, pour attacher le plateau sur lequel se tient le faucon [3]. Hosam ad-Din Latchin le frappa d'un second coup de sabre qui lui trancha la peau.

Ce coup, qui entama l'épaule du sultan, enflamma son ardeur, et lui fit tirer le sabre du fourreau, mais ses destins étaient accomplis [4], et Alinak [5] al-Man-

1. Makrizi dit plus explicitement que Baïdara, le 11 Moharram, s'était rendu vers le dahliz du sultan, pour essayer de le surprendre; mais ce prince n'était pas sorti de son pavillon, et les conjurés, déçus dans leurs projets, retournèrent à leurs tentes. Dans le récit de Moufazzal, copié dans Nowaïri, qui lui-même reproduit le rythme de la prose de Rokn ad-Din Baïbars, Baïdara et ses affidés partent un matin avec des armes de chasse, pour n'éveiller aucun soupçon, puis ils reviennent subrepticement prendre leurs armes de guerre, pour aller assassiner al-Malik al-Ashraf. — 2. De l'inondation du Nil. — 3. Le faucon dont on se servait pour chasser. Cette sorte de gantelet portait le nom persan de dastkhiz. — 4. Litt. « ses relations (avec le monde) furent rompues », ce qui veut simplement dire que sa dernière heure était arrivée. — 5. Ce nom se trouve dans la graphie persane sous la forme اليناق.

وطعنه الناق[1] المنصورى فى جوفه بسيفه فسقط عن فرسه ميتا فتركوه ملقى فى الفلاة صريعا يمج من ضرب السيوف دما نجيعا❁ وكان ذلك بظاهر تروجة فى ثالث عشر المحرّم من هذه السنة وعادوا صحبة بيدرا واراد السلطنة لنفسه وتسمّى بالملك القاهر لكن المقادير قهرته والدنيا الغرور غدرته❁ ذكر ما جرا[2] لبيدرا وكيف كان مقتله بالطرانة❁ ثمّ انّ بيدرا ومن معه من الامرآء توجّهوا الى جهة الطرانة ووصل الخبر الى من كان

1. Man. الباق. — 2. Lire جرى.

souri lui porta en pleine poitrine un coup de sabre. Al-Ashraf tomba de son cheval, mort. Les conjurés l'abandonnèrent, gisant dans le désert, étendu sur la terre, perdant, par les blessures que lui avaient faites les coups de sabre, un sang noirâtre.

Cet événement eut lieu devant Taroudja, le treizième jour du mois de Moharram de cette année; les conspirateurs prirent le chemin du retour, accompagnant Baïdara, qui voulait la souveraineté pour son compte, et qui prit le titre d'al-Malik al-Kahir, mais les destins arrêtés par Allah triomphèrent de sa volonté, et les vanités de ce monde déçurent ses espérances[1].

Récit de ce qui arriva à Baïdara, et comment il fut assassiné à Tarrana[2]. Après ces événements, Baïdara et les émirs qui marchaient avec lui se
* fol. 95 r°. dirigèrent du côté de Tarrana. La nouvelle en arriva aux mamlouks sultaniens[3] et aux émirs qui se trouvaient dans le dahliz[4]; ils sautèrent tous en

1. Nowaïri (man. arabe 1579, folio 118 r°), dit que les conjurés rentrèrent dans leur campement الوطاق, et qu'ils proclamèrent Baïdara sultan, avec le titre d'al-Malik al-Kahir, ou d'al-Malik al-Awhad : وطاق *wouthak* est la transcription du turk *otagh* اوطاغ, اوتاغ, qui se trouve également sous la forme affaiblie *otao* اوتاو, laquelle conduit à l'osmanli *oda* اودا, اوده. — 2. Yakout ne donne aucun renseignement sur cette localité. — 3. Les mamlouks sultaniens faisaient le service du sultan, mais ils n'étaient pas spécialement attachés à la personne du sultan régnant, et, à sa mort, ils gardaient leurs offices auprès du prince qui lui succédait; en cela, ils différaient essentiellement des mamlouks particuliers du sultan, qui étaient les anciens camarades de peloton *khoshdash* du souverain, ou des soldats avec lesquels il s'était intimement lié dans sa jeunesse. Les mamlouks particuliers changeaient avec chaque sultan, et suivaient son sort en cas de révolution, à moins qu'ils ne tournassent casaque : on les nommait مماليك السلطان, par opposition aux mamlouks chargés du service impérial, lesquels sont appelés المماليك السلطانية, terme qui, dans la mentalité occidentale, se traduirait plus exactement par « les mamlouks de la couronne ». — 4. Dahliz est un terme technique dans l'histoire de l'Égypte de cette époque. Il désigne le pavillon impérial, entouré des tentes de sa suite; en ce sens, il vaudrait mieux le traduire par « le campement », que par « tente » : c'était ce que les Mongols nommaient ordou.

بالدهليز من المماليك السلطانيّة * والامرآء فركبوا جميعا صحبة الامير سيف الدين برلغى * fol. 95 r°.
والامير بدر الدين بكتوت العلائى والامير ركن الدين الجاشنكير والامير حسام الدين
استاد الدار واجتمع معهم الامير زين الدين كتبغا فصاروا طلبا كثيرا ❀ وكان السلطان قبل
قتله جهّز جماعة من المماليك ليعودوا الى القلعة المحروسة تقدير عدّتهم ثلثمائة فارس
وصحبتهم مقدّم عليهم قجقرا[1] الساقى امير مجلس فبيناهم فى اثناء الطريق غير بعيد بلغتهم
الواقعة ❀ فانفرد قجقارا[1] منهم واراد الانحياز الى بيدرا والاتّفاق معه والمماليك الذين كانوا
صحبته انحازوا الى هذا الطلب المذكور فصاروا فى عدّة تناهز الف فارس ولم يكن

1. Man. قجقرا ; lire قجقار, au cas sujet, ce nom propre étant mis par Moufazzal au régime direct indéterminé, ce qui est une faute grossière.

selle, accompagnant l'émir Saïf ad-Din Bouralghi[1], l'émir Badr ad-Din Bektout al-'Alayi, l'émir Rokn ad-Din (Baïbars), le tchashniguir[2], et l'émir Hosam ad-Din (Latchin), l'ostad ad-dar[3], auxquels vint se joindre l'émir Zaïn ad-Din Guétuboukha[4]. Ils se mirent en route, formant une troupe[5] nombreuse.

Avant sa mort, le sultan avait fait partir une troupe de mamlouks pour qu'ils s'en retournassent à la Citadelle (de la Montagne), la bien gardée; leur nombre s'élevait à environ trois cents cavaliers, commandés par Koutchkar as-Saki, émir-madjlis[6]. Alors qu'ils étaient en chemin, et pas encore bien loin, ils apprirent la catastrophe (qui avait coûté la vie à al-Ashraf).

Koutchkar lâcha immédiatement les mamlouks; il prit la décision de se rendre auprès de Baïdara, et de se rallier à sa cause. Les mamlouks qu'il commandait partirent se joindre à cette troupe dont il vient d'être question[7], qui compta ainsi environ mille cavaliers, tandis que Baïdara n'était entouré que des quelques personnes qui avaient monté à cheval avec lui pour aller assassiner le sultan.

1. Ce nom se trouve dans la graphie persane sous la forme بورالغى et بورالقى. — 2. Celui qui goûtait les plats, avant que le sultan n'y touchât. — 3. Grand-maître du palais. Ces officiers étaient de garde dans le pavillon (Nowaïri, *ibid.*). — 4. Cet émir se trouvait à la chasse; mais il vint rejoindre les autres, dès qu'il apprit l'assassinat d'al-Malik al-Ashraf (Nowaïri, fol. 118 v°). — 5. طلب, dans la langue des historiens de l'Égypte, signifie un escadron de cavalerie. — 6. En turk oriental قوچقار signifie « bouc »; l'épithète d'as-Saki indique que cet officier était échanson; l'émir-madjlis avait sous sa juridiction les médecins et les chirurgiens du palais. — 7. Celle qui comprenait Saïf ad-Din Bouralghi, Badr ad-Din Bektout al-'Alayyi, et les autres émirs qui étaient demeurés fidèles à al-Ashraf.

مع بيدرا غير اوليك[1] الاقوام الذين ركبوا معه لقتل السلطان؀ فبينما بيدرا سائر فى طريق الحاجر طالبا قلعة الجبل[2] تاه به الدليل[3] فى اواخر الليل ولم يزل تائها الى الصباح فلمّا اصبحوا وجدوا انفسهم قبالة الطرانة قريب المكان الّذى قتل فيه الملك الاشرف وفى اثناء ذلك ظهر لهم الطلب الّذى فيه هاؤلآء[4] الجماعة المذكورون[5] فقصد بعضهم بعضا؀ والتقى الجمعان واصطدم الطلبان فتفلّل عن بيدرا من كان معه من الامرآء ولم يبق حوله الّا نفران احدهما ايبك مملوك طقصوا[6] والاخر ايدغدى شقير الظاهرى المعروف بالمسعودى فقتل وقتلا؀ وقيل * قتله موسى اخو حمدان بن صلغية لانّه كان اوّل هاجم * fol. 95 v°.

1. Lire اولائك. — 2. Lire طالبا الى قلعة الجبل. — 3. On attendrait توه به الدليل, ou توهه الدليل. — 4. Lire هذه; cf. page 568. — 5. Cette phrase est absolument incorrecte; il faut هذه الجماعة المذكورة, ou جماعة هولاء المذكورين, mais certainement pas la phrase de Moufazzal. — 6. Lire طقصوا.

Tandis que Baïdara était sur le chemin d'al-Hadjir [1], se dirigeant vers la Citadelle de la Montagne, son guide l'égara dans les dernières heures de la nuit [2], et son erreur dura jusqu'à l'aube. Quand le jour se leva, Baïdara et ses compagnons virent qu'ils se trouvaient devant Tarrana, tout près de l'endroit où al-Malik al-Ashraf avait été assassiné. Au même moment, ils aperçurent le corps de ces cavaliers dont il vient d'être parlé, et les deux partis chargèrent l'un sur l'autre.

Les deux troupes se heurtèrent; les émirs qui se trouvaient avec Baïdara prirent la fuite, et il ne resta auprès de lui que deux personnes : Aïbek, mamlouk de Toghosou, et Aïdoghdi Shoukaïr az-Zahiri, qui était connu
* fol. 95 v°. sous le nom d'al-Mas'oudi. Baïdara et ses deux fidèles furent tués [3].

On a dit que ce fut Mousa, frère de Hamdan ibn Sologhia [4], qui tua Baï-

1. Yakout ne parle pas de cette localité, qui porte le même nom qu'une autre, laquelle est célèbre dans l'histoire des Arabes. — 2. Ou, il fut trompé par des indices qu'il interpréta d'une façon erronée. — 3. D'après Nowaïri (man. arabe 1579, fol. 119 v°), les émirs qui tuèrent Baïdara furent Zain ad-Din Guétuboukha, l'ostad ad-dar Hosam ad-Din Latchin, le tchashniguir Rokn ad-Din Baibars, Saïf ad-Din Boularghi بلرغى; parmi les émirs khassakis qui les assistèrent, il cite Saïf ad-Din Toghatchi طغجى, Saïf ad-Din Tokhtaï طقطاى, Saïf ad-Din Kotbia قطبه. Le nom de Boularghi est celui que l'on trouve dans l'onomastique mongole sous la forme Bouralghi, dont il provient, par le retournement du mot autour de l'r; Tokhtai, variante de Tokhta, est l'abréviation du nom mongol Tokhtogha. — 4. Transcription du mongol *sologhai* « qui est du côté gauche », d'où « faux, malhonnête ».

عليه وضارب له[1] والصحيح انّ السيوف اخذته من كلّ جانب ولم يعلم من كان له ضارب[2]
قلت وهذا احمد بن صلغية تركمانى الجنس كان فى خدمة كيختوا[3] ملك التتار ووفد فى
الدولة المنصوريّة الى الديار المصريّة❁ لمّا قتل كيختوا[4] فقرّبه الملك المنصور واعطاه
امرة واستمرّ به الاشرف على امرته وهو فتنى يقيم فى كلّ دولة فتنة[5] ويلقى بين
الجموع فى كلّ وقت❁ فلو كان بيدرا مع المقدور لمّا سرى اغذّ الى القلعة كما فعل
الظاهر لمّا قتل المظفّر قطز بالقصير فكان ذلك انجح قصدا وارجح رأيا وانّما الامر
للّه والملك بيد اللّه❁ ثمّ حمل رأسه الى القاهرة المحروسة وطيف به المدينة محمولا

1. L'auteur a entendu لانه كان اولا هاجما عليه وضاربا له ; il vaudrait mieux dire لانه كان الاول من هجم عليه وضرب له. — 2. Il faudrait من كان له ضاربا, et mieux من ضربه. — 3. Man. كيختوا ; lire كيختو, sans l'*alif*. — 4. Man. كيختوا ; lire كيختو. — 5. Mieux vaudrait فتانا ou فاتنا.

dara, parce qu'il fut le premier qui fondit sur lui, et qui lui porta le premier coup. La vérité, c'est que les coups de sabre tombèrent sur Baïdara de tous les côtés, et que l'on ne sut point qui lui porta celui qui mit fin à sa vie. Je dis[1] : Cet Ahmad[2] ibn Sologhia était turkoman de race, et il vivait au service de Gueïkhatou, roi des Tatars; il était venu comme ambassadeur en Égypte, sous le règne d'al-Malik al-Mansour (Kalaoun).

Quand Gueïkhatou eut été assassiné, al-Malik al-Mansour l'admit au nombre de ses intimes, et lui donna une charge d'émir. Al-Malik al-Ashraf le laissa en la possession de ce commandement. C'était un homme remuant; il provoqua des troubles dans les États de tous les monarques qu'il servit; il passa sa vie à intriguer entre les partis, et à les pousser à l'insurrection.

Si Baïdara avait été favorisé par le destin, lorsqu'il entreprit sa marche de nuit (pour se rendre au Caire), il se serait hâté d'arriver à la Forteresse[3], comme le fit (al-Malik) az-Zahir (Baïbars), lorsqu'il eût assassiné al-Malik al-Mouzaffar Koutouz, à al-Kosaïr; mais ce prince s'entendait autrement que Baïdara à conduire ses affaires, et il jouissait d'un esprit plus pondéré. La puissance n'appartient qu'à Allah, et la souveraineté est dans sa main.

La tête de Baïdara fut ensuite portée au Caire, la bien gardée, et on la

1. Formule employée par les historiens arabes quand ils cessent de copier leurs sources, et quand ils commencent à parler pour leur propre compte d'après des renseignements personnels. — 2. L'un des deux noms, Hamdan ou Ahmad, est une erreur. — 3. De façon à s'emparer du pouvoir, au lieu de s'égarer, ce qui montrait que la fortune ne marchait pas avec lui; comme on l'a vu plus haut, la prise de possession de la Forteresse de la Montagne était le signe tangible de l'investiture du pouvoir souverain.

على رمح بايدى المشاعليّة يجبون عليه الفلوس ولمّا قتل نزل الامير سيف الدين بكتمر السلحدار واكل قطعة من كبده وعلّق رأسه على باب القلعة مدّة شهور مع رأس بهادر رأس النوبة والامر فى ذلك كما قال الشاعر

اذا لم يكن عون من الله للفتى فاكثر ما يجنى عليه اجتهاده

قال وامّا الامرآء الّذين كانوا معه فانّهم تفرّقوا منهزمين ونهبت اثقالهم وخيامهم وتشتّت مماليكهم وألزامهم ورجع الامير زين الدين كتبغا ومن معه من الامرآء والمماليك السلطانية الى جهة القلعة المحروسة وبها يومئذ الامير علم الدين سنجر الشجاعى * نائبا فلمّا وصلوا * fol. 96 r°.

promena tout autour de la ville, plantée sur le fer d'une lance que tenaient les boueux[1], à qui les gens donnaient des sous pour leur avoir procuré ce spectacle. Quand Baïdara eut été tué, l'émir Saïf ad-Din Bektémour, le silahdar, descendit de la Forteresse, et dévora un morceau de son foie; on suspendit sa tête à la porte de la Forteresse, où elle resta durant plusieurs mois, à côté de celle de Bahadour, le Ras an-nauba. L'événement justifia la parole du poète : « Quand l'homme n'est pas favorisé de l'aide d'Allah, ses efforts sont justement ce qui précipite sa perte. »

L'historien a dit : Les émirs qui marchaient avec Baïdara se débandèrent et prirent la fuite; leurs bagages et leurs tentes furent pillés; leurs mamlouks et les personnes de leur entourage se dispersèrent. L'émir Zaïn ad-Din Guétuboukha, les émirs et les mamlouks sultaniens[2] qui se trouvaient avec lui, se mirent en route pour s'en retourner à la Forteresse (de la Montagne), la * fol. 96 r°. bien gardée, où commandait alors l'émir 'Alam ad-Din Sindjar ash-Shodja'i[3], en la qualité de lieutenant du sultan.

Quand ces officiers parvinrent à la rive d'al-Djiza[4], et quand 'Alam ad-Din

1. Litt. : « les gens qui portent des torches ». Ces individus avaient commencé par former une corporation dont les membres, la nuit venue, accompagnaient jusqu'à leur domicile les passants attardés, à la lumière de leurs torches; ils finirent par se charger de tous les métiers malpropres d'une ville, nettoyage des rues, vidange, etc.; ils devinrent même des exécuteurs des hautes œuvres, ce qui est le sens courant de ce mot. — 2. Voir page 570, note. — 3. Qui était *Naïb as-saltana* dans la Citadelle, dit Nowairi (man. arabe 1579, fol. 119 v°). — 4. La ville actuelle de Gizèh, le *dj* se prononçant *g* en Égypte. Djiza est située sur la rive occidentale du Nil, sur la rive gauche, du côté par lequel devaient arriver les émirs, qui venaient de poursuivre dans l'Ouest les émirs qui avaient assassiné al-Ashraf dans la région d'Alexandrie, tandis que le Caire est bâti sur la rive droite du fleuve.

الى بر الجيزة وبلغه امرهم امر ان يمنعوا من التعدية الى برّ مصر المحروسة وجمع المراكب والمعابر والشخاتير الى البرّ الشرقى· فلم يستطيعوا التعدية ❁ وتراسلوا معه وحلف بعضهم لبعض ثمّ مكّنهم من التعدية فطلعوا الى القلعة واجمعوا امرهم على ان تكون السلطنة للسلطان الملك الناصر اخى السلطان الملك الاشرف حفظا لنظام البيت ورعاية فى الحىّ حقّ الميت ❁

التاسع من ملوك الترك السلطان الملك الناصر ناصر الدين محمّد ابن السلطان الملك المنصور قلاوون الصالحى كان جلوسه على سرير السلطنة وله من العمر تسع سنين وذلك فى يوم الاثنين رابع عشر[1] من المحرّم سنة ثلث وتسعين وستّمائة ❁ ولمّا اجلس على

1. Le manuscrit omet رابع عشر, qui est restitué d'après Nowaïri (man. arabe 1579, fol. 120 r°), dans le texte duquel il faudrait d'ailleurs الرابع عشر.

ash-Shodja'i apprit leurs intentions, il ordonna qu'on les empêchât de traverser le fleuve, pour passer sur la rive où s'élève Misr, la ville bien gardée; il fit rassembler les bateaux, les bacs, les barques à voiles, sur la rive orientale[1], de telle sorte que les émirs ne purent franchir le Nil.

Ils engagèrent alors des pourparlers avec le gouverneur de la Forteresse de la Montagne, et ils se prêtèrent des serments mutuels[2], si bien qu''Alam ad-Din leur fournit les moyens de traverser le Nil. Ils montèrent alors à la Forteresse, et ils tombèrent d'accord sur ce point que la souveraineté appartiendrait au sultan an-Nasir, frère du sultan al-Malik al-Ashraf, pour respecter l'ordre de la succession dans la dynastie, pour honorer dans le prince qui survivait la mémoire du souverain défunt.

Le neuvième des rois des Turks est le sultan al-Malik an-Nasir Nasir ad-Din Mohammad, fils du sultan al-Malik al-Mansour Kalaoun as-Salihi. Il s'assit sur le trône de la souveraineté, alors qu'il était âgé de neuf ans, et cela, le lundi, quatorzième jour du mois de Moharram de l'année 693.

Quand on l'eût fait assoir sur le trône de la royauté auguste, les émirs furent de l'avis unanime que l'émir Zaïn ad-Din Guétuboukha al-Mansouri

1. C'est-à-dire qu'il fit ramener de la rive occidentale à la rive orientale tous les bateaux et moyens de passage; Nowaïri (*ibid.* dit, ce qui est beaucoup plus plausible, que le gouverneur prit ces mesures dès qu'il connût l'assassinat de son maître, alors qu'il ne savait pas qui l'emporterait, de Baïdara, ou de la troupe de Zaïn ad-Din Guétuboukha. — 2. Les émirs, de ne rien faire contre l'autorité du gouverneur: le gouverneur, de ne pas intriguer contre les émirs: les deux parties, de laisser se faire naturellement la dévolution du trône.

سرير السلطنة المعظمة وقع الاتفاق على ان يكون الامير زين الدين كتبغا المنصورى اتابك العساكر المنصورة ونائب السلطنة الشريفة والامير علم الدين سنجر الشجاعى وزيرا ومدبّرا للمملكة وتقرّر الحاجّ سيف الدين بهادر حاجبا❊ وتطلّبوا كلّ من كان مع بيدرا من الامرآء فامسكوهم فرادى ومثنى وما آواهم ربع ولا اغنى عنهم مغنى وهم طرنطاى الساقى ونوغية السلحدار والطنبغا الجمدار واقسنقر والناق الحسامى[1] ومحمّد خواجا وقجقرا[2] امير مجلس * واروس وقطعوا ايديهم وصلبوهم وطيف بهم على الجمال فى الشوارع والاسواق * fol. 96 v°.
نكالًا بما فعلوا من الغدر بسلطانهم والاقدام على عدوانهم وفى امرهم قال الشاعر
قضى الله ان البغى يصرع اهله وان على الباغى تدور الدوائر

1. Man. الحلبى; dans Nowaïri *ibid.*, fol. 120 v°, الحسامى. — 2. Lire قجقر.

serait l'atabek des armées victorieuses, et qu'il exercerait les fonctions de vice-roi, que l'émir 'Alam ad-Din Sindjar ash-Shodja'i serait vizir, et régirait le gouvernement de l'empire; al-Hadjdj Saïf ad-Din Bahadour fut confirmé dans la charge de chambellan[1].

On se mit à la poursuite de tous les émirs qui avaient été les complices de Baïdara; on les arrêta un par un, deux par deux; ils ne trouvèrent de refuge nulle part, aucun asile pour les abriter : c'étaient Dourounadaï as-Saki[2], Noghia, le silahdar, Altanboukha, le djamadar, Aksonkor, Alinak al-Hosami[3],
* fol. 96 v° Mohammad Khwadja, Koutchkar, émir madjlis, et Ourous; on leur coupa les mains, on les mit en croix, et on les promena, attachés sur des chameaux, dans les rues et dans les marchés, pour les châtier d'une façon exemplaire de leur trahison envers leur sultan, et de l'audace qu'ils avaient eue de se révolter contre son autorité. Le poète a dit à leur sujet : « Allah a décidé que l'iniquité cause la perte de celui qui s'y livre, et que les vicissitudes de la fortune accablent l'homme injuste. »

Quant à Bahadour, le ras al-nauba et à Djamal ad-Din Oughoush al-Mausili,

1. Nowaïri (man. arabe 1579, fol. 120 v°) ajoute que l'émir Rokn ad-Din Baïbars al-Tchashniguir fut désigné pour être grand maître du palais استاد الدار, et l'émir Rokn ad-Din Baïbars al-Mansouri, pour remplir la charge de davadar. — 2. Les premiers que l'on découvrit, dit Nowaïri (*ibid.*), furent Saïf ad-Din Bahadour, le Ras-nauba, et Djamal ad-Din Oughoush اقش al-Mausili, le chambellan. — 3. Al-Halabi, dit à tort Moufazzal; cet officier est nommé plus haut, page 569, Alinak al-Mansouri, ce qui indique qu'il était mamlouk de Kalaoun; l'épithète d'al-Hosami indiquerait, au contraire, qu'il était mamlouk de Hosam ad-Din Latchin al-Mansouri, mais les deux dénominations reviennent en fait au même, puisque le mamlouk d'un mamlouk d'al-Mansour, est fatalement, quoique indirectement, le mamlouk d'al-Mansour.

واما بهادر رأس النوبة وجمال الدين اقوش الموصلى الحاجب فاحضرا الى القلعة وقتلا واحرقت اجسادهما بباب البرقيّة وامّا الامير حسام الدين لاجين الصغير والامير شمس الدين قراسنقر المنصورى فانّهما لم يقعا[1] ووقاهما الله تعالى فتغيّبا؛ وكان الامير علم الدين سنجر الشجاعى لمّا جلس وزيرا استمال اليه جماعة وضمّ اليه اقواما ونفّذ فى العطاء امره واطلق بقلمه اشياء كثيرة من اموال وغلال واراض ومراكب وغيرها؛ وقبض على قفجاق[2] وعبد الله السلحدار والاقوش باتّفاقه مع حزبه من غير رأى الامرآء فحضر من بطانته نفران وهما جاورشى[3] ابن قنغر[4] وقنغر والده الى الامير زين الدين كتبغا وهو فى الموكب بسوق الخيل وعرّفاه أنّ الامير علم الدين سنجر الشجاعى اتّفق معمن حوله

1. Lire يرفعا, au passif. — 2. Man. قفحاق. — 3. Nowaïri (man. 1579, fol. 124 r°) حاورسى. — 4. Man. قتعز; Nowaïri (*ibid.* دنغر.

le chambellan, on les conduisit à la Citadelle de la Montagne, où on les mit à mort; leurs cadavres furent brûlés à la porte Bab al-Barkiyya. Les émirs Hosam ad-Din Latchin as-Saghir et Shams ad-Din Kara Sonkor al-Mansouri ne tombèrent pas aux mains de ceux qui les poursuivaient; Allah le très-haut les garda de leurs atteintes, et ils restèrent cachés.

Quand l'émir 'Alam ad-Din Sindjar ash-Shodja'i prit possession du vizirat, il flatta les gens pour les attirer dans son parti, et il groupa ainsi un certain nombre de personnes autour de lui; il rendit des ordonnances conférant des donations à certains individus, et il signa des actes attribuant à des gens une quantité considérable d'argent, de denrées, de terres, des navires, et d'autres choses.

Il fit emprisonner Kiftchak, 'Abd Allah, le silahdar, et Oughoush, d'accord avec son parti, mais sans prendre aucun conseil des émirs. Deux personnes qui étaient de ses familiers, Tchaourashi[1], fils de Kanghar[2], et Kanghar, père du précédent, se présentèrent devant l'émir Zaïn ad-Din Guétuboukha, pendant que celui-ci était à la parade, au marché aux chevaux; ils lui apprirent que l'émir 'Alam ad-Din Sindjar ash-Shodja'i s'était entendu avec les gens qui formaient son clan pour le faire arrêter, lui et plusieurs émirs, dans le temps où ils seraient à table.

1. Tchaourashi est la transcription du nom mongol Tchaghouratchi, qui a été expliqué plus haut; la transcription du *tch* mongol par le *sh* arabe est régulière. — 2. Khanghar est le mongol *khankghaghar* « qui a la taille fine », avec la chute régulière des deux gutturales, *khan(k)gha(gha r,* plutôt que *khonkkhoghor*, qui en mongol, signifie « enfoncé, qui est dans un creux de terrain », lequel se réduit à la forme *khonkkhor,* qui signifie « creux, caverne ».

على قبضه وقبض جماعة من الامرآء عند الخوان؛ وكان الى جانبه فى الموكب الامير ركن الدين بيبرس الجاشنكير والامير سيف الدين برلغى وعلم الدين سنجر البندقدارى وكان الواشى اليه قد نصّ له عليه فقتل على مكانته * وامسك الاميران[1] ركن الدين * fol. 97 r°.

1. Lire الاميرين.

Guétuboukha avait à ses côtés, dans la troupe qui lui faisait escorte, l'émir Rokn ad-Din Baïbars, le tchashniguir, l'émir Saïf ad-Din Bouralghi, et 'Alam ad-Din Sindjar al-Bondokdari; la personne qui dénonça les menées d'al-Bondokdari[1] donna à Guétuboukha des preuves absolues de sa culpabilité, aussi al-Bondokdari fut-il massacré sur la place même[2]. Guétuboukha
* fol. 97 r°. fit arrêter les deux émirs Rokn ad-Din, le tchashniguir, et Saïf ad-Din Bouralghi, parce qu'il soupçonnait leurs intentions, et parce qu'il craignait qu'ils n'eussent tramé quelque machination contre lui; il les envoya à Alexandrie[3].

1. Moufazzal comprend, ou semble comprendre, que le vizir 'Alam ad-Din Sindjar ash-Shodja'i avait des accointances avec l'émir 'Alam ad-Din Sindjar al-Bondokdari, lequel servait dans l'entourage de Guétuboukha, et qu'ash-Shodja'i comptait faire arrêter Guétuboukha et ses partisans par l'entremise d'al-Bondokdari. Le récit de Nowaïri ne permet point cette interprétation des faits, voir note 2. La personne qui dénonce al-Bondokdari est, où Tchaghouratchi, ou Kanghar. — 2. Nowaïri (man. arabe 1579, fol. 123 v°) raconte que le jeudi 23 Safar, les émirs se trouvaient réunis sur les terre-pleins formés d'assises de pierre مساطب, qui étaient en dehors de la porte Bab al-Koulla, attendant la sortie de Guétuboukha, pour lui faire escorte, suivant l'habitude. L'émir djandar vint alors inviter plusieurs émirs, Saïf ad-Din Kiptchak, Badr ad-Din 'Abd Allah, le silahdar, Saïf ad-Din Koubilaï, Rokn ad-Din 'Omar, frère de Témour, Saïf ad-Din Gurtchi, Saïf ad-Din Tarkhatchi, à se rendre auprès du sultan. Les autres émirs se rendirent avec Guétuboukha à la parade, à l'Hippodrome Noir, où ils furent rejoints par l'émir Saïf ad-Din Kanghar et Tchaouratchi, lesquels apprirent à Guétuboukha que les émirs, qui avaient été soi-disant mandés auprès du sultan, avaient été emprisonnés, et que Sindjar ash-Shodja'i avait la ferme intention de faire arrêter les autres quand ils se mettraient à dîner. Rokn ad-Din Baïbars raconta à Nowaïri, durant la nuit du 8 Shavval 707, qu'il avait reçu un coup de masse d'armes dans cette échauffourée, et il lui en montra la cicatrice. — 3. Moufazzal a renversé l'ordre des faits : Quand les deux émirs eurent été arrêtés, dit Nowaïri (*ibid.*), al-Bondokdari dit à Guétuboukha : « Où donc est Latchin? fais-le donc venir! — Latchin n'est pas avec moi, lui répondit Guétuboukha. — Si, répliqua al-Bondokdari, Latchin est avec toi. » En même temps, il tira son sabre pour en frapper Guétuboukha, mais il fut transpercé d'un coup de pointe par Bektout al-Azrak, mamlouk de Guétuboukha, et tomba de cheval. On le massacra sur place. Guetuboukha et ses partisans se rendirent à la porte Bab al-Mahrouk, sortirent du Caire, et campèrent en dehors du mur d'en-

الجاشنكير وسيف الدين برلغى لانّه اوجس منهما خيفة وسيّرهما الى الاسكندريّة❁ ثمّ افترق العسكر فرقتين وخرج الامير زين الدين كتبغا للوقت الى ظاهر القاهرة المحروسة ونزل تحت القلعة بظاهر الثغرة وانضمّت اليه جماعة كثيرة من الامرآء الّذين بالقاهرة المحروسة ومن العساكر المنصورة لمّا علموا صحّة قصده فى وفاء عهده لبيت مخدومه❁ واقام الامير علم الدين الشجاعى فى القلعة بطائفة اخرى وركب الفريقان وتناوشوا القتال

Après cet incident, l'armée se divisa en deux partis; l'émir Zaïn ad-Din Guétuboukha sortit sur-le-champ du Caire, la bien gardée, et vint camper au-dessous de la Citadelle, en face du fossé[1]. Un nombre considérable des émirs et beaucoup des soldats de l'armée victorieuse, qui se trouvaient au Caire, vinrent se joindre à lui, quand ils apprirent qu'il agissait dans l'intention bien arrêtée de rester fidèle au serment qu'il avait prononcé de défendre la dynastie de son maître.

L'émir ʿAlam ad-Din ash-Shodjaʿi demeura dans la Forteresse avec un autre parti; les deux troupes montèrent à cheval; elles se livrèrent des combats, au-dessous de la Citadelle, dans lesquels, des deux côtés, aucun

ceinte. Ces faits demandent quelque explication : tout le monde connaissait, au Caire, les relations intimes qui existaient entre Guétuboukha et Hosam ad-Din Latchin al-Mansouri, lesquels étaient liés depuis leur enfance. Personne n'ignorait que Guétuboukha soutenait dans sa retraite l'émir Latchin, qui avait trempé ses mains dans le sang d'al-Malik al-Ashraf, et qu'il connaissait le lieu où il se cachait. Al-Bondokdari ne put maîtriser une colère légitime quand il vit Guétuboukha faire arrêter deux de ses camarades, Baïbars et Bouralghi, qui étaient toujours demeurés fidèles à la famille de Kalaoun, et qui avaient pris part au meurtre de Baïdara, lequel avait tramé l'assassinat d'al-Malik al-Ashraf, tandis que ce même Guétuboukha couvrait de sa protection Latchin al-Mansouri, qui avait osé porter la main sur al-Ashraf. Guétuboukha n'avait jamais cessé de donner des preuves de son loyalisme envers al-Ashraf et Mohammad ibn Kalaoun; il avait été l'un de ceux qui s'étaient mis aux trousses de Baïdara, et qui l'avaient tué, mais les anciennes relations qu'il entretenait avec Latchin lui firent fermer les yeux sur son crime, et il assura son existence quand Latchin se fut enfui du Caire. Ces faits expliquent comment le nom de Latchin fut jeté dans cette mêlée; puisqu'il faisait arrêter les généraux qui avaient vengé l'assassinat d'al-Ashraf, Guétuboukha n'avait plus qu'à faire sortir l'assassin de sa retraite, et à parader à ses côtés. En fait, Guétuboukha soutenait les assassins d'al-Ashraf, comme il le montra par les faveurs dont il accabla Shams ad-Din Karasonkor, lequel avait été le complice de Latchin.

1. Il s'agit ici de la dépression profonde qui existe entre la Forteresse de la Montagne, et la hauteur qui se trouve en face d'elle. Cette dépression a été creusée de main d'homme; elle rendait la Citadelle inexpugnable, avant l'invention de l'artillerie; mais aujourd'hui la Citadelle est dominée par un fort construit sur l'éminence qui lui fait face.

تحت القلعة ولم يعدم من كلا الجمعين احد ولم يزل جمع الامير زين الدين كتبغا يكثر وجمع علم الدين الشجاعى يقلّ والّذين صحبته يتفلّلون ويتسلّلون الى جهة كتبغا واقاموا على ذلك اسبوع[1] ❊ فرأى الشجاعى انّه مغلوب ومأخوذ فمسلوب وقد اسلمه رهطه نهض من مخيّمه ودخل الى باب الستارة داخل باب الساعات بالقلعة ورمى سيفه ونزع عنه لامة حربه وما كان عليه من العدّة وقال ان كنت انا المطلوب فانا اتوجّه الى السجن❊ وكان من جملة من معه فى القلعة صمغار والاقوش فاخذاه وتوجّها به نحو السجن فقتلاه

1. Lire اسبوعا.

homme ne trouva la mort; mais les forces de l'émir Zaïn ad-Din Guétuboukha ne cessaient de s'accroître, tandis que celles d'ash-Shodja'i diminuaient sans arrêt[1], car ses partisans tournaient bride, et se sauvaient pour aller rejoindre l'armée de Guétuboukha. Les belligérants restèrent en cet état durant une semaine[2].

Ash-Shodja'i s'aperçut alors qu'il était battu, qu'il lui était impossible de se tirer de cette situation; alors, contraint de céder à la nécessité, puisque ses troupes l'avaient trahi, il sortit de son campement, pénétra dans la porte Bab as-Sitara, qui se trouve à l'intérieur de la porte Bab as-Sa'at[3], dans la Forteresse; il jeta son sabre à terre, se dépouilla de sa cuirasse, de sa dague, de sa cotte de mailles, et il s'écria : « Puisque je suis poursuivi, je vais moi-même me rendre en prison[4] ! »

Parmi les officiers qui étaient avec lui dans la Forteresse, se trouvaient

1. Shodja'i avait dans son clan Saïf ad-Din Bektémour, le silahdar, et Saïf ad-Din Toghatchi (Nowaïri, man. arabe 1579, fol. 124 v°). — 2. Nowaïri (*ibid.*), dit en effet que le siège dura sept jours. — 3. « Derrière la porte Bab al-Sa'at », d'après Makrizi (*Khitat*, man. arabe 1732, fol. 178 v°) : on entrait dans la Citadelle par deux portes. La plus grande se nommait Bab al-Madradj باب المدرج, ou Bab al-Dartil باب الدرفيل, anciennement Bab al-Sariya باب السارية ; elle était du côté du fossé de la Citadelle; Dartil est le nom de l'émir Hosam ad-Din Latchin al-Aïdémuri, qui fut davaddar de Baïbars, et qui mourut en 662; l'autre porte était la Bab al-Karafa; ces deux portes étaient séparées par un grand espace; il y avait en plus la porte Bab al-Koulla باب القلة, et la porte de Cuivre باب النحاس, laquelle était derrière la porte de la Palissade باب الستارة, et donnait accès aux palais du sultan; elle fut restaurée par Mohammad ibn Kalaoun (fol. 185 r°). — 4. Il y avait, dans l'intérieur de la Citadelle (Makrizi, *Khitat*, man. arabe 1732, fol. 185 v°), un affreux cachot, ou plutôt un cul de basse-fosse, que Kalaoun avait fait pratiquer, en 681, pour y emprisonner les émirs. Bektémour as-Saki le fit détruire en 729, et il transféra ceux qui y étaient détenus dans les tours.

فى الطريق داخل باب الحديد وجزّؤوا رأسه وارسلوها[1] الى الامير زين الدين كتبغا فطيف
بها[2] القاهرة ومصر كما طيف برأس بيدرا❊ وجرا[3] بين السلطان الملك الناصر وبين * الامير * fol. 97 v°.
زين الدين كتبغا مراسلات كثيرة الى ان اذعن له السلطان ان يطلع الى القلعة ويستقرّ
بالنيابة على حاله وينفّذ الاشغال بامره فطلع ونفق فى العساكر المنصورة نفقة عامّة وجلس
فى النيابة والاتابكيّة وسجن بعض المماليك الاشرفيّة❊ قال المقرّ الركنى بيبرس الدوادار ثمّ
جرّدت الى ثغر الاسكندريّة فاقمت به لحفظه من العدوّ وذلك فى شهور سنة اربع وتسعين

1. Lire وارسلاه, ou au moins وارسلوه, si l'on entend les officiers du parti de Guétuboukha. — 2. Lire بد. — 3. Lire وجرى.

Samghor et Alakoush[1]; ils s'assurèrent tous les deux de sa personne, se dirigèrent en sa compagnie vers la prison, et ils le tuèrent en route, à l'intérieur de la porte Bab al-Hadid. Ils lui coupèrent la tête, et ils l'envoyèrent à l'émir Zaïn ad-Din Guétuboukha; on la promena tout autour du Caire et de Misr, comme cela avait été fait pour la tête de Baïdara.

Le sultan al-Malik an-Nasir et l'émir Zaïn ad-Din Guétuboukha échangèrent alors de nombreux parlementaires, jusqu'au moment où le sultan consentit à Guétuboukha la permission de monter à la Forteresse, de s'y * fol. 97 v°. installer immédiatement en qualité de gouverneur, comme cela convenait à ses fonctions, et d'y expédier les affaires, à la façon qu'il lui conviendrait. Guétuboukha monta à la Citadelle, il fit aux troupes de l'armée victorieuse une distribution générale d'argent, et il trôna dans les fonctions de vice-roi et dans la charge d'atabek. Il fit jeter en prison plusieurs des mamlouks d'al-Malik al-Ashraf.

Son Excellence Roknienne[2], Baïbars, le davaddar, a dit : Après ces événements, je fus détaché[3] au port d'Alexandrie, et je m'y établis pour le défendre contre les attaques de l'ennemi[4]; cela, dans les mois de l'année 694. Une personne en qui j'ai toute confiance me raconta, lorsque je revins

1. Nowaïri dit (man. arabe 1579, fol. 125 r°) que Saïf ad-Din Samghor et Saïf ad-Din Alakoush s'étaient mis en devoir d'aller d'emprisonner 'Alam ad-Din ash-Shodja'i dans la tour Bourdj al-Havani برج الحوانى, quand un mamlouk de Samghor se jeta sur lui et le tua. Samghor, en mongol signifie « étrille ». Alakoush, en turk, signifie « l'oiseau au plumage de couleurs chatoyantes ». — 2. Rokn ad-Din. — 3. En qualité de gouverneur. — 4. Les Francs d'Occident qui devaient attaquer l'empire égyptien sur les côtes de Syrie, ou à l'embouchure du Nil, pendant que les Mongols déboucheraient sur l'Euphrate par al-Bira, ou sur le front d'Alep, en traversant l'Arménie.

وستمائة وحدثنى من أثق[1] اليه عند عودتى من الثغر ان الامير زين الدين كتبغا نقل المماليك السلطانيّة الّذين كانوا سكّانا فى القلعة واخرجهم منها❊ فطائفة اسكنها الشرف الاعلا[2] وهو الكبش على الجسر الاعظم وطائفة بدار الوزارة الّتى داخل باب النصر

1. Le manuscrit porte ادق, avec la confusion du ت et du د, mais il n'y a point de doute que Baïbars, qui savait l'arabe, n'ait écrit اثق, et que le barbarisme اثق ne soit l'œuvre de Moufazzal. — 2. Lire الاعلى.

du front de mer, que l'émir Zaïn ad-Din Guétuboukha avait fait déménager les mamlouks sultaniens qui étaient casernés dans la Forteresse, et qu'il les en avait mis dehors[1].

Il avait installé une partie de ces mamlouks[2] sur « la colline (sharaf) la plus élevée », qui est le Kabsh, au-dessus du grand pont, un autre contingent dans le Palais du Vizirat, en dedans de la porte Bab an-Nasr, le

1. De façon à se rendre maître de la personne du sultan, en lui retirant jusqu'aux gens de son service, qui avaient connu son père, al-Mansour, et son frère al-Ashraf, de façon à les remplacer par ses créatures à lui, Guétuboukha. — 2. Nowaïri (*ibid.*, folio 125 r°) dit qu'il en envoya une partie aux belvédères مناظر de Kabsh, un certain nombre au Palais du Vizirat, le reste, aux belvédères de l'Hippodrome as-Salihi et de l'hippodrome az-Zahiri. (Cf. Makrizi, *Khitat*, man. arabe 1731, fol. 361 r°). Ces belvédères étaient des constructions d'agrément élevées dans des sites panoramiques, des mirabella.

Le Kabsh est une montagne, ou plutôt une colline, voisine de la montagne de Yashkour يشكر, laquelle est entre le Caire et Misr, sur le sommet de laquelle s'élève la mosquée d'Ibn Touloun (الجامع الطولوني et جامع ابن طولون). La montagne de Yashkour était ainsi appelée du nom d'une tribu arabe qui s'y était installée lors de la conquête; elle dominait immédiatement le Nil, et deux étangs célèbres dans l'histoire de l'Égypte, la Birkat al-Fil بركة الفيل, et la Birkat Karoun بركة قارون. C'était sur la montagne de Yashkour que l'on montait et que l'on essayait les balistes, avant de les envoyer sur les frontières de l'empire, pour détruire les fortifications des Mongols et de leurs alliés, Francs et Armeniens. La montagne de Kabsh dominait anciennement le Nil, à son occident : puis, quand les Musulmans bâtirent la ville de Fostat, après la conquête, le Kabsh fut compris dans la Khatta al-hamra al-kosva « le quartier rouge extrême », et ce fut alors qu'il reçut le nom de Kabsh : ثم لما اختط المسلمون مدينة الفسطاط بعد فتح ارض مصر صار الكبش من جملة خطة الحمرا القصوى وسمى الكبش Makrizi, *Khitat*, man. arabe 1731, fol. 94 r°). Les sharaf, ou hauts-lieux (*ibid.*, fol. 94 v°), étaient trois lieux-dits; deux se trouvaient entre le Caire et Misr, le troisième, dans l'espace qui separe la Birkat al-Habash بركة الحبش de Fostat. L'un des deux sharaf qui étaient en dehors du Caire n'est autre que la partie du Mokattam, sur laquelle se dresse la Forteresse

وطائفة بالميدان فلمّا تفرّقوا فى هذه الاماكن أهمل امرهم وانقطعت عنهم جامكيّاتهم
وجراياتهم الّتى كانوا يتناولونها مسنّاة وحصل النقص فى رواتبهم والخلل فى احوالهم ❋
فتشاوروا على فتنة ينزّونها ومكيدة يكيدونها واتّفقوا على ان يركبوا كتفا واحدا

reste au Maïdan. Quand les mamlouks eurent été répartis dans ces différentes localités, on négligea de s'occuper d'eux, on cessa de leur payer leur solde et les allocations qu'ils recevaient annuellement; ils ne reçurent plus d'argent, et leur condition devint misérable.

Ces individus se concertèrent pour provoquer une sédition, et pour jouer

de la Montagne. L'autre, le Kabsh, dont il est question ici, entre la mosquée d'Ibn Touloun الجامع الطولوني et Misr, domine, à l'occident, du côté du grand canal الخليج الكبير et de Misr. Le troisième sharaf était connu sous le nom d'ar-Rasad الرصد « l'Observatoire »: il domine Rashida رشدة, dans sa partie occidentale, et, dans sa partie méridionale, il surplombe la Birkat al-Habash. Ce sharaf est en face de celui qui se trouve entre la mosquée d'Ibn Touloun et Misr, c'est-à-dire du Kabsh. Son nom d'al-Rasad provenait du fait qu'Afdhal Aboul-Kasim Shahanshah, fils du généralissime امير الجيوش Badr al-Djamali, y avait fait installer des instruments pour l'observation des étoiles. L'hippodrome as-Salihi (man. 1732, fol. 171 v°), était dans le canton de Louk لوق, sur la rive du canal occidental. A l'époque de Makrizi, son emplacement s'étendait de la Djami' at-Tabbakh, à la porte de Louk, jusqu'au pont de Kadadar قدادار, qui franchit le canal an-Nasiri, et le chemin qui menait de la porte de Louk à ce pont passait sur le terrain de cet hippodrome. C'était primitivement un jardin, nommé le « jardin du sharif Ibn Thaghlib »: il fut acheté, en 643, par al-Malik al-Salih, qui en fit un hippodrome, et cette circonstance fut la cause que l'on jeta sur le grand canal le pont qui, à l'époque de Makrizi, était nommé « le pont du chemin de traverse ». L'hippodrome az-Zahiri (*ibid.*, fol. 172 r°), fut créé par le sultan Baïbars; il se trouvait à l'extrémité du canton de Louk, et il dominait le Nil à l'endroit où était construit le pont de Kadadar, du côté de la porte de Louk.

Le Palais du Vizirat auguste دار الوزارة الكبرى, dit Makrizi dans le *Khitat* (man. arabe 1731, fol. 360 v°), était voisin du grand Palais Oriental القصر الكبير الشرقى; il s'élevait en façade de l'espace qui s'étend devant la porte de ce grand Palais Oriental, nommée Porte de la Fête باب العيد. Le Palais du Vizirat était également appelé ad-Dar al-Afdhaliyya et ad-Dar as-Soultaniyya. Au témoignage d'Ibn 'Abd az-Zahir, il fut édifié par Badr al-Djamali, [fils (*sic*) de] l'émir généralissime امير الجيوش: tous les personnages qui portèrent ce titre, lequel conférait le commandement supérieur des armées égyptiennes, y habitèrent jusqu'à l'avènement des Ayyoubites. Cet hôtel reçut son nom de Palais du Vizirat, après une restauration qu'y fit al-Afdhal, fils de Badr al-Djamali; il se nommait, avant cette date, le Palais aux Coupoles دار القباب. Ce fut cette circonstance qui lui valut le nom d'ad-Dar al-Afdhaliyya.

ويهجموا القلعة فركبت الجماعة التى فى الكبش اولًا وكانوا زهاء الف مملوك ودخلوا الى المدينة فى الليل ونهبوا بعض الاسطبلات وكسروا بعض الابواب وخلصوا بعض من كان فى السجون منهم* وتوجّهوا الى الّذين بدار الوزارة[1] فلم يوافقوهم ولا اجابوهم الى
* fol. 98 r°. ما قصدوا فادركهم الصبح والتاث امرهم * وركب الامرآء والعسكر وخرج اليهم الحاج بهادر الحاجب فى جماعة من جهة قبّة النصر وركب الامرآء من القلعة واحيط بهاولآء[2] المماليك من كلّ مكان وصيّح عليهم صيحة واحدة* فانهزموا وتفرّقوا واخذوا بالنواصى والاقدام ولم تغنهم الشجاعة ولا اجدى عليهم الاقدام وكان فيهم ممّن اثار هذه الفتنة وحضهم عليها اتنان[3]

1. On attendrait الى الذين سكنوا بدار الوزارة, ou quelque chose d'analogue. — 2. Lire هولاء. — 3. Lire اثنان.

un vilain tour aux autorités; ils décidèrent de monter à cheval en formation compacte, et d'aller attaquer la Forteresse. La troupe des mamlouks qui était casernée au Kabsh partit la première, forte d'environ un millier d'hommes; ils pénétrèrent de nuit dans la ville, saccagèrent plusieurs des écuries, brisèrent plusieurs portes, et rendirent la liberté à un certain nombre de leurs camarades qui se trouvaient détenus en prison[1].

Puis, ils se mirent en chemin pour aller trouver leurs camarades qui étaient casernés dans le Palais du Vizirat; mais ces derniers ne s'entendirent pas avec eux, et ils refusèrent de se prêter au coup de main qu'ils avaient
* fol. 98 r°. préparé. Quand l'aube se leva, leur tentative avait échoué; les émirs et les troupes montèrent à cheval, et al-Hadjdj Bahadour al-Hadjib partit pour les combattre à la tête d'un parti de soldats, du côté de la Koubbat an-Nasr. Les émirs partirent à cheval de la Forteresse, ils cernèrent ces mamlouks de tous les côtés, et ils les chargèrent tous ensemble en poussant une seule clameur.

Les mamlouks prirent la fuite et se dispersèrent; ils furent saisis par les cheveux et par les pieds; leur bravoure ne put les sauver, et leur fougue ne leur fut d'aucune utilité. Dans leurs rangs, se trouvaient deux mamlouks

1. Nowaïri (*ibid.*, fol. 128 r°), dit que les mamlouks qui étaient casernés au Kabsh et dans les belvédères des deux hippodromes مناظر الميادين (les hippodromes as-Salihi et az-Zahiri) incendièrent la porte Bab as-Sa'adat pour entrer dans la ville. Après avoir vainement tenté de débaucher leurs camarades qui logeaient au Palais du Vizirat, ils fracturèrent les portes du Dépôt des étendards خزائن البنود, et ils en tirent sortir ceux d'entre eux qui s'y trouvaient détenus; de là, ils allèrent piller les écuries, au-dessous de la Forteresse; ils y prirent les chevaux sur lesquels ils montèrent, et ils tournèrent toute la nuit autour de la Forteresse.

احدهما يسمّى كتبغا الحموى والاخر يسمّى ساطلمش فعوقبا عقابا شديدا وقتلا قتلا مبيدا وجمع المماليك الّذين تفرّقوا وعلى الامرآء والمقدّمين فرّقوا فتبدّد شملهم وضلّ سعيهم وفعلهم❋ ولمّا حصل هذا الاضطراب اشار بعض الامرآء على الامير زين الدين كتبغا بالجلوس على سرير السلطنة المعظمة فوافقهم وخلع السلطان الملك الناصر من الملك واسكنه فى قاعة جوّانيّة بالقلعة لا يتصرّف منها وذلك فى يوم الثلثآء ثامن المحرّم سنة اربع وتسعين وستّمائة وكانت مدّة مملكته سنة واحدة وذلك لتمام خمسة واربعين[1] سنة وثمانية شهور وثلثة عشر يوما للدولة التركيّة❋ والّذى[2] ورد[3] تواريخ النصارى من الحوادث

1. Lire خمس واربعين. — 2. Mieux vaudrait ما. — 3. اوردت serait préférable, mais cette formule est consacrée dans le style de Moufazzal.

qui avaient provoqué cette sédition, et qui avaient excité leurs camarades à y prendre part; l'un se nommait Guétuboukha al-Hamawi, l'autre Satilmish; ces deux individus furent torturés de la façon la plus cruelle, et ils périrent d'une mort qui trancha le fil de leur existence. On rassembla les mamlouks qui s'étaient dispersés, et on les répartit entre les émirs et les officiers supérieurs; ils se trouvèrent ainsi disséminés, sans rapports entre eux; ils durent renoncer à leurs projets, et ils furent réduits à l'impuissance.

Quand cette sédition éclata, plusieurs émirs conseillèrent à l'émir Zaïn ad-Din Guétuboukha de s'asseoir sur le trône de la souveraineté auguste; il accepta cette offre; il dépouilla le sultan al-Malik an-Nasir de la royauté, et il lui assigna pour sa demeure un appartement[1] qui donnait sur une cour intérieure, dans la Forteresse de la Montagne, en lui défendant de jamais en sortir. Cela se passa le mardi, huitième jour du mois de Moharram de l'année 694; la durée du règne d'al-Malik an-Nasir avait été d'une seule année[2]; ce qui fit en tout quarante-cinq ans, huit mois et treize jours de la royauté des Turks.

Les histoires des Chrétiens racontent parmi les événements qui arrivèrent

1. Il y avait plusieurs de ces appartements réservés: l'un, l'appartement as-Salihi القاعة الصالحية, avait été construit par le sultan al-Malik as-Salih Nadjm ad-Din Ayyoub; il servit de résidence aux rois jusqu'au jour où il fut incendié, en 684 (Makrizi, *Khitat*, man. arabe 1732, fol. 185 r°); Nasir Mohammad, fils de Kalaoun, fit construire un appartement nommé « les sept salons » السبع قاعات, lequel prenait vue sur le Maïdan et le Karafa (*ibid.*, fol. 184 v°). — 2. Moins trois jours, durant laquelle il n'avait joui d'aucune autorité (Nowaïri, man. arabe 1579, fol. 129 r°).

فى ايامه ان كرز لليعاقبة بطركا[1] فى ايامه يسمّى تاوداسيوس[2] المعروف بعبد المسيح ابن الفرنجى وهو تلميذ البطريرك انبا غبريال وهو التاسع والسبعين[3] من البطاركة قدم بالمعلّقة يوم الاحد عاشر ابيب سنة الف وعشرة[4] للشهداء موافق ثامن[5] شعبان سنة ثلاث وتسعين وستّمائة للهجرة❋ وسافر الى ثغر الاسكندريّة عشيّة يوم الاحد اوّل مسرى
* fol. 98 v°. من * هذه السنة وكرز بالثغر يوم الاحد ثامن مسرى وتوفّى يوم الخميس رابع طوبة سنة الف وستّة عشر[6] للشهدآء ودفن بدير النسطور بظاهر مصر وخلا الكرسى بعده تسعة وثلاثين يوما والسبح لله دايما ابدا❋

العاشر من ملوك الترك الملك العادل زين الدين كتبغا المنصورى كان جلوسه فى يوم الاربعآء تاسع المحرّم سنة اربع وتسعين وستّمائة العاشرة[7] من النهار وركب من داره الى

1. Lire بطرك. — 2. Man. تاوداسيوس. — 3. Lire السبعون. — 4. Lire الف وعشر. — 5. Lire الموافق للثامن. — 6. Lire وست عشرة. — 7. Lire فى العاشرة.

sous son règne, qu'on élut en la qualité de patriarche des Jacobites, en ses jours, un certain Théodose[1], connu sous le nom d''Abd al-Masih, fils du Franc[2]; il avait été le disciple d'Anba Gabriel, et il fut le soixante-dix-neuvième patriarche. Il alla (siéger en cette qualité) dans l'église de la Mo'al-laka, le dimanche, dixième jour du mois de Abib de l'année 1010[3] des Martyrs, date qui correspond au huitième jour du mois de Sha'ban de l'année 693 de l'hégire.

Il partit ensuite pour le port militaire d'Alexandrie, (où il arriva) dans
* fol. 98 v°. la soirée du dimanche, premier jour du mois de Masori de cette même année, et il fut intronisé comme patriarche, dans cette ville, le dimanche, huitième jour du mois de Masori; il mourut le jeudi, quatre[4] du mois de Touba de l'année 1016 des Martyrs, et il fut inhumé dans le couvent de Nestor, en dehors de Misr. Le trône patriarcal resta vacant, après lui, durant trente-neuf jours. Louanges soient éternellement rendues à Dieu!

Le dixième des rois des Turks fut al-Malik al-'Adil Zaïn ad-Din Guétuboukha al-Mansouri. Son avènement eut lieu le mercredi, neuvième jour[5] du mois de Moharram de l'année 694, à la dixième heure du jour; il se rendit à cheval de sa résidence[6] à la porte Bab al-Koulla. Quand il

1. تاوضسيوس, dans la continuation de l'*Histoire des Patriarches d'Alexandrie*, man. arabe 306, fol. 34 r°. — 2. Fils de Franque ابن افرنجية, dit la continuation de l'*Histoire des Patriarches d'Alexandrie, ibid.* — 3. 1009, suivant cette même autorité (*ibid.*). — 4. Le 5, suivant la même autorité (*ibid.*). — 5. Onzième jour, dit Nowairi (man. arabe 1579, fol. 128 r°). — 6. Guétuboukha, en sa qualité de vice-roi, demeurait

باب القلة ولمّا جلس فى دست السلطنة اقام الامير حسام الدين لاجين المنصورى نائبا عنه
فانّه قد ظهر هو والامير شمس الدين قراسنقر فى زمن اتابكيّة العادل المذكور۞ فانّهما
لمّا تغيّبا من بعد[1] قتلة الاشرف عرف الملك العادل كتبغا موضعهما وبرّهما ووصلهما لانّهما
خشداشاه خصوصا حسام الدين لاجين فانّه كان مؤاخيًا له من الصغر واعطى الامير شمس

1. Man. omet بعد.

se fut assis sur le trône de la souveraineté, il nomma l'émir Hosam ad-Din Latchin al-Mansouri à la charge de vice-roi, car ce général, de même que l'émir Shams ad-Din Kara Sonkor al-Mansouri[1], avait réapparu au temps où al-Malik al-'Adil (Guétuboukha) fut élevé aux fonctions d'atabek (d'al-Malik an-Nasir, fils de Kalaoun).

Quand ces deux émirs s'enfuirent et se cachèrent, après avoir pris part à l'assassinat d'al-Malik al-Ashraf, al-Malik al-'Adil Guétuboukha connut le lieu où ils s'étaient réfugiés; il se montra touché de leur sort, et pourvut à leurs besoins, parce qu'ils avaient été ses camarades de peloton[2], surtout Hosam ad-Din Latchin, avec lequel il était lié depuis son enfance; il donna à l'émir Shams ad-Din Kara Sonkor des fiefs nombreux; il nomma ses mamlouks au grade d'émir, et il les combla de bienfaits[3].

dans la Dar an-Niyaba, « le Palais de la Vice-royauté », dans la Forteresse (*ibid.*, fol. 128 v°). Ce fut dans ce palais qu'il prétendit être malade, et qu'al-Malik an-Nasir alla lui rendre visite (*ibid.*), pour prendre de ses nouvelles. Nowaïri dit explicitement que Guétuboukha partit à cheval de la Dar an-Niyaba, et qu'il pénétra dans la partie de la Citadelle réservée à la demeure du sultan, par la porte Bab al-Koulla. Le jeudi 12 Moharram, Guétuboukha donna un grand festin auquel assistèrent les émirs, qui se prosternèrent devant lui (fol. 129 r°), c'est-à-dire qui lui firent la salutation extrême-orientale, que ces Turks nommaient *djouk*. La Dar an-Niyaba, ou Palais du vice-roi, dit Makrizi dans le *Khitat* (man. arabe 1732, fol. 187 r°), fut construite par Kalaoun, en 687; elle fut démolie, sur les ordres de son fils Mohammad, en 737, quand il abolit les charges de vice-roi et de vizir, et l'on ne construisit aucun autre édifice sur son emplacement. A la mort de Mohammad ibn Kalaoun, l'émir Tousoun donna l'ordre que l'on reconstruisit la Dar an-Niyaba, quand il fut nommé vice-roi, mais ce palais ne fut jamais terminé, car l'émir fut jeté en prison avant l'achèvement des travaux. L'émir Shams ad-Din Aksonkor vint y tenir séance, en qualité de vice-roi, derrière le grillage de fer forgé شبّاك, qui le séparait des assistants, en 743.

1. Shams ad-Din Kara Sonkor al-Mansouri avait été le complice de Baïdara et de Latchin dans l'assassinat d'al-Malik al-Ashraf. — 2. *Khoshdash* signifie les mamlouks qui appartenaient à un même officier; tous les Mansouris, mamlouks d'al-Malik al-Mansour, étaient *khoshdash*. — 3. La première chose que fit Guétuboukha en arrivant à

الدين قرا سنقر اقطاعا بعدّة وامّر مماليكه وخولهم٭ وكان من جملتهم سيف الدين
بيخاص[1] اعطاه مائة طواش[2] وقلّده استاداريّة السلطنة وكان يتعاظم عليها ويانف الحديث
فى وظائفها وكذلك بكتوت الازرق وانّما سمّى الازرق لانّه كان اخيف العينين قلت
والاخيف هو الذى تلون احدى مقلتيه سوداء والاخرى زرقاء٭ فتحكّما وامرا ونهيا وغلبا
على عقله ورأيه وافسدا نظام ملكه وغيّرا عليه القلوب لسوء سيرتهما واحتجابهما الاموال
لانفسهما واستهتارهما بالامراء٭ ذكر دخول الاويراتيّة الى الديار المصريّة٭ ٭ قال المؤرّخ * fol. 99 r°.

1. Man. بيحاص. — 2. Lire طواشى.

Parmi ces mamlouks, se trouvait Saïf ad-Din Baïkhas, auquel il donna le commandement de cent toashis[1], et qu'il nomma à la charge de maréchal de la cour sultanienne; mais ce personnage estima que ces fonctions étaient bien trop lourdes pour ses épaules, et il n'osa point les accepter. Il en fut de même de Bektout al-Azrak; on le nommait al-Azrak parce qu'il était *akhyaf* des deux yeux. J'ajoute que cette épithète d'*akhyaf* désigne un homme dont l'un des yeux est noir, et l'autre bleu.

Ces deux individus[2] devinrent tout-puissants; ils donnèrent des ordres, ils prononcèrent des interdictions; ils dominèrent entièrement l'esprit et l'intellect du sultan, ils lui dictèrent ce qu'il avait à faire, embrouillant les fils de son gouvernement, lui aliénant le cœur de ses sujets par leur vie indigne, par le fait qu'ils faisaient disparaître dans leurs poches les biens du trésor, par la façon injurieuse dont ils traitaient les émirs.

* fol. 99 r°. Histoire de l'entrée des Oïrats dans l'empire égyptien. L'historien a dit : Ensuite, la poste à cheval arriva de Rahba, apportant une lettre du gouverneur de cette place, lequel exposait qu'il leur était survenu[3], de l'armée

la souveraineté, dit Nowaïri (man. arabe 1579, fol. 129 v°), fut d'élever des mamlouks au grade d'émir, et de les pourvoir de commandements, ce qui était le moyen de se faire des clients. Les quatre premiers furent Saïf ad-Din Baïkhas بيخاص, Saïf ad-Din Agharlou, اغرلو, Badr ad-Din Bektout al-Azrak, Saïf ad-Din Khoutloubeg قطلبك. Baïkhas est, avec la transcription du *sh* par l'emphatique ص ش, le turk *baï-khash* « la jade blanche », avec le mot *baï*, dans le sens de blanc, emprunté au chinois. On trouve l'équivalent de ce nom sous la forme Youroung Kash. Agharlou, en turk, signifie « le blanc », cf. *aghar-mak* « blanchir », de *ak* آق « blanc ». Khoutloubeg, pour Khoutloughbeg, signifie « le prince fortuné ».

1. Cette fonction et l'étymologie du mot qui la désigne, ont été expliqués plus haut. — 2. Baïkhas et Bektout. — 3. A la garnison égyptienne qu'il commandait sur l'Euphrate.

ثمّ ان البريد وصل من الرحبة وعلى يده كتاب نائب السلطنة بها يذكر ان قد وصل اليهم
من عسكر التتار تقدير عشرة الاف بيت من عسكر بيدوا[1] وانّهم قد وصلوا الى الفراة[2]
طالبين الدخول[3] فى دين الاسلام خوفا من الملك غازان، والمقدّم عليهم اسمه طرغاى

1. Man. بيدوا ; lire بيدو, sans l'*alif*. — 2. Lire الفرات. — 3. Lire طالبين للدخول.

des Tatars, un corps d'environ dix mille tentes[1], qui avait appartenu à l'armée de Baïdou; que ces gens étaient arrivés sur les bords de l'Euphrate, dans l'intention d'entrer dans la foi de l'Islam, par suite de la terreur que leur inspirait le roi Ghazan.

Le chef de ces Oïrats se nommait Tarakhaï, et il était le mari d'une

1. 18.000 d'après Nowaïri (man. arabe 1579, fol. 135 v°), ce qui est le chiffre exact, Moufazzal, ou son copiste, ayant oublié ثمانية, dans ثمانية عشر الف. Tarakhaï, dont le nom signifie « le galeux », était le fils de Tchaghou, qui avait épousé Mengguken, fille d'Houlagou; ce Tarakhaï, lui-même, avait obtenu la main d'une fille de Monkké-Témour, fils d'Houlagou. Taraghaï, en turk oriental, signifie « épervier », et se trouve sous les formes équivalentes طرغاى, تراغى, طراقى, تراغاى; mais les noms mongols ne s'expliquent nullement par des mots ouïghours, mais uniquement par des vocables mongols. La forme originale du nom de cette tribu mongole est Oïraghod, laquelle est devenue Oïrod اويرات, par la chute de la gutturale; on la trouve citée dans les livres du xviie et du xviiie siècle, sous la forme Éleuthes. Nowaïri raconte que Tarakhaï, leur chef, avait tramé avec Baïdou, fils de Tarakhaï, un complot qui eut pour résultat le meurtre de Gueïkhatou; quand Ghazan fut arrivé au trône, Tarakhaï eut peur qu'il ne le fît tuer pour venger l'assassinat de Gueïkhatou; Tarakhaï était avec son toman, soit 10.000 hommes, entre Baghdad et Mausil, Ésenboukha, avec son toman, à Diar Békir. Ghazan envoya Moulaï avec un toman à Diar Békir, en remplacement d'Ésenboukha, pour surveiller les mouvements de Tarakhaï; puis, il envoya un émir, nommé Khodogho قطغو, pour arrêter Tarakhaï et ses complices, Guéguéteï ككتاى et Oulous الوص; mais ces gens tuèrent Khodogho, et traversèrent l'Euphrate. Moulaï, qui s'était mis à leur poursuite, fut complètement défait (fol. 136 r°). Ad-Davaddari partit de Damas, pour recevoir les Oïrats, le 1 Rabi' 1er, et il fut suivi de Shams ad-Din Sonkor al-A'sar; Shams ad-Din Kara Sonkor al-Mansouri arriva à Damas pour recevoir ces Mongols, le 22 de ce mois, et les Oïrats firent leur entrée dans cette ville le 23 (fol. 136 v°). Guégué-teï « brillant, lumineux » est l'adjectif formé par le suffixe-*teï*, du mot mongol *guéguen* « lumière, éclat ». Ce nom se retrouve dans l'histoire de Rashid ad-Din sous la forme Guéhéteï كهتى, avec l'affaiblissement *h* de la gutturale *gu*. Oulous en mongol, est le mot bien connu qui signifie « nation »; il est vraisemblable toutefois que ce nom propre est plutôt le mot, inusité en mongol sous sa forme isolée, *ulus* « affamé ».

وهو زوج بنت هولاوون فعند ذلك سيّر اليهم السلطان الامير علم الدين سنجار الدواداری للقائهم فرحّب بهم واكرمهم ورتّب لهم الاقامات واوصلهم الى ساحل فلسطين فانزلهم بعتايث[1] واحضر طرغای المقدّم المذكور وبعض اكابرهم الى الديار المصريّة منهم ككتيه والوص وغيرهما❁ فشملهم بالانعام واعطاهم الاقطاعات وافاض عليهمَ الخلع والهبات وادنى منزلتهم وقرّبهم اليه وكان عدّة من حضر الى الديار المصريّة تقدير مائتى فارس واسكنهم فى القلعة❁ وصاروا يجلسون على باب القلّة فى مواضع الامرآء ومقاعد الكبرآء فلا يجد الامرآء عند طلوعهم الى الخدمة مجلسا لجلوسهم فنفرت قلوبهم وخافوا ان يتمادى الامر ويتفاقم

1. Lire بعثليث.

fille d'Houlaoun. Au reçu de cette dépêche, le sultan leur envoya l'émir 'Alam ad-Din Sindjar ad-Davaddari pour les recevoir (à leur entrée sur le territoire égyptien). L'émir leur fit un excellent accueil, et il les combla de marques d'honneur; il leur assigna des provisions de bouche, et il les fit conduire sur la côte de la Palestine, où il les installa à 'Athlith. En même temps, il envoya en Égypte Tarakhaï, le chef dont il vient d'être question, et plusieurs personnages importants de leur tribu, parmi lesquels Guéguéteï, Oulous, et d'autres.

Le sultan les combla tous de ses générosités; il leur concéda des fiefs, il leur remit des vêtements d'honneur, il leur fit des cadeaux, il leur donna des grades qui leur permettaient d'avoir leurs entrées auprès de sa personne, et il fit d'eux ses familiers. Le nombre des Oïrats qui vinrent en Égypte s'éleva à environ deux cents cavaliers[1]. Le sultan leur assigna comme résidence la Forteresse de la Montagne.

Ils venaient s'asseoir à la porte Bab al-Koulla[2], aux places des émirs, et à celles qui étaient réservées aux dignitaires de la monarchie, si bien que,

1. Ces deux cents cavaliers comprenaient certainement les chefs et l'élite du clan de la tribu des Oïrats qui avait déserté; ce fait explique la faveur dont Guétuboukha accabla ces nomades: comme les Oïrats, Guétuboukha était mongol, et il devait être ravi, au Caire, au sein d'une civilisation avancée, à laquelle il ne comprenait rien, de pouvoir parler en tonghouze avec des gens de sa mentalité, dans les salons aux tapis de soie brochée de la Forteresse de la Montagne. — 2. وكانوا يجلسون مع الامراء بباب القلة فانفت نفوس الامراء من ذلك, dit Nowaïri (*ibid.*, fol. 136 v°) : « ils venaient s'asseoir avec les émirs à la porte Bab al-Koulla, ce qui mettait les émirs hors d'eux », sans compter que ces Oïrats, comme tous les Mongols, étaient dégoûtants de crasse, et d'un voisinage fâcheux. D'après Nowaïri, ce fut seulement quand les Oïrats se furent rendus impossibles en Égypte, que le sultan écrivit à 'Alam ad-Din Sindjar ad-Davaddari de les conduire dans le Sahel de la Palestine (*ibid.*, fol. 137 r°).

فينتقلون الى اقطاعاتهم وتطاولون الى اخبازهم ولهجت الالسنة بحديثهم وكفرهم وافطارهم
فى شهر رمضان جهرا وسفّهوا رأى الملك العادل فى تقريبه ايّاهم ❊ ذكر الغلاء وما جراياته ❊
وفى ايّامه قصّر نيل مصر عن وفاء ماء السلطان فكان خمسة عشر ذراعا وسبعة عشر اصبعا
ولم يتبت[1] على البلاد * واتّفق الغلاء العظيم الّذى لم يسمع بمثله وبلغ القمح مائة وخمسين * fol. 99 v°.
درهما الاردب والشعير مائة درهم نقرة الاردب والحمص والعدس والفول وبقيّة الحبوب
كذلك ❊ واتّفق وباء عظيم ومات من اهل الديار المصريّة خلق لا يحصى عددهم حتّى

1. Lire يثبت.

lorsque les généraux montaient (à la Forteresse) pour aller présenter leurs devoirs au sultan, ils ne trouvaient pas un endroit où il leur fût possible de s'asseoir. Cela fâcha vivement les émirs qui eurent peur que cet état de choses ne s'éternisât [1], et ne s'aggravât; on envoya les Oïrats dans leurs fiefs, et ils se transportèrent dans leurs apanages [2]. Les gens s'en donnèrent à cœur joie de potiner sur l'aventure extraordinaire de ces barbares, sur leur impiété [3], sur le fait qu'ils mangeaient au mois de Ramadhan [4], au vu et au su de tout le monde, et ils accusèrent al-Malik al-'Adil d'avoir agi comme un imbécile, en donnant à ces individus la faculté d'accéder auprès de sa personne.

Histoire de la disette et des événements qui l'accompagnèrent. Sous le règne de Guétuboukha, le Nil d'Égypte resta au-dessous de l'« étiage de l'eau du sultan » [5]; il atteignit seulement quinze coudées et dix-sept doigts, et ses flôts ne séjournèrent pas sur le pays; il en résulta que les denrées aug- * fol. 99 v°. mentèrent de prix dans des proportions considérables, telles qu'on n'avait jamais entendu parler d'un semblable renchérissement de la vie. Le blé monta à cent cinquante dirhams l'ardab [6], l'orge à cent dirhams d'argent, l'ardab; les pois, les lentilles, les fèves, les autres légumes à gousse augmentèrent dans les mêmes proportions.

En même temps [7], une violente épidémie éclata, et il mourut une quantité

1. Et qu'ils ne se trouvassent ainsi dépossédés à jamais de leurs prérogatives et de leur préséance protocolaire par ces sauvages qui manquaient du tact le plus élémentaire, et s'inquiétaient fort peu de ce formulaire. — 2. Le sultan, craignant une révolte de ses prétoriens, les fit partir. — 3. Ces Oïrats étaient en effet bouddhistes, comme la très grande majorité des tribus mongoles — 4. Au lieu de jeûner pendant tout le jour, comme les Musulmans. — 5. Expression technique qui désignait la hauteur que la crue atteignait quand le niveau du fleuve était de 16 coudées au Nilomètre. — 6. 167, 180, et même plus, dit Nowaïri (man. arabe 1579, fol. 133 v°). — 7. Ce passage n'est

كادت البلاد تخلوا من سكّانها وتجيف من الموتى بين حيطانها ولكثرة الموت فى الناس لم يكن لاكثر من يموت من يدفنه فكانت الكلاب تاكل بعضا وبعضا يطرحون على الكيمان وذلك فى سنة اربع وتسعين وستّمائة وخمس وتسعين وستّمائة ولقد شاهدت الناس يبيعون لحوم الميتة على باب القراطين ورأيت به اقواما كلّما خرج احد بشىء من الدوابّ الميتة شرّحوه وأكلوه وشمل المحلّ الوجه الغربى وبرقا وانقلب اهلها الى الديار المصريّة وفيها فى يوم السبت سابع عشر شوّال خرج السلطان الملك العادل قاصدا الى الشأم المحروس من غير محرّك بل ليعزل الامير عزّ الدين ايبك الحموى عن نيابة السلطنة بالشأم ويولّى

innombrable de gens en Égypte, au point que le pays faillit être complètement dépeuplé, et que l'on jetait les corps des défunts dans les rues[1]. Par suite de la mortalité qui décima la population, la majorité des cadavres ne trouvaient personne qui les ensevelit. Les chiens en dévoraient une partie, et l'on jetait les autres à la voirie[2]. Cela se passa au cours des années 694 et 695.

J'ai vu de mes propres yeux des gens vendre la chair des cadavres à la porte Bab al-Kirataïn[3]; j'y ai vu des hommes qui, toutes les fois qu'un individu sortait avec quelque bête crevée, la dépeçaient et la mangeaient. La disette s'étendit à la province occidentale (de l'Égypte), et jusqu'à Barka[4], dont les habitants vinrent chercher un refuge en Égypte.

Cette année, le samedi, dix-septième jour du mois de Shavval[5], le sultan al-Malik al-'Adil sortit (du Caire), se dirigeant sur Damas, la bien gardée; il n'avait d'autre motif pour entreprendre ce voyage que le dessein de révoquer l'émir 'Izz ad-Din Aïbek al-Hamawi de la charge de vice-roi de Damas, d'en investir son mamlouk Agharlou, et de régler la situation de ces Tatars[6] qui s'étaient réfugiés en Égypte, car il leur avait voué une grande

point copié dans Nowaïri (voir fol. 134 r°), et l'auteur raconte ce qu'il a vu, de sa propre initiative.

1. Litt. entre les murs des propriétés. — 2. كيمان, comme l'indique Dozy, désigne les tas d'ordures qui ornent les villes orientales. — 3. La Bab al-Kirataïn est celle qui fut nommée plus tard al-Bab al-Mahrouk, الباب المحروق « la porte brûlée »; elle se trouve à l'intérieur de l'enceinte orientale du Caire (Makrizi, *Khitat*, man. arabe 1731, fol. 313 r° et 315 r°). — 4. Le nom de cette ville est ordinairement écrit برقة. — 5. Il arriva à Damas à la 5e heure du samedi 15 Zilka'ada, dit Nowaïri (man. arabe 1579, fol. 140 r°). Nowaïri ajoute que le Sultan d'Égypte était parti de la Forteresse de la Montagne pour la Syrie avec toute son armée. — 6. Les Oïrats dont il vient d'être question.

اغرلوا[1] مملوكه ورتّب احوال هاولآء[2] التتار الوافدين لانّه كان قد عنى بهم عناية كبيرة فتوجّه وتوجّهت العساكر صحبته ولمّا وصل الى دمشق المحروسة قدّم له النوّاب والامرآء تقادم كثيرة بحكم انّه اوّل قدومه[3] عليهم فى سلطنته❋ قال المقرّ الركنى حدثنى من يوثق به انّ الامير عزّ الدين الحموى قدّم له تقدير مائة فرس من الخيل المسوّمة والجرد المطهمة * وشيئًا كثيرا من الاقمشة والامتعة والقسىّ وغير ذلك فلم ير له ولا لما قدّمه بل عزله من النيابة واخذ منه ومن ألزامه جملة كبيرة وولّى مملوكه اغرلوا[4] مكانه❋ وامّا بقيّة الامرآء فان كلًّا منهم قدّم من الخيل والقماش ما قيمته عشرة الاف درهم واكثر فلم يخلع عليهم ولا وصلهم عن ذلك بشئ من الصلات كما جرت به من الملوك العادات❋ فانّ * fol. 100 r°.

1. Man. غرلوا; اغرلوا dans Nowaïri (man. arabe 1579, fol. 141 r°); lire اغرلو. — 2. Lire هؤلاء. — 3. Il vaudrait mieux lire انه كان قدومه الاول فى مدة سلطنته. — 4. Man. اعرلوا; lire اغرلو.

sollicitude. Il se mit en marche, et les troupes partirent pour l'accompagner. Quand il arriva à Damas, la bien gardée, les officiers qui commandaient dans cette ville en son nom et les émirs lui offrirent de nombreux présents, parce que c'était la première fois qu'il venait leur rendre visite depuis qu'il était sultan.

Son Excellence Roknienne[1] a dit (dans son histoire) : Une personne entièrement digne de foi m'a conté que l'émir 'Izz ad-Din al-Hamawi offrit au sultan un groupe d'environ cent coursiers, choisis parmi des chevaux de prix et de qualités parfaites, une quantité considérable d'étoffes, d'objets de tout genre, d'arcs, et encore d'autres choses. Le sultan ne le regarda même pas, * fol. 100 r°. non plus que les objets qu'il lui avait offerts en présent, mais, au contraire, il le destitua de la charge de vice-roi, et il lui confisqua, ainsi qu'à ses parents, une somme considérable. Il nomma en sa place son mamlouk Agharlou.

Quant aux autres émirs, chacun offrit au sultan, en chevaux et en étoffes, un présent dont la valeur atteignait dix mille dirhams, et même plus; mais il ne leur conféra point de vêtement d'honneur, et il ne leur fit aucun cadeau pour reconnaître ceux qu'il avait reçus d'eux, comme il y était obligé par les coutumes qu'observaient les rois.

En effet, les rois avaient l'habitude, quand ils faisaient leur entrée dans une ville telle que Damas, la bien gardée, de distribuer des cadeaux et des présents aux émirs, aux grands et petits, aux commandants des troupes, cela de

1. Rokn ad-Din.

عادة الملوك اذا دخلوا الى مدينة[1] مثل دمشق المحروسة ان يفرّقوا العطايا والصلات على الامرآء الاكابر والاصاغر ومقدّمى العساكر بديا[2] لا عن مكافاة لهم ولا بسبب تقادم صدرت منهم لا سيّما ملك فى اوّل دولته وبداية سلطنته❊ لكن ذهل عن الصواب وللقضاء اذا اراد الله انفاذه اسباب واىّ اسباب فاقتضت هذه الاحوال اتّفاق الامرآء عليه باطنا وكان مماليكه بيخاص[3] وبكتوت[4] الازرق قد اساؤوا السيرة واغروا خاطره على نائبه الامير حسام الدين لاجين المنصورى وعلى الامير شمس الدين قرا سنقر وحسّنوا له امساكهما[5] لولا انّه كان لا يصغى اليهما❊ ذكر واقعة الملك العادل كتبغا وعزله❊ ولمّا عادوا من دمشق ووصلوا الى منزلة بدعرش وهو ماء العوجاء اجتمع رأى هاولآء[6] الامرآء الذين اتّفقوا فى

1. Le manuscrit omet مدينة. — 2. Il faudrait correctement بادى بدء. — 3. Man. بيحاص. — 4. Man. بكوت. — 5. Les verbes antécédents devraient aussi être au duel, puisqu'il s'agit de Baïkhas et de Bektout. — 6. Lire هؤلاء.

leur propre initiative, et non pour répondre à leurs politesses et pour leur rendre les cadeaux qu'ils avaient présentés, surtout quand il s'agissait d'un prince qui était aux premiers temps de son règne, et au commencement de sa souveraineté.

Mais al-Malik al-'Adil oublia les bonnes traditions; la fatalité, quand Allah veut qu'elle s'appesantisse sur un homme, a toujours ses causes, et quelles causes! Ces circonstances eurent pour résultat fatal de provoquer une entente secrète des émirs contre lui. Ses mamlouks, Baïkhas et Bektout al-Azrak, tenaient, de plus, une conduite déplorable; ils lui montaient l'esprit contre son vice-roi, l'émir Hosam ad-Din Latchin al-Mansouri, et contre l'émir Shams ad-Din Kara Sonkor, lui conseillant de les faire arrêter, mais il ne les écoutait pas.

Histoire des malheurs qui arrivèrent à al-Malik al-'Adil Guétuboukha et de sa déposition. Quand ils furent partis de Damas, et qu'ils furent parvenus à la halte de Bada'rsh[1], qui est l'aiguade d'al-'Aoudja, ces émirs, qui s'étaient concertés en secret (contre le sultan), complotèrent, d'un accord unanime, de monter à cheval, unis dans un même ressentiment contre sa personne, et d'attaquer la tente impériale. S'ils réussissaient dans leur

1. Nowaïri (man. arabe 1579, fol. 142 v°), dit que, le mardi 22 Moharram, le sultan se mit en route pour quitter Damas et s'en retourner en Égypte; il vint camper à al-'Aoudja. Yakout (III, 744) nous apprend qu'al-'Aoudja est, à proprement parler, le nom d'un cours d'eau qui passe à Arsouf et à Ramla, en Palestine.

الباطن على ان يركبوا على حميّة واحدة ويقصدوا الدهليز فان نالوا * قصدا والّا ينشنون *fol. 100 v°.
وينهزمون الى الشأم قبل ان يتمكّن منهم الفساد ويعدوا عليهم الاعداء والاضداد؛ فركب
حسام الدين لاجين ومعه جماعة من الامرآء وكرجى احد المماليك السلطانيّة وكان قد
الّف له بين قلوب جماعة من المماليك فانّهم كانوا ينقادون اليه والى برلطاى[1]؛ فسبق
كرجى هذا الى خيمة بكتوت الازرق فى جماعة من المماليك فادركوه داخل خيمته
فهجموا عليه وقتلوه فى سرادقه وسط وطاقه وانضمّ الى الامير حسام الدين جماعة من
العساكر؛ فلمّا احسّ السلطان بهذا الامر وهو داخل الدهليز استصرخ بالّذين فى الاسطبل

1. Man. مرلطاى.

tentative, (tout était bien); sinon, ils n'avaient plus qu'à abandonner la partie, *fol. 100 v°.
et à s'enfuir à Damas, avant que l'agitation produite par ces événements ne cause leur perte, que leurs ennemis et leurs adversaires ne mettent la main sur eux.

Hosam ad-Din Latchin monta à cheval, accompagné de plusieurs émirs et de Gurtchi, l'un des mamlouks sultaniens, qui avait su capter les sentiments d'un groupe de mamlouks, lesquels lui obéissaient, en même temps qu'à Barouladaï[1].

Ce Gurtchi s'avança vers la tente de Bektout al-Azrak, à la tête d'un parti de mamlouks; ils y pénétrèrent et arrivèrent jusqu'à lui; ils se précipitèrent sur Bektout, et le massacrèrent dans la pièce où il couchait, au milieu de sa tente[2]. Un certain nombre de soldats se joignirent alors à l'émir Hosam ad-Din (Latchin)[3].

Quand le sultan, qui se trouvait à ce moment dans la tente impériale,

1. Baroula-daï est l'adjectif formé régulièrement, par le suffixe-*taï*, -*daï*, du nom de la tribu mongole des Baroula-s, laquelle est, suivant la coutume des noms des clans mongols, le pluriel en-*s* d'un singulier Baroula, qui se trouve dans le nom d'un descendant de Bodontchar. Aboul-Ghazi explique le nom des Baroulas بارلاس, dans la graphie persane برلاس, qui a donné naissance à la forme Berlas du nom de cette tribu, par « général en chef », peut-être par suite d'un rapprochement assez aventureux avec le turc oriental *parla-mak* پارلامق « briller ». — 2. وطاق, tente, a été explique plus haut; les tentes du campement impérial étaient énormes, et formaient des pavillons. Le bivouac du sultan était une véritable cité de toile, avec des chambres à coucher, des salles d'audience, des parties réservées aux chevaux, comme celle dont il est parlé un peu plus loin. et que l'on nommait *istabl*, du grec στάβλος, στάβλον, transcrivant le latin *stabulum*. — 3. Parce que tout le monde savait que Latchin succéderait à Guétuboukha, quand celui-ci serait déposé ou assassiné.

ليشدّوا الخيل فشدّت للوقت وركب وركب معه بعض مماليكه وبيخاص[1] فللوقت قتل بيخاص[2] المذكور* وفرّ السلطان الملك العادل كتبغا هاربا الى دمشق المحروسة واوى الى اغرلوا[3] مملوكه النائب بها فكانت عيشته بها كما قال ابو الطيب المتنبّى

ذلّ من يغبط الذليل بعيش ربّ عيش اخفّ منه الحمام

قال المؤرّخ ثمّ انّ الامير حسام الدين لاجين جمع الامرآء والمقدّمين واكابر العسكر وقال لهم أنا واحد منكم ولا اخير نفسى عنكم ولست مولّيًا عليكم من مماليكى احدا ولا

1. Man. بيحاص. — 2. Man. بيخاص. — 3. Man. غرلوا ; lire اغرلو, sans l'*alif*.

compris ce qui se passait, il appela à son aide les hommes qui étaient dans l'écurie pour qu'ils sellassent les chevaux. Les chevaux furent sellés sur-le-champ, et le sultan se mit en selle, accompagné de quelques-uns de ses mamlouks et de Baïkhas. Ce fut à cet instant même que ce Baïkhas fut tué.

Le sultan al-Malik al-'Adil Guétuboukha prit la fuite, se dirigeant vers Damas, la bien gardée, où il se réfugia chez Agharlou, son mamlouk, qui était vice-roi dans cette ville, et il vécut là, comme a dit Aboul-Tayyib al-Motanabbi : « Qu'il est vil celui qui porte envie à l'homme qui vit dans l'opprobre; combien y a-t-il de vies telles que la mort est plus légère qu'elles ! »

L'historien a dit : Ensuite, l'émir Hosam ad-Din Latchin rassembla les émirs[1], les généraux, les grands officiers de l'armée, et il leur dit : « Je suis l'un de vos pairs, et je n'ai aucune prétention à vous dominer. Je ne donnerai pas la puissance de vous commander à l'un de mes mamlouks; je n'écouterai

1. Parmi ces émirs, Nowaïri (man. arabe 1579, folio 143 r°), cite Badr ad-Din Baïsari, Shams ad-Din Kara Sonkor, Saïf ad-Din Kiptchak, Saïf ad-Din al-Hadjdj Bahadour al-Halabi al-Hadjib. Cet événement eut lieu le lundi 28 Moharram 696; Nowaïri ajoute que les conjurés, qui étaient à tout prix décidés à se débarrasser de Guétuboukha, passant près de la tente de Bektout al-Azrak, y pénétrèrent et le mirent à mort, mais cet exploit fit rater leur coup, en leur faisant perdre quelques instants, ce dont al-Malik al-'Adil profita pour s'échapper; Baïkhas بيخاص al-'Adili, ayant été témoin de cette violence, comprit ce qui se tramait : il sauta à cheval pour courir à la tente impériale, mais on ne lui en laissa pas le temps, et on le massacra. Guétuboukha sortit par derrière la tente, enfourcha le cheval de faction فرس النوبة, et prit le large. Ce « cheval de faction » était un coursier tout sellé et bridé, qui se trouvait à la porte de la tente sultanienne, en prévision de semblables occurrences.

اسمع فيكم كلاما ابدا ولا يصيبكم ما اصابكم من مماليك العادل وانتم خوشداشيّتى ومحلّ اخوتى ❁ فاجاب سيف الدين قبجاق المنصورى وقال له نخاف * ان ترجع عن هذا *fol. 101 r°.
الرأى وتنقض هذا الكلام وتولّى مملوكك منكوتمر علينا فيصيبنا منه ما اصابنا من مماليك كتبغا ومنكوتمر هذا كان مملوكه وكان يودّه ويؤثره وله عنده مكانة متمكّنة من قلبه فحلف لهم فى ذلك الوقت انّه لا يفعل شيئا من ذلك فاتّفقوا معه وحلفوا له ❁

الحادى عشر من ملوك الترك السلطان الملك المنصور حسام الدين لاجين المنصورى كان جلوسه فى العشر الاوسط من صفر سنة ستّ وتسعين وستّمائة وفوّض النيابة الى الامير

jamais ce que l'on me dira contre vous; il ne vous arrivera point, par ma faute, les désagréments que vous avez éprouvés du fait des mamlouks d'al-Malik al-'Adil; vous êtes mes camarades [1], et je vous regarde comme mes frères. »

Saïf ad-Din Kiptchak al-Mansouri prit la parole pour lui répondre, et lui dit : « Nous craignons que tu ne reviennes sur cette intention, que tu ne *fol. 101 r°.
tiennes pas ta promesse, et que tu donnes à ton mamlouk Mankoutémour tout pouvoir sur nous, si bien qu'il nous arrivera, à cause de lui, les mêmes ennuis qui nous ont assailli du fait des mamlouks de Guétuboukha. » Ce Mankoutémour était, en effet, le mamlouk de Latchin; Latchin ressentait pour lui la plus vive affection, et il avait toutes les faiblesses à son égard; ce mamlouk, grâce à un certain sentiment [2] qu'il inspirait à son maître, jouissait auprès de lui d'une situation inébranlable. Latchin jura sur-le-champ aux émirs qu'il n'agirait jamais de la sorte; ils s'accordèrent alors pour le reconnaître comme sultan, et ils lui prêtèrent serment de fidélité.

Le onzième des rois des Turks fut le sultan al-Malik al-Mansour Hosam ad-Din Latchin al-Mansouri. Il s'assit sur le trône [3] dans les dix jours du milieu du mois de Safar de l'année 696 [4]; il confia la charge de vice-roi (d'Égypte) à l'émir Shams ad-Din Kara Sonkor al-Mansouri, qui avait été

1. Nowaïri (man. arabe 1579, fol. 144 v°) dit au contraire que ce furent les généraux qui imposèrent à Latchin ces conditions : de se comporter avec eux comme un simple émir; de ne jamais rien faire sans prendre leur avis; de ne pas permettre à ses mamlouks de les dominer; de ne pas donner auxdits mamlouks, au détriment des émirs, un avancement scandaleux. — 2. Mankoutémour, paraît-il, favorisait les mœurs inavouables de Latchin. — 3. Venant d'al-'Aoudja, en passant par Ghaza (Nowaïri, man. arabe 1579, fol. 144 v°). — 4. Le vendredi 10 Safar; il traversa le Caire, revêtu des insignes de la souveraineté, le jeudi 16 (*ibid.*).

شمس الدين قرا سنقر المنصورى خوشداشه وولّى الامير سيف الدين قبجاق نيابة السلطنة المعظمة بالشأم المحروس واستمرّ الحاج بهادر السلحدار حاجبا على عادته ❀ ولما وصل الى القلعة واستقرّ فى الملك اخرج السلطان الملك الناصر من القاعة الّتى كان كتبغا تركه فيها وارسله الى الكرك ليقيم بها صحبة الامير سيف الدين سلار الصالحى المنصورى استاد الدار ❀ ثمّ قبض على الحاج بهادر وولّى مكانه الامير سيف الدين كرد امير اخور وافرج عن الامير ركن الدين بيبرس الجاشنكير ورتّبه فى وظيفته وافرج عن الامير سيف الدين برلغى وامّره بدمشق وامّر سيف الدين منكوتمر مملوكه وبعض مماليكه ❀ ولم يوله فى اول

son camarade de peloton[1]; il nomma l'émir Saïf ad-Din Kiptchak à la vice-royauté auguste de Damas, la bien gardée[2]. Al-Hadjdj Bahadour, le silahdar, conserva les fonctions de chambellan, qu'il exerçait déjà.

Quand Latchin fut arrivé à la Forteresse de la Montagne, quand il se fut installé dans les fonctions de la souveraineté, il fit sortir le sultan al-Malik an-Nasir[3] de l'appartement dans lequel Guétuboukha l'avait relégué, et il l'envoya à Karak, pour qu'il résidât dans cette forteresse et il l'y fit conduire par l'émir Saïf ad-Din Salar as-Salihi al-Mansouri, grand maître du palais[4].

Ensuite, il fit arrêter al-Hadjdj Bahadour, et il donna sa place à l'émir Saïf ad-Din Kurd, grand écuyer; il fit remettre en liberté l'émir Rokn ad-Din Baïbars al-Tchashniguir, et il lui rendit sa charge[5]. Il fit également sortir de prison l'émir Saïf ad-Din Bouralghi, à qui il donna une charge d'émir à Damas; il éleva au grade d'émir son mamlouk, Saïf ad-Din Mankoutémour, et plusieurs autres de ses mamlouks[6].

*fol. 101 v°. Le sultan ne conféra tout d'abord aucun pouvoir à Mankoutémour, qui intriguait auprès de lui contre l'émir Shams ad-Din Kara Sonkor, rapportant les propos que cet officier avait tenus, dans l'espoir d'obtenir sa place, et par jalousie de ce qu'il entrait librement chez le sultan, qui lui accordait toute sa confiance. Ces délations de Mankoutémour finirent par imprimer

1. Et son complice dans l'assassinat d'al-Malik al-Ashraf. *Khosh-dash* est la transcription du turk *gotch-dash* « compagnon de marche, de route », synonyme de *yol-dash*, avec l'aspiration du *g* par la rencontre du *tch* et du *d*. — 2. Il donna à l'émir Saïf ad-Din Salar les fonctions d'ostad ad-dar; à Saïf ad-Din Bektémour, le silahdar, celles d'émir djandar (Nowaïri, man. arabe 1579, fol. 145 r°). — 3. Le fils de Kalaoun, qui avait succédé à al-Ashraf. — 4. Le même auquel il venait de confier cette charge; voir note 2. — 5. Il donna à Baïbars une charge d'émir en Égypte (Nowaïri, man. arabe 1579, fol. 148 r°). — 6. 'Ala ad-Din Aïdoghdi Shoukaïr, Saïf ad-Din Badou, Saïf ad-Din Tchaghan, Saïf ad-Din Bahadour al-Moʿizzi (Nowaïri, *ibid.*, fol. 148 v°).

*fol. 101 v°. الحال امرا فكان يسعى عنده بالامير شمس الدين ' قرا سنقر ونمّ عليه طلبا لمنصبه وحسدا له على إلمامه بالسلطان وتقرّبه فأثرت نميمته فى نفسه واستوحش باطنه منه بعد انسه وقد قيل

لى[1] حيلة فيمن ينمّ وليس فى الكذّاب حيله*
مـن كان يخلق ما يقول فحيلتى فيه قليله*

وكان منكوتمر المذكور ملازما لاستاذه ليلا ونهارا فكلّما وجد فرصة فى اذيّة الامير شمس الدين المذكور بادر اليها وثابر عليها ورتّب اقواما للنميمة فى اذيّة الامير شمس الدين المذكور والقدح فى حقّه كما قيل

حضروا وغبنا عنهم فتحكموا فينا وليس لغائب من يشهد

فلم يمض له مدّة عشرة اشهر من سلطنته حتّى قبض على قرا سنقر واعتقله وفوّض

1. Man. لا, ce qui rend ce vers incompréhensible.

leur trace dans l'esprit de Latchin, qui, dans son for intérieur, se détacha de Shams ad-Din Kara Sonkor, après avoir été son ami intime. C'est ainsi qu'on a dit : « Je puis lutter contre celui qui rapporte mes paroles, mais je ne puis rien faire contre un menteur. Celui qui crée lui-même ce qu'il dit, j'ai bien peu de moyens de me défendre contre ses attaques. »

Ce Mankoutémour faisait le service nuit et jour auprès du sultan; toutes les fois qu'il trouvait une occasion de nuire à l'émir Shams ad-Din Kara Sonkor, il la saisissait aux cheveux, et n'avait garde de la laisser échapper; il alla jusqu'à aposter des gens pour dénoncer les propos que tenait l'émir Shams ad-Din, pour porter ainsi atteinte à sa situation, et pour le perdre dans l'esprit du sultan. C'est ainsi qu'on a dit : « Ils étaient présents, et nous, nous étions absents; ils ont eu tout pouvoir de dire contre nous ce qui leur a plu, car une personne absente ne trouve jamais quelqu'un pour témoigner en sa faveur. »

Latchin n'avait pas exercé la souveraineté pendant dix mois, qu'il ordonnait d'arrêter l'émir Shams ad-Din Kara Sonkor, qu'il le faisait jeter en prison, et qu'il confiait la charge de vice-roi d'Égypte à son mamlouk Mankoutémour; il fit ensuite emprisonner l'émir Badr ad-Din Baïsari ash-Shamsi[1],

1. Il le fit emprisonner dans l'appartement Salihi القاعة الصالحية, dans la Citadelle

نيابة السلطنة الى منكوتمر مملوكه ثمّ وقبض على الامير بدر الدين بيسرى الشمسى والامير
عزّ الدين[1] ايبك الحموى والامير شمس الدين سنقرجاه الظاهرى كلّ ذلك بسعاية منكوتمر
ووشايته* ولمّا ولّى منكوتمر نيابة السلطنة استحوذ على عقل مخدومه واستولى عليه وحجبه
عن الخاصّة والعامّة وكان اذا رسم مخدومه بمرسوم لا يؤثره يوقفه هو ويؤخّره وان كتب
توقيعا لا يختاره يمزّقه وعلامته عليه ولا يبالى به ولا يلتفت اليه ورسم بان الاموال تحمل
الى داره دون بيت المال وصار الوزير بين يديه يمتثل مراسمه ويستعطف مراحمه ولا
يمضى امرا الّا بامره* وفيها اقتضى الحال تحويل * السنة الخراجيّة سنة ستّ وتسعين الى *fol. 102 r°.

1. Ce nom a disparu dans une déchirure: il est restitué d'après Nowaïri (man. arabe 1579, fol. 156 verso).

l'émir 'Izz ad-Din Aïbek al-Hamawi, et l'émir Shams ad-Din Sonkortcha[1] az-Zahiri, le tout par suite des intrigues de Mankoutémour, et de ses calomnies.

Quand Mankoutémour fut investi de la vice-royauté, il domina entièrement l'esprit de son maître; il ne lui laissa aucune initiative, et il l'empêcha de voir quelque personne que ce fût, de ses intimes, ou des gens ordinaires. Lorsque Latchin faisait expédier un rescrit, s'il ne plaisait pas à Mankoutémour, celui-ci l'arrêtait, et en empêchait l'exécution; si le sultan faisait écrire un diplôme qui n'avait pas son agrément, il le déchirait, alors qu'il était revêtu de l'apostille impériale, il n'y prêtait aucune attention, et n'en tenait aucun compte. Mankoutémour ordonna que les finances fussent transportées à son hôtel, et non au trésor; le vizir se tenait devant lui à ses audiences; il obéissait à ses rescrits, cherchant à se concilier ses bonnes grâces, et il n'exécutait aucune affaire sans prendre ses ordres.

*fol. 102 r°. Cette année, les événements nécessitèrent le transfert de l'année budgétaire 696 à l'année 697; ce transfert fut une opération nominale, et seul en tint compte le bec des plumes des scribes[2]. Cette même année, on dressa

(Nowaïri, man. arabe 1579, fol. 154 r°). Nowaïri (*ibid.*, fol. 156 v°) ajoute que Latchin fit également jeter dans un cachot Saïf ad-Din al-Hadjdj Bahadour al-Halabi al-Hadjib.

1. Sonkortcha signifie « le petit gerfaut ». — 2. Nowaïri dit plus clairement qu'on transféra l'année budgétaire de 696 à 697, comme on avait coutume de le faire, toutes les fois qu'il s'était écoulé un laps de temps de 33 ans, qui faisait un résidu d'une année, par suite de la différence qui existe entre les années lunaires qui sont usitées chez les Musulmans et les années solaires d'après lesquelles sont tenus les comptes des bureaux; en fait, trente-trois années civiles lunaires valent trente-deux années solaires budgétaires; si l'on accorde les deux computs à une date déterminée, on se trouvera,

سنة سبع وتسعين وستّمائة وهو تحويل بالكلام تنطق به ألسنة الاقلام وفيها جرى
الحديث فى روك الديار المصريّة وتغيير قواعد الاقطاعات الجيشيّة❀ وفيها حسّن منكوتمر
لمخدومه ان يجرّد العساكر الى سيس لفتحها واقتلاع قلاعها فجرّد الامير بدر الدين امير

à nouveau le cadastre de l'empire égyptien[1], et on revisa l'assiette des fiefs militaires.

Cette année, Mankoutémour fit agréer par son maître l'idée d'envoyer l'armée dans (le pays de) Sis, pour en faire la conquête, et pour en détruire les forteresses. Le sultan fit alors partir[2] l'émir Badr ad-Din (Bektash al-Fakhri), émir silah, l'émir Shams ad-Din Aksonkor Guertéï[3] al-Mansouri,

au bout d'un tiers de siècle, en face d'une différence d'une année pleine, c'est-à-dire que, cette concordance ayant été faite en 664, l'année budgétaire solaire 696 correspond, par suite du déplacement successif du 1er Moharram à travers tous les mois fixes de l'année solaire, à l'année civile lunaire 697, d'où l'opération décrite par Nowaïri (man. arabe 1579, fol. 163 r°).

1. Cette opération porte dans l'histoire de l'Égypte le nom de cadastre Hosami الروك الحسامى; elle est détaillée par Nowaïri (man. arabe 1579, fol. 162 v°), et Makrizi (*Mamlouks*, II, 2, 65 et ss.) l'a décrite d'après cet historien. Ce furent les émirs Badr ad-Din Ilek al-Farisi al-Hadjib et Baha ad-Din Karakoush al-Zahiri qui suggérèrent à Hosam ad-Din l'idée de cette opération qui prit son nom. — 2. Nowaïri ajoute l'émir Hosam ad-Din Latchin ar-Roumi, qui était ostad ad-dar: ils partirent en Djoumada premier 697 (Nowaïri, *ibid.*, fol. 157 v°); ces émirs arrivèrent à Damas, le 5 Djoumada second, et ils en repartirent le 8, avec Rokn ad-Din Baïbars al-'Adjami Altchaligh, Saïf ad-Din Kétchégun كجكن, Baha ad-Din Kara Arsalan al-Mansouri: les troupes de Safad partirent avec l'émir 'Alam ad-Din az-Zikri, celles de Tarabolos également, celles de Hamah, avec al-Malik al-Mouzaffar. Le roi d'Arménie, apprenant ces événements, envoya une ambassade au Caire, sans obtenir de résultat. Badr ad-Din continua sa marche sur Alep. Une partie de l'armée d'Alep, sous le commandement d''Alam ad-Din, surnommé Alzaghali الزغلى[1], se joignit aux troupes égyptiennes. Le récit de Nowaïri présente certaines différences avec celui de Moufazzal; le fils de Kalaoun se nommait 'Ala ad-Din 'Ali (Nowaïri, man. arabe 1579, fol. 159 r°). *Kètchégun*, en mongol, signifie « fort, audacieux »; on trouve ce mot transcrit en turk-oriental sous la forme *kètchugun* كوچكون, avec l'assourdissement de l'*é* en *u*, d'où dérivent, par la chute de la gutturale, les mots *kutchun* كوچون et *kutchum* كوچوم « fort, force »; *kétchégun*, dans le mongol actuel, s'est réduit a *kétségu*. En turk-oriental, كوچركون *kutchugun* désigne un petit oiseau, sans doute par antinomie. Alzaghali, pour Alsakhali, en turk-oriental, signifie « qui a la barbe rousse ». — 3. Malgré la graphie de Nowaïri, la forme exacte de ce nom est douteuse. كرتبه *kertébé*, en mongol, ne s'explique par aucune étymologie possible ou acceptable; il est peu vraisemblable que *kertébé* représente le mongol *kébertei* « qui ressemble à quelqu'un », avec le retournement du mot autour de l'*r*; كريته *kirtié*,

سلاح والامير شمس الدين اقسنقر كرتيه[1] المنصورى والامير سيف الدين بكتمر السلحدار
وامر العساكر الشآميّة والحلبيّة بالتقدّم معهم الى الجهة المذكورة* فتوجّه الامير سيف الدين
قبجاق[2] نائب السلطنة بالشأم والامير فارس الدين البكى الساقى الظاهرى نائب السلطنة بصفد[3]
والامير سيف الدين[4] بزلار[5] المنصورى والامير سيف الدين عزاز[6] الصالحى مملوك
الملك الصالح على بن الملك المنصور قلاوون الى سيس واغاروا عليها وافتتحوا منها اماكن
لا فائدة فيها مثل تل حمدون وحمّوص[7] وقلعة نجم والمصيصة وسرفندكار[8] وحجر
شغلان* وهى قليعات لطيفة لا تفى ببعض ما كان مقررا على صاحب سيس فان الّذى كان

1. Man. كرتيد : ce nom est très nettement écrit كرتبه dans Nowaïri (man. arabe 1579, folios 157 verso et 158 recto). — 2. Man. قسحاق. — 3. Le manuscrit ajoute كان ; son texte a subi des altérations graves dans ce passage. — 4. Le manuscrit omet الدين. — 5. Man. برلار : la lecture بزلار est certaine. — 6. Man. عزار ; dans l'autographe de Nowaïri, عزاز. — 7. Man. حموص ; Nowaïri (man. arabe 1579, fol. 161 recto) حميمص, Homaïmis, qui est le diminutif de Hammous. — 8. Man. سوندكار, Nowaïri (*ibid.*) سرفندكار.

l'émir Saïf ad-Din Bektémour, le silahdar, et il ordonna aux contingents de Damas et d'Alep de se mettre en route avec ces généraux pour marcher contre le pays de Sis.

L'émir Saïf ad-Din Kiptchak, vice-roi de Damas, l'émir Faris ad-Din Ilbéki[1] as-Saki az-Zahiri, vice-roi à Safad, l'émir Saïf ad-Din Bizlar al-Mansouri, l'émir Saïf ad-Din 'Azaz as-Salihi, mamlouk d'al-Malik as-Salih 'Ali, fils d'al-Malik al-Mansour Kalaoun, marchèrent vers le pays de Sis, et l'envahirent; ils s'y emparèrent de quelques localités sans grande importance, telles que Tall Hamdoun, Hammous, la citadelle de Nadjm[2], al-Masisa, Sourfandkar, et Hadjar Shoghlan.

C'étaient de petites forteresses; elles ne valaient même pas une partie du

avec *ié* rendant *éï*, comme dans Noghia نوغيه, transcrivant Nokhaï نوقاى, représente soit *guerteï* « qui a une maison, marié », soit *kiriteï* « conforme, convenable », soit *kurteï* « riche », soit même, avec la chute de la gutturale, *guerguéteï* « qui possède une femme », dont dérive *guerteï*.

1. Ce nom se retrouve dans la graphie persane, sous la forme plus complète ايل بيكى ; Il-béki signifie « le très puissant », *béki*, avec son dérivé *bekitou*, signifiant en mongol « puissant, fort ». — 2. Nadjm est la citadelle que Nowaïri nomme Nadjima نجيمة (man. arabe 1579, fol. 159 v°). Les officiers musulmans l'assiégeaient quand les Arméniens leur apportèrent les clefs d'al-Noukaïr نقير, Hadjar Shoghlan, Sourfandkar سرفندكار, Zandjfara زنجفرة, Homaïmis حميمص, en tout de onze forteresses (man. arabe 1579, fol. 161 r°).

مقزرا عليه فى كلّ سنة خمس مائة الف درهم فضّة حجرا وعدّة من البغال وتطابيق النعال
وغير ذلك ممّا كان يحمل من جهته وكان تحت الذمّة وبذل الطاعة والخدمة فلمّا فتحوا
هذه الاماكن الحقيرة قطع ذلك المقرّر وكان من امره ما سيذكر ❊ ثمّ انّهم رتبوا فيها * اقواما *Fol. 102 v°.
لم يكن لهم ما يقوم بهم فتركوها فيما بعد وتسحبوا وعاد الارمن اليها وتغلّبوا وربّما وجدوا
بعضها اقواما من المسلمين فقتلوهم وكانت هذه الاغارة فى شهور سنة سبع وتسعين وستّمائة ❊
وفيها خرج كتبغا من قلعة دمشق الى صرخد وذلك فى يوم الثلثآء تاسع عشر ربيع الاول

tribut qui était imposé au prince de Sis; car il était tenu de payer chaque année cinq cent mille dirhams d'argent en espèces sonnantes, et de donner un certain nombre de mulets et de chevaux au sabot ferré; cela, sans compter les autres objets qu'il envoyait comme tribut de son pays (en Égypte), car il était le tributaire du sultan, à qui il obéissait, et qu'il reconnaissait comme son suzerain. Quand (les émirs égyptiens) eurent conquis ces misérables localités, le roi d'Arménie cessa de payer ce tribut, et il arriva par son fait, ce qui sera raconté plus loin[1].

Ensuite, les Égyptiens mirent dans ces forteresses quelques troupes, qui n'eurent pas ce qui leur eût été nécessaire, et qui les abandonnèrent, au bout *Fol. 102 v°. de quelque temps, emmenant (tous leurs hommes avec elles). Les Arméniens revinrent les occuper, et s'en emparèrent; toutes les fois qu'ils trouvèrent dans l'une d'elles des soldats musulmans, ils les massacrèrent. Cette campagne eut lieu dans le courant de l'année 697.

Cette même année, Guétuboukha[2] sortit de la citadelle de Damas, et il se

1. Badr ad-Din Bektash confia le gouvernement de ces conquêtes à Saïf ad-Din Èsentémour Gurdji, un des émirs de Damas, lequel, quand il apprit l'arrivée des Tatars, s'empressa de les évacuer, ce qui permit aux Arméniens de les réoccuper (Nowaïri, man. arabe 1579, fol. 161 r°). Latchin fit ensuite partir une autre expédition pour le pays de Sis, sous le commandement de Saïf ad-Din Bektémour, le silahdar, Saïf ad-Din Toghtogha طقطاى, Moubariz ad-Din Aulia اوليا ibn Karaman, 'Ala ad-Din Aïdoghdi Shoukaïr al-Hosami, mais le roi de Sis envoya une ambassade au Caire, et cette armée ne dépassa pas Alep (*ibid.*, fol. 161 v°). — 2. Guétuboukha s'était enfui à Damas, et s'était fixé dans la citadelle, de laquelle il continua à exercer la souveraineté, sans s'inquiéter le moins du monde de Latchin; mais cette plaisanterie ne pouvait se prolonger indéfiniment, et il fit sa soumission au nouveau sultan : « Al-Malik al-Mansour, dit-il, est mon camarade de peloton, et moi, je suis son serviteur; je vais résider dans l'un des appartements de la forteresse, jusqu'à ce que le sultan écrive, et fasse connaître la manière dont il lui paraît que je dois être traité ». Latchin lui attribua la forteresse de Sarkhad, dont Guétuboukha déclara se contenter (Nowaïri, man. arabe 1579, fol. 145 r°-147 v°).

وفيها تولّى الوزارة بالديار المصرية الاعسر عوضا عن ابن الخليلى وسلم اليه واخذ خطّه واتباعه بمائة الف دينار* ذكر ما جرى لملوك اليمن فى هذه السنة* لمّا كان فى اوائل هذه السنة تولّى ملك اليمن الملك المؤيّد هزبر الدين داوود ابن السلطان الملك المظفّر شمس الدين يوسف ابن الملك المنصور نور الدين عمر ابن على بن رسول بعد اخيه الملك الاشرف* فانه لمّا مات الملك المظفّر كان قد تولّى الملك ولده الاشرف واعتصمت[1] اخوته كلّ منهم فى قلعة ومسك اخوه[2] المؤيد واعتقله عنده بالقلعة فلما توفى فى هذه السنة مسموما وكان له جاريتين[3] يحبّهما فتغايرا عليه فسمّاه* فمات وبقى يومين فأتوا الخدّام الى

1. Il ne reste que les traces de ce mot qui a presque entièrement disparu dans une déchirure. 2. Lire اخاه. — 3. Lire جاريتان.

rendit à Sarkhad, le mardi, dix-neuvième jour du mois de Rabi' premier. Cette année, al-A'sar fut investi de la charge de vizir dans l'empire égyptien, en remplacement d'Ibn al-Khalili; on s'assura de sa personne; on l'obligea à se reconnaître débiteur d'une somme d'argent qu'il ne devait pas, et on lui fit signer, ainsi qu'aux personnes de sa maison, pour cent mille dinars d'effets[1].

Histoire de ce qui arriva cette année aux rois du Yémen. Au commencement de cette année, al-Malik al-Mouayyad Hizabr ad-Din Daoud, fils du sultan al-Malik al-Mouzaffar Shams ad-Din Yousouf, fils d'al-Malik al-Mansour Nour ad-Din 'Omar, fils d''Ali, fils de Rasoul, fut investi de la souveraineté du Yémen, après son frère, al-Malik al-Ashraf.

Lorsque mourut al-Malik al-Mouzaffar, son fils, al-Malik al-Ashraf monta sur le trône; chacun des frères (d'al-Ashraf) courut se réfugier dans une forteresse, où il se fortifia, et al-Ashraf fit arrêter son (autre) frère, al-Mouayyad, qu'il fit emprisonner près de lui, dans la citadelle. Il arriva alors qu'al-Malik al-Ashraf mourut cette année même, empoisonné; il avait deux concubines qu'il aimait beaucoup; mais elles se dégoûtèrent de lui, et l'empoisonnèrent.

Il mourut, et (son corps) resta ainsi (sans sépulture) pendant deux jours.

1. En 696, Latchin confia les fonctions de vizir à Shams ad-Din Sonkor al-A'sar, ainsi que le soin de pourvoir au gouvernement de l'Egypte et de la Syrie. Sonkor al-A'sar tint séance pour la première fois, le 26 Radjab. Nowaïri (*ibid.*, fol. 150 v°) n'indique point le montant de la somme qui fut extorquée à Fakhr ad-Din ibn al-Khalili. En 697 (*ibid.*, fol. 157 r°), au mois de Djoumada premier, Latchin rendit le vizirat à ce personnage, qui était Fakhr ad-Din 'Omar, fils du shaikh Moudjahid ad-Din 'Abd al-'Aziz al-Khalili.

باب السلطنة بقلعة عرقا الى النائب[1] واعلموه بموت الملك الاشرف وقالوا له ينفّذ خلف احدا[2] من اخوته حتّى نولّيه الملك فقال ليس هذا رأى لانّ اخوته كل واحد منهم بيننا وبينه خمسة ستّة ايّام ويجى فى مثلها هذا ان صدّقونا فى القول والّا يقولوا هذه مكيدة من اخينا حتى يعتقلنا مثل المؤيّد ❊ والمصلحة * تقتضى ان نخرج اخوه[3] المؤيّد ونملّكه *fol. 103 r°. قبل ان تعلم الزيدية[4] بموت السلطان فيتوروا[5] علينا ونتعب بهم ونحن بغير ملك فقالوا كيف نولّى عدونا علينا فقال انا احلفه لكم وضمانه علىّ بكلما تريدوه منه ❊ فاجابوه الى ذلك ثمّ انّه اجتمع بالشمسيّة عمّة الاشرف والمؤيّد وهى المشار اليها من زمان اخيها المظفّر

1. الى النائب est écrit dans la marge. — 2. Lire وقالوا له ينفذ خلف احد. — 3. Lire اخاه. — 4. Man. الزيدية. — 5. Lire فيثوروا, par suite de la confusion du ت et du ث.

(Après ce laps de temps), les officiers se rendirent au palais royal, dans la citadelle de ʿArka, pour s'y rencontrer avec le gouverneur; ils lui apprirent la mort d'al-Malik al-Ashraf, et ils lui dirent d'envoyer quelqu'un à la recherche de l'un de ses frères, pour qu'ils l'investissent de la souveraineté[1]. Le gouverneur répondit : « Ce n'est point là un bon avis; chacun de ses frères, en effet, est éloigné de nous de cinq à six jours de chemin, et il faudra à chacun d'eux ce même temps pour venir ici[2]; si tant est qu'ils ajoutent foi à notre parole, et qu'ils ne disent pas : « Voilà une ruse de notre frère pour « nous faire jeter dans un cachot, comme al-Mouayyad[3]. »

« Le bien public exige que nous fassions sortir de prison le frère (du sultan), *fol. 103 r°. al-Mouayyad, et que nous lui donnions la souveraineté, avant que les Zaïdites[4] n'apprennent la mort d'al-Malik al-Ashraf; car (s'ils l'apprennent), ils se révolteront contre nous; ils nous donneront beaucoup de fil à retordre, et nous n'aurons pas de roi. » Les officiers du palais lui répondirent : « Comment pouvons-nous investir notre ennemi d'un pouvoir absolu sur nous[5]? — Je lui ferai prêter serment de ne pas vous inquiéter, et je m'engage à obtenir de lui tout ce que vous voudrez. »

Les officiers acceptèrent cette proposition; le gouverneur se rendit chez ash-Shamsiyya, qui était la tante paternelle d'al-Malik al-Ashraf et d'al-

1. Litt. « pour que nous l'investissions ». — 2. Litt. « il viendra dans (un temps) pareil à cela » : c'est-à-dire qu'il fallait compter un temps de dix à douze jours pour que l'un de ces princes arrivât. 3. Al-Mouayyad était le frère d'al-Ashraf et des princes qui avaient mis cinq à six jours de marche entre eux et lui. — 4. Il s'agit ici des Zaïdites, disciples de Zaïd, descendant d'ʿAli, qui ont toujours été en très grand nombre au Yémen. — 5. Al-Mouayyad était l'ennemi des officiers d'al-Ashraf, qui l'avait fait incarcérer.

فوافقت على ذلك فأتى النائب من ساعته وجاء الى باب الجبّ وطلب طلوع المؤيّد اليه وقال تطلع تحلف لنا وتعطينا الامان لجميع الحاشية* فخاف المؤيّد وقال انّما يريد قتلى فحلف له على ذلك وانّه لا يؤذيه فلمّا طلع اعتنقه وقبّل يده واستحلفه لنفسه ولسائر حاشية اخيه الاشرف ودخل الى الدار الّتى فيها اخيه[1] فوجده ميتا وقد انتفخ فامر بتغسيله وتكفينه* فلمّا كان وقت السحر زفّت حرّاس القلعة على جارى عادتهم وقالوا يا صباح الخير على الملك المؤيّد وترحّموا على الملك الاشرف فسمعوا الناس فضجّوا بالبكاء عليه وكانوا يحبّونه وفى ذلك النهار حضر الوزير والامرآء وحلفوا له وسيّروا نسخة اليمين الى سائر الحصون فحلفوا* واستقام الملك المؤيّد هزبر الدين وكان حسن السيرة محبّا لارباب

1. Lire اخوه.

Malik al-Mouayyad, et qui était toute-puissante sous le règne de son frère, al-Malik al-Mouzaffar. Elle approuva le plan du gouverneur, qui partit immédiatement, se rendit à la porte du cachot, et pria al-Mouayyad de monter, et de s'en venir avec lui. Il lui dit : « Monte, jure-nous de ne pas nous inquiéter, et donne-nous l'assurance que tu n'attenteras aux jours d'aucun des hommes de l'entourage du sultan. »

Al-Mouayyad fut saisi de terreur, et il se dit : « Cet homme veut certainement ma mort », mais il jura tout ce qu'il lui demandait, et de ne lui nuire en aucune manière. Quand il fut monté, le gouverneur l'embrassa, lui baisa la main, et lui prêta serment de fidélité, tant en son nom qu'en celui de toute la cour de son frère, al-Malik al-Ashraf. Al-Mouayyad entra dans le palais où habitait son frère ; il le trouva mort, le corps tout tuméfié ; il ordonna de le laver[1] et de l'ensevelir.

Quand l'aube parut, la garnison de la citadelle monta à la parade, comme à son ordinaire, et les officiers commandèrent : « Que la fortune accompagne al-Malik al-Mouayyad ; implorez la miséricorde d'Allah pour al-Malik al-Ashraf ! » Quand les gens entendirent ces paroles, ils se mirent à pleurer la mort du sultan, car ils avaient de l'affection pour lui. Ce même jour, le vizir arriva, ainsi que les généraux ; ils envoyèrent la formule du serment dans toutes les forteresses, qui jurèrent fidélité au nouveau souverain.

Ce fut ainsi que la souveraineté échut à al-Malik al-Mouayyad Hizabr ad-Din ; ce prince eut une conduite louable, et il aima les gens de mérite ; il

1. De faire les ablutions légales.

الفضل وله ثلاثة اولاد وهم الملك المظفّر قطب الدين عيسى والملك الظافر[1] ضرغام الدين محمد والملك المسعود اسد الاسلام❊

ودخلت سنة سبع وتسعين وستّمائة والخليفة * الحاكم بحاله وسلطان مصر والشأم الملك المنصور لاجين وسلطان اليمن الملك المؤيد هزبر الدين وبقيّة الملوك بحالهم❊ وفى هذه السنة ظهر بالديار المصرية فأر عظيم لم يسمع بمثله منذ قط وكان ذلك قريبا من زمن الحصاد فأتى على اكثر الزروع ومحقها وربما قصد الفلّاحين[2] معاجلته بالحصاد فكان يسابقهم الى اهلاك الزرع ورعى الموارس وربّما اهلك فى الليلة الواحدة فى بلد واحد ما يقارب الخمسين فدّانا وقصر بسببه متحصّل الغلال فى تلك السنة واوجس الناس خيفة منه فاباده الله واذهبه كان لم يكن❊ وفيها تقنطر السلطان الملك المنصور لاجين وانكسرت يده بالميدان وانقطع ايّام ثمّ عوفى وركب فى الحادى عشر من صفر وقد قيل فى ذلك *fol. 103 v°.

1. Ce nom manque dans le manuscrit; il est restitué d'après le récit de Khazradji. — 2. Lire الفلاحون.

eut trois fils, al-Malik al-Mouzaffar Kotb ad-Din 'Isa, al-Malik al-Zafir[1] Zirgham ad-Din Mohammad, et al-Malik al-Mas'oud Asad al-Islam[2].

Au commencement de l'année 697, le khalife al-Hakim régnait comme *fol. 103 v°. précédemment; le sultan d'Égypte et de Syrie était al-Malik al-Mansour Latchin; le sultan du Yémen, al-Malik al-Mouayyad Hizabr ad-Din; les autres rois, comme ci-dessus.

Cette année, il parut en Égypte une quantité considérable de rats, telle qu'on n'avait jamais entendu parler d'une semblable depuis que le monde était monde. Cela se produisit vers l'époque de la moisson; ces animaux se jetèrent sur les champs de blé et les dévorèrent; les cultivateurs essayèrent maintes fois de les devancer, pour les empêcher d'attaquer leurs récoltes, mais les rats arrivaient avant eux pour saccager les champs cultivés et dévorer le blé en herbe. Il arriva souvent qu'en une seule nuit, dans un seul canton, les rats détruisirent la récolte sur près de cinquante arpents Cela causa, cette année, une diminution dans la production des grains, et les gens conçurent une grande peur de cet événement. Allah fit cesser cette calamité, qui fut, puis passa.

1. Il manque ici le surnom de ce prince. — 2. Ce sultan eut pour successeur al-Malik al-Moudjahid Saif al-Islam Aboul-Hasan 'Ali ibn Daoud ibn Yousouf ibn 'Omar ibn 'Ali ibn Rasoul (Khazradji, *Histoire du Yemen,* man. arabe 5832, folios 74 r°-75 r°).

حويت بطشا واحسانا ومعرفة❁ وليس يحمل هذا كله الفرس

وفيها عاد العسكر المنصور من سيس الى حمص ونواحيها واقام بعضهم بحلب مجردين فجهّز اليهم الملك المنصور باشارة منكوتمر وباتّفاقه معه اناسا وامرهم بالقبض على جماعة منهم فشعروا بذلك❁ ذكر توجّه جماعة من الامرآء الى بلاد التتار❁ قال المقرّ الركنى بيبرس الدوادّار فى تأريخه ثمّ اتّفق من الامرآء جماعة منهم الامير سيف الدين قفجاق[1] نائب الشأم والامير سيف الدين بكتمر[2] السلحدار وهو من اعيان الامرآء وكان امير جاندار[3] والامير
*fol. 104 r°. فارس الدين * البكى والامير سيف الدين بزلار وسيف الدين عزاز السلحدار فقفزوا الى جهة التتار❁ وعدوا الفرات ووصلوا الى ملكهم قازان وهو المسمّى عند تظاهره بالاسلام

1. Man. ففحاق. — 2. Man. بلمر. — 3. Lire اميرا جاندارا, quoiqu'il soit bien certain qu'à cette époque, tout le monde lisait *wa kana amir djandar*.

Cette année, le sultan al-Malik al-Mansour tomba de cheval, et se brisa le bras dans l'Hippodrome; il dut rester dans ses appartements durant plusieurs jours; puis il se guérit, et il monta à cheval, le onzième jour du mois de Safar; on a dit au sujet de cet accident : « Tu réunis en ta personne la bravoure, la générosité, la science; un cheval ne peut porter tout cela sur son dos [1]. »

Cette année, l'armée victorieuse s'en revint de Sis à Homs, et dans les environs de cette ville; une partie resta à Alep en détachement [2]. Al-Malik al-Mansour, à l'instigation de Mankoutémour, et d'accord avec lui, envoya des forces au-devant de ces troupes, et il leur ordonna d'arrêter plusieurs (de leurs émirs); mais ces officiers eurent vent de ce (dessein de Latchin).

Récit de l'exode de plusieurs des émirs vers le pays des Tatars. Son Excellence Roknienne [3] Baïbars, le davaddar, a dit dans sa chronique : Alors, plusieurs des émirs, parmi lesquels l'émir Saïf ad-Din Kiftchak, gouverneur de Damas, l'émir Saïf ad-Din Bektémour, le silahdar, qui était l'un des
*fol. 104 r°. principaux émirs, et qui remplissait les fonctions d'émir djandar, l'émir Faris ad-Din Ilbéki, l'émir Saïf ad-Din Bizlar, et Saïf ad-Din 'Azaz, le silahdar, se concertèrent, et s'enfuirent chez les Tatars.

Ils traversèrent l'Euphrate, et ils arrivèrent chez le roi des Tatars,

1. Ce mauvais vers est imité d'un distique du poète persan Mo'izzi. — 2. Dans l'attente d'une nouvelle expédition, ou pour être ramenées plus tard en Egypte, où elles rentrèrent en effet au moment de l'assassinat de Latchin. — 3. Rokn ad-Din.

سلطان محمود واجتمعوا به فاقبل عليهم ووصلهم وزوّج كلا منهم بامراة من التتار؛ واما سيف الدين قبجاق فانّه كان اكثرهم تقريباً اليه واجلّهم منزلة لديه فزوّجه اخت زوجته وهى اخت بلغان وهذا عند التتار لا يعمل الّا مع الاكابر والخانات وهو انّهم يصيّرون للملوك اصهارا واختانا وكان ذلك من الاسباب الّتى اقتضت مسير قازان الى البلاد الشآمية وحضور عساكر التتار الى الممالك الشريفة الاسلاميّة؛ واما الملك العادل زين الدين كتبغا فانّه رسم له بالاقامة بصرخد فاقام بها وقنع بها ورضى بالحياة من الملك المنصور لاجين بعد الملك والعزّ والاخوّة والخوشداشيّة وكفى شرّه بالبعد وجهّز اليه بيته وصغاره وخدمه وهدايا وغير ذلك الى ان قتل وسنذكر ما يتمّ له ان شاء الله تعالى؛ قال المؤرّخ ثمّ انّ

Ghazan, qui, à l'époque à laquelle il fit profession de foi d'Islamisme, prit le nom de Sultan Mahmoud. Les émirs eurent une entrevue avec Ghazan, qui leur fit un accueil excellent, qui les combla d'amabilités, et qui leur fit épouser à chacun une femme tatare.

Saïf ad-Din Kiptchak était l'émir qui jouissait de la plus grande intimité avec Ghazan, et qui occupait la situation la plus élevée auprès de ce prince; Ghazan, en effet, lui avait donné en mariage la sœur de sa femme, laquelle se trouvait ainsi être la sœur de Bouloughan. Les (souverains des) Tatars n'agissent ainsi qu'en faveur des très grands officiers et des khans, car ils prennent les rois pour gendres et pour alliés. Cette aventure fut l'une des causes qui provoquèrent l'expédition de Ghazan en Syrie, et l'invasion des troupes tatares dans l'auguste empire musulman.

Quant à al-Malik al-'Adil Zaïn ad-Din Guétuboukha, il lui fut enjoint par un rescrit d'aller demeurer à Sarkhad; il fixa sa résidence dans cette ville, et s'en contenta. Il se tint pour satisfait qu'al-Malik al-Mansour Latchin lui fasse grâce de la vie, après qu'il eut exercé la souveraineté et connu sa gloire, après avoir été le frère d'armes et le camarade de peloton (du nouveau sultan). Latchin borna ses représailles contre Guétuboukha à l'éloigner (du Caire); mais il lui envoya sa maison, ses enfants, ses domestiques, des présents, et encore d'autres choses, jusqu'au moment où il fut assassiné; nous raconterons plus loin ce qui finit par advenir de lui, s'il plaît à Allah, le très haut.

L'historien a dit : Ensuite, Mankoutémour voulut éloigner Gurtchi [1] qui,

1. Saïf ad-Din Gurtchi fut le chef des mamlouks sultaniens, sous le règne de Latchin, comme Karasonkor al-Mansouri l'avait été à l'époque d'al-Ashraf Khalil (Nowaïri,

منكوتمر اراد ابعاد كرجى الّذى ذكرنا انه اعان مخدومه على نيل السلطنة وجمع له المماليك السلطانيّة وكان قد ادناه وقرّبه فاشار منكوتمر عليه بتجهيز كرجى المذكور الى بلاد سيس ليكون نائبًا بهذه الفتوحات الّتى تقدّم ذكرها فوافقه على ذلك۞ فلمّا بلغ كرجى
*fol. 104 v°. هذا الامر دخل الى * السلطان باكيًا ورمى سيفه وسأله الاعفاء من التوجّه وان يكون فى الخدمة بالباب بغير اقطاع وتضرّع اليه وتنصّل بكلّما قدر عليه فاجابه السلطان الى سؤاله واعفاه من التوجّه۞ واستمرّ فى الخدمة على حاله واسرّ من منكوتمر العداوة وعلم انّه الّذى قصد ابعاده ودحضه وحسّن للسلطان اطّراحه ورفضه۞ تفاقم امر منكوتمر على الناس واتّفق بينه وبين امير من الامرآء يسمّى طغطية[1] السلحدار صهر طغجى الاشرفى مفاوضة

1. Man. طغد.

comme nous l'avons raconté, avait aidé son maître à arriver à la souveraineté, qui lui avait acquis l'appui des mamlouks sultaniens. Latchin avait fait de lui son intime et son familier. Mankoutémour conseilla au sultan d'envoyer ce Gurtchi dans le pays de Sis, pour qu'il y exerçât les fonctions de gouverneur de ces contrées nouvellement conquises, comme nous l'avons raconté précédemment. Le sultan donna son adhésion au plan de Mankou-
*fol. 104 v°. témour[1].

Quand Gurtchi eut connaissance de cette intrigue, il entra chez le sultan tout en larmes; il jeta son sabre à terre, et le supplia de le dispenser de partir (pour le gouvernement qu'il lui destinait), lui offrant de vivre à son service, à la cour, sans le moindre fief. Gurtchi implora le sultan, il invoqua toutes les raisons qui pouvaient avoir de l'effet sur son esprit, si bien que Latchin fit droit à sa requête, et lui permit de ne pas partir.

Gurtchi resta au service du sultan, dans la même situation dont il jouissait avant cette aventure, mais il en garda une profonde rancune à Mankoutémour, car il avait appris que c'était lui qui avait tenté de l'éloigner, de ruiner sa situation, et qui avait démontré au sultan les avantages qu'il y aurait à lui donner un poste loin du Caire.

Ces manières de Mankoutémour finirent par révolter les gens; il arriva que Mankoutémour eut un entretien avec l'un des émirs, nommé Toghtia[2].

man. arabe 1579, fol. 169 r°): Gurtchi est un nom mongol qui signifie « querelleur, chicaneur ».

1. Mankoutémour avait joué un tour identique à Témour-Boukha, qu'il avait fait envoyer du Caire à Karak, puis à Tripoli, où il était mort (Nowairi, man. arabe 1579, folio 169 v°). — 2. Dès que Gurtchi eut gagné sa cause auprès du sultan, il se mit à intriguer contre Mankoutémour; il arriva alors que l'émir Saif ad-Din Tokhtogha

اجنف عليه فيها واغلظ[1]؞ فشكا حاله الى كرجى المذكور معما كان فى نفسه فاجتمعا وشكيا الى طغجى وكان كبير الخاصكيّة وله صورة كبيرة ومزيّة اثيرة وقربى من السلطنة ومكانة متمكّنة؞ فاتّفق معهما على قتل منكوتمر ثمّ قالوا متى قتلناه نخشى سطوة السلطان علينا وايقاعه بنا لانّه مملوكه ونائبه وله عنده هذه المكانة ولا يسمح به واتّفقوا على قتل السلطان من قبله واعدامه لاجله؞ ذكر مقتل الملك المنصور لاجين؞ وذلك فى ليلة الجمعة ثامن

1. Il faudrait فاغلظ له.

le silahdar, qui était le beau-frère de Toghatchi al-Ashrafi; Mankoutémour s'y laissa emporter à des écarts de langage contre cet émir, et l'insulta grossièrement.

Toghtia alla se plaindre à Gurtchi, à qui il raconta ce qu'il avait sur le cœur; les deux émirs allèrent ensemble exposer leurs griefs à Toghatchi, qui était le commandant des mamlouks khassakis[1]; cet émir jouissait d'une situation considérable et de privilèges exceptionnels; il était l'un des intimes du sultan, et il occupait une position inébranlable.

Il résolut avec les deux autres d'assassiner Mankoutémour; puis ils dirent : « Quand nous aurons tué Mankoutémour, nous aurons à redouter que la fureur du sultan ne s'abatte sur nos têtes, et que son ressentiment ne s'exerce contre nous, car il est son mamlouk, son vice-roi, et il tient auprès de sa personne la place que nous savons; jamais le sultan ne tolérera une pareille chose. » Ce fut la raison pour laquelle les émirs complotèrent de tuer le sultan avant Mankoutémour, et d'attenter à ses jours, de façon à pouvoir ensuite se débarrasser de celui-ci[2].

Récit de l'assassinat d'al-Malik al-Mansour Latchin. Cet événement se produisit dans la nuit du vendredi, huitième jour du mois de Rabi' second

طقطاى, l'un des émirs khassakis, parent de l'émir Saïf ad-Din Toghatchi, eut à traiter une certaine affaire avec Mankoutémour, qui l'insulta abominablement. Il se plaignit à Saïf ad-Din Toghatchi de la conduite de Mankoutémour, et ils commencèrent tous les deux à travailler contre le favori de Latchin (Nowaïri, man. arabe 1579, fol. 169 v°). طغطيه est une forme équivalente de طقطاى, avec la désinence mongole *aï*, du suffixe adjectival *-taï*, rendue *ya*, comme on en a vu nombre d'autres exemples antécédemment: ce suffixe *-taï*, se prononçait, ou, ce qui revient au même, les gens de langue arabe l'entendaient plutôt *tai* que *täï*, et c'est ce phonème voisin de *tè* qu'ils ont essayé de rendre par la graphie يه : en fait, il vaudrait mieux transcrire Toghtè que Toghtia, Noghié que Noghia.

1. Les mamlouks particuliers du sultan. — 2. « De le faire disparaître à cause de lui », dit le texte.

ربيع الاخر سنة ثمان وتسعين وستّمائة قال ولمّا كان بعد عشاء الاخرة[1] دخل عليه كرجى مقدّم البرجيّة وعنده قاضى القضاة حسام الدين الحنفى وابن العسّال المقرّى والسلطان يلعب بالشطرنج مع ابن العسّال ❊ وكان كرجى قد اتّفق مع البرجيّة ومع جماعة من الخاصكيّة وسلاح داريّة النوبة واوقف اكثر البرجيّة فى الدهليز فلمّا وقف بين * يدى السلطان ساله *Fol. 105 r°.
عمّا عملت[2] فقال قد بيّت البرجيّة وغلقت عليهم فشكره السلطان واثنا[3] عليه وكذلك الحاضرين[4] ثمّ انّه تقدّم ليصلح الشمعة التى تقد بين يدى السلطان وقام السلطان الى صلاة العشى[5] ❊ فتناول كرجى النمشاة[6] وضرب السلطان على كتفه جلّة فبادر السلطان يطلب النمشاة

1. Lire بعد العشاء الآخر. — 2. Il faut lire, soit سأله ما عملت, soit سأله عما عمل, mais non سأله عما عملت. — 3. Lire اثنى. — 4. Lire الحاضرون. — 5. Lire العشاء. — 6. Ce mot est généralement écrit نمشة, ou نمجا, ou نمجاه, cette dernière forme expliquant la graphie نمشاة.

de l'année 698. (L'historien) a dit : Lorsque la soirée se fut entièrement écoulée, Gurtchi, commandant des mamlouks bordjis, entra chez le sultan qui avait auprès de lui le grand kadi, Hosam ad-Din al-Hanafi, et Ibn al-'Assal al-Makarri. Le sultan jouait aux échecs avec Ibn al-'Assal.

Gurtchi était de connivence avec les Bordjis, ainsi qu'avec un parti de khassakis et de silahdars de service, et il avait placé la majeure partie des Bordjis en faction dans la tente impériale. Quand il se présenta devant le
*Fol. 105 r°. sultan[1], celui-ci lui demanda : « Que viens-tu de faire? — Les mamlouks bordjis sont allés se coucher, répondit Gurtchi, et je les ai enfermés à clef. » Le sultan le loua d'avoir pris cette précaution, et lui en rendit grâces, de même que les personnes qui se trouvaient présentes. Gurtchi s'avança alors pour aller faire la mèche du flambeau qui brûlait devant le sultan, et le sultan se leva pour réciter la prière de la nuit.

Gurtchi se saisit du poignard du sultan[2], et lui en porta un coup violent

1. Nowaïri (man. arabe 1579, folio 170 r°) dit, d'une façon plus claire : فدخل عليه كرجى على عادته فساله السلطان عما فعل فقال له اغلقت على الصبيان فى اماكن مبيتهم وكان قد رتب بعضهم فى اماكن من الدهليز. « Gurtchi entra en la présence du sultan, suivant sa coutume ; le sultan l'interrogea sur ce qu'il venait de faire ; Gurtchi lui répondit : « J'ai mis sous clef les jeunes gens dans les endroits où ils couchent » : en fait, Gurtchi avait disposé un certain nombre de ces jeunes gens dans les différentes parties du pavillon impérial. — 2. Nowaïri (*ibid.*) raconte que Gurtchi jeta une serviette qu'il tenait à la main sur le poignard du sultan, et, qu'immédiatement après, il rappela au souverain que l'heure était venue de faire la dernière prière de la journée. Le silahdar de service, qui était de con-

فلم يجدها ثم انه من حلاوة الروح مسك كرجى ورماه تحته فاخذ السلحدار النمجاة[1]
وضرب السلطان و[2] قطع رجله فانقلب السلطان قتيلا يخور فى دمه٭ فقال القاضى هذا
ما يحلّ فارادوا قتله ثم تركوه وغلقوا عليهم الباب وكان سيف الدين طغجى قد جلس مع
البرجيّة فى الدركاة فعند ما خرجوا اليه قال لهم قضيتم الشغل قالوا نعم ثمّ انّهم توجّهوا الى
دار النيابة الى منكوتمر فدقّوا عليه الباب وقالوا له السلطان يطلبك فانكر حالهم وقال لهم
قتلتم السلطان٭ فقال له كرجى نعم يا مأبون وقد جئنا اليك نقتلك فقال انا فى جيرة
الامير سيف الدين طغجى ودخل الى طغجى مستجيرًا به لانّه كان ساكنا بجواره فى دار
الملك السعيد فاجاره على ان يحبس ولا يقتل٭ فلمّا اخذ ومضى به الى جبّ القلعة قال

1. Voir la note 6 de la page précédente. — 2. Man. omet و.

à l'épaule; Latchin chercha vivement son poignard, mais il ne le trouva pas; pour défendre sa vie, il saisit Gurtchi à bras le corps, et le jeta sous lui. Le silahdar (de service) prit alors le poignard, et en frappa le sultan, auquel il trancha un pied, et qui tomba sur le dos [1], mort, baignant dans son sang.

Le kadi s'écria : « Une telle action est défendue par la loi! »; les conjurés voulurent le tuer; puis ils le laissèrent tranquille, et refermèrent la porte sur eux. Saïf ad-Din Toghatchi était assis avec les mamlouks bordjis dans le vestibule de la tente impériale; quand les meurtriers sortirent et passèrent devant lui, il interrogea : « Vous avez fait le coup? » Ils lui répondirent affirmativement, puis ils se dirigèrent vers le palais de la vice-royauté pour aller régler le compte de Mankoutémour. Ils frappèrent à la porte pour l'appeler, et lui crièrent : « Le sultan te mande auprès de lui. » Mais Mankoutémour devina ce qu'ils venaient de faire, et il leur répliqua : « Vous avez assassiné le sultan. »

« Oui, mignon [2], lui répondit Gurtchi, et nous sommes venus chez toi pour te tuer. — Je suis des clients de l'émir Saïf ad-Din Toghatchi », dit Mankoutémour, et il se rendit chez Toghatchi, dont il implora l'aide, parce qu'il avait vécu sous son patronage dans le palais d'al-Malik as-Sa'id. Toghatchi le prit sous sa protection; il consentit à ce qu'on l'emprisonnât, mais il empêcha qu'on le mît à mort.

Quand il eut été arrêté, et tandis qu'on le conduisait au cachot qui se

nivence avec Gurtchi, prit le poignard du sultan sous la serviette, et l'emporta : ce fut à ce moment que Gurtchi tira son sabre, et frappa Latchin.

1. فانقلب على ظهره. (Nowaïri, *ibid.*). — 2. Mankoutémour passait en effet pour avoir des mœurs inavouables.

كرجى نحن قتلنا[1] السلطان وما كان له ذنب الينا ولا اساءة علينا بل لاجل هذا فكيف نتركه او
نبقيه فاسرع اليه ولحقه عند باب الجبّ وقد دلّوه وانّ الامرآء الّذين فى الجب ظنوا انّ استاذه
الّذى غضب عليه وحبسه فهابوه ولمّا علموا * انّ استاذه قتل هانوه بالضرب وشموا منه رائحة *fol. 105 v°.
الخمر فانّه كان شرب فى تلك الليلة؞ وكان هذا منكوتمر سبب امساك الامرآء المحبوسين
كلّهم واقلاب الدولة ثمّ انّ كرجى استدعى منكوتمر وقال لشخص معه قول[2] له احيب[3] الامير
سيف الدين طغجى حتّى يأخذك عنده فى بيته لئلّا يقتلوك هاهنا بغير امره فلمّا طلع
ذبحه كرجى بيده وقيل انّه ذبحه من وراء قفاه؞ وفى اليوم الحادى عشر من ربيع الاخر

1. Man. قتلنا. — 2. Lire قل. — 3. Sur ce barbarisme, voir la note de la traduction.

trouve dans la Citadelle, Gurtchi s'écria : « Voilà que nous avons tué le sultan qui n'avait eu aucun tort à notre égard, qui ne nous avait causé aucun dommage, uniquement à cause de cet individu ; comment pourrions-nous le laisser tranquille et lui faire grâce de la vie? » Il courut après lui, et le rattrapa auprès de la porte du cachot où on venait de le descendre. Les émirs qui se trouvaient dans le cachot crurent que c'était son maître qui s'était mis en colère contre
*fol. 105 v°. lui, et qui le faisait emprisonner, aussi lui prodiguèrent-ils les marques d'une déférence craintive[1] ; mais lorsqu'ils apprirent que le sultan avait été assassiné, ils se mirent à cœur joie à le rouer de coups, parce qu'ils avaient senti qu'il répandait l'odeur du vin qu'il avait bu pendant cette nuit.

C'était ce Mankoutémour qui avait provoqué l'arrestation de tous les émirs qui étaient emprisonnés[2], et des plus grands personnages de l'État. Gurtchi appela Mankoutémour, et dit à un individu qui était avec lui : « Dis à Mankoutémour : « Viens[3] chez l'émir Saïf ad-Din Toghatchi, pour qu'il te prenne chez lui, dans son hôtel, dans la crainte que ces gens ne te tuent ici, sans qu'il en ait donné l'ordre. » Quand Mankoutémour fut monté, Gurtchi l'égorgea de sa main; on a dit également qu'il le frappa d'un coup de poignard derrière la tête.

Le onzième jour du mois de Rabi' second, l'émir Badr ad-Din (Bektash al-Fakhri), émir silah, arriva, en même temps que les émirs et les troupes qui

1. Parce qu'ils pensaient que Latchin ne tarderait pas à lui rendre la liberté, et que Mankoutémour retrouverait tout son crédit dans l'esprit du sultan. — 2. Dans le cachot où on venait de le descendre, d'où l'empressement desdits émirs à lui rompre les côtes. — 3. احيب est une forme extrêmement vulgaire, dont on a rencontré des exemples précédemment, composée du verbe جا « venir », soude avec la préposition ب ; voir sur ce point, tome XII, fasc. 3, page 468.

وصل الامير بدر الدين امير سلاح ومن كان معه من الامرآء والعسكر المجرّدين بحلب
وكان قد تقرّر احضار السلطان الملك الناصر من الكرك واعادته الى السلطنة وان يكون
الامير سيف الدين طغجى نائبا فاتّفق الامير سيف الدين كرد الحاجب والامير بدر الدين
السلاح دار[1] على قتل طغجى وكرجى سرّاً۞ وقالوا لطغجى انّ العادة جارية[2] انّه اذا وصل
الامراء من التجاريد والبياكير تخرج نوّاب السلطنة للقائهم فركب طغجى وكرجى ومن معهما

1. Man. امير سلاح; Nowaïri, fol. 173 recto, et Moufazzal, page 617, donnent formellement à cet officier le titre de silahdar. — 2. Lire العادة الجارية.

avaient été laissées en détachement à Alep. Il avait été décidé (par les conjurés) que l'on ferait revenir de Karak le sultan al-Malik an-Nasir, qu'on lui rendrait la souveraineté, et que l'émir Saïf ad-Din Toghatchi remplirait auprès de sa personne les fonctions de vice-roi[1]. Les émirs Saïf ad-Din Kurd al-Hadjib et l'émir Badr ad-Din ('Abd Allah), le silahdar, complotèrent alors en secret d'assassiner Toghatchi et Gurtchi[2].

Ils dirent à Toghatchi : « L'habitude constante, quand les émirs reviennent de campagne et de la guerre, est que les vice-rois sortent (du Caire, où ils commandent) pour aller les recevoir. » Toghatchi et Gurtchi montèrent à cheval, accompagnés des émirs qui se trouvaient avec eux, et ils sortirent (du Caire), se dirigeant vers la Koubbat an-Nasr, pour se rendre au-devant de l'émir Badr ad-Din (Bektash al-Fakhri), émir silah, dans l'hippodrome où l'on jouait au kabak, suivant l'habitude. Quand ils se furent rencontrés,

1. Nowaïri dit (man. arabe 1579, fol. 173 r°) que les émirs Toghatchi, Gurtchi, 'Izz ad-Din Aïbek al-Mansouri, Saïf ad-Din Salar, Rokn ad-Din Baïbars, Hosam ad-Din Latchin ar-Roumi, Djamal ad-Din Oughoush al-Afram, Badr ad-Din 'Abd Allah, et Saïf ad-Din Kurd, avaient écrit à Mohammad ibn Kalaoun pour le prier de revenir prendre le pouvoir, avec Toghatchi comme vice-roi. Badr ad-Din Bektash al-Fakhri s'en revint au Caire, de l'expédition de Sis, le 14 Rabi' second, et apprit l'assassinat de Latchin; les émirs, avec Toghatchi, sortirent du Caire pour aller complimenter Bektash al-Fakhri, lequel, comme dans le récit de Moufazzal, s'étonna de l'absence du sultan. Gurtchi, sur l'ordre de Toghatchi, qui comptait bien être nommé sultan, était resté dans la Forteresse de la Montagne. — 2. Saïf ad-Din Kurd, le chambellan, et Badr ad-Din 'Abd Allah avaient signé la lettre qui invitait Mohammad ibn Kalaoun à s'en revenir au Caire; ce faisant, ces émirs étaient sincères dans leurs intentions; il n'en allait pas de même pour Toghatchi et Gurtchi, qui comptaient s'emparer de la souveraineté, l'un comme sultan, l'autre, comme vice-roi; Saïf ad-Din et Badr ad-Din pénétrèrent leurs desseins, et résolurent de les prévenir en se débarrassant d'eux. Badr ad-Din 'Abd Allah, le silahdar, et Badr ad-Din Bektash al-Fakhri, émir silah, sont deux personnages absolument différents.

وخرجوا الى قبة النصر لملاقاة الامير بدر الدين امير سلاح بميدان القبق على العادة فلمّا تلاقوا عند قبة النصر قال له امير سلاح كان لنا عادة. ان السلطان اذا قدمنا من السفر يخرج بلقائنا وما اعلم ذنبى فى هذه النوبة كونه[1] لم يلتقنا؛ فقال له طغجى وما علمت بالذى[2] جرى قد قتل السلطان فقال من قتله قال بعض الامرآء قتلوه فانكر عليه وقال ايش هذه الافعال القبيحة تريدوا كلّ يوم تقيموا لكم سلطان جديد[3] ابعد عنى لا صحّ الله لكم بدن[4] ابعد عنى ولا * تلتصق بى وساق عنه امير سلاح فعلم طغجى انّه مقتول فاراد *fol. 106 r°. ان يخرج من الحلقة فضربه قراقوش الظاهرى و[5] ارماه وقتلوه فى مكانه؛ ثمّ جاء الى تحت القلعة فوجدوا كرجى راكب[6] والبرجية حوله وكان قد بلغه قتل طغجى فلبّس البرجيّة

1. Cette forme est entièrement vulgaire : il faut لابد ou فابد. — 2. Il faut بما. — 3. Toute cette phrase, comme la suite, est écrite dans la langue parlée à cette époque en Egypte ; il faudrait correctement ما هذه الافعال القبيحة تريدون كل يوم ان تقيموا لكم سلطانا جديدا. — 4. Lire بدنا. — 5. Man. omet ب. — 6. Lire راكبا.

près de la Koubbat an-Nasr. Bektash al-Fakhri dit à Toghatchi : « Nous étions accoutumés, quand nous revenions d'une expédition, à voir le sultan sortir (du Caire) pour venir au-devant de nous ; je ne sais point quelle faute j'ai commise cette fois-ci, qu'il ne vient pas nous recevoir. »

Toghatchi lui répondit : « Tu ne sais donc pas ce qui est arrivé ; le sultan a été assassiné. — Et qui a porté la main sur le sultan ? demanda Bektash al-Fakhri. — Ce sont, (répliqua Toghatchi), quelques émirs qui l'ont tué. » Bektash al-Fakhri lui témoigna l'horreur qu'il ressentait de cette nouvelle, et lui dit : « Quelles actions abominables ! Vous voulez donc tous les jours faire un nouveau sultan ! Éloigne-toi de moi ! Qu'Allah ne vous donne pas un corps sain ! Éloigne-toi de moi, et ne me touche pas ! » Et l'émir silah éperonna son cheval pour l'écarter de Toghatchi. Toghatchi comprit *fol. 106 r°. qu'il était un homme mort ; il voulut sortir du cercle des cavaliers ; mais Karakoush az-Zahiri le frappa d'un coup de sabre qui le jeta à terre, et les assistants le massacrèrent sur la place.

Ensuite, Bektash al-Fakhri s'en vint (avec ses troupes) au-dessous de la Citadelle, et ils y trouvèrent Gurtchi chevauchant, entouré des mamlouks bordjis. Dès qu'il avait appris le meurtre de Toghatchi, il avait fait revêtir les Bordjis de leurs armures, et il se tenait au milieu d'une troupe de ces mamlouks[1], (prêt à lutter) pour écarter de lui un pareil destin. Mais toutes

1. Nowairi dit (man. arabe 1579, fol. 174 v°) que Gurtchi se tenait au-dessous de la Citadelle, entouré de mamlouks sultaniens.

السلاح ووقف فى جماعة يدافع عن نفسه هذا وقد التفت جميع العساكر على امير سلاح فلمّا تعين لكرجى الموت ولا[1] هاربا الى نحو القرافة۞ فلحقوه وقتلوه فى آخر القرافة الكبرى وقيل انّ الّذى قتله شهاب الدين بن سنقر الاشقر وقتل معه ابغاى[2] الكرمونى احد السلحداريّة وكان ممّن وافق على قتلة السلطان لاجين۞ قال المؤرّخ ثمّ اتّفق الحال على الانفاذ الى السلطان الملك الناصر واستقرّت الكتب تخرج بعلائم ثمان امرآء[3] وهم سيف الدين سلار وبيبرس الجاشنكير وايبك الخزندار وعبد الله السلحدار وبكتمر امير جاندار واقوش الافرم والحسام استاد الدار وكرت وهؤلآء جميعهم منصوريّة۞ ذكر ما جرايات بدمشق المحروسة۞ فانّ بلغاق كان قد سافر من الشأم الى مصر برسالة من قفجاق فوصل

1. Lire ولّى. — 2. Man. الغاى. — 3. Lire ثمانية امرا.

les troupes étaient allées rejoindre l'émir silah[1]; aussi, quand Gurtchi vit la mort s'avancer, il s'enfuit en toute hâte du côté du quartier de Karafa.

(Les soldats de Bektash al-Fakhri) le rejoignirent, et le tuèrent à l'extrémité du grand Karafa; on a dit que celui qui le tua fut Shihab ad-Din, fils de Sonkor al-Ashkar. Avec lui, fut tué Abaghaï[2] al-Kérémuni, l'un des silahdars, qui avait été du nombre de ceux qui avaient émis l'avis que l'on tuât le sultan Latchin.

L'historien a dit : Ensuite, l'on tomba d'accord pour envoyer une députation au sultan al-Malik an-Nasir, et les lettres furent établies, portant les apostilles de huit émirs, Saïf ad-Din Salar, Baïbars, le tchashniguir, Aïbek, le khazindar, 'Abd Allah, le silahdar, Bektémour, l'émir djandar, Oughoush al-Afram, Hosam ad-Din, l'ostad ad-dar, et Kurt; tous ces émirs avaient été les mamlouks d'al-Malik al-Mansour (Kalaoun)[3].

Récit des événements qui arrivèrent à Damas, la bien gardée. Boulghak[4]

1. Bektash al-Fakhri. — 2. Ce nom est mongol: dans cette langue, *abaghaï* est un titre de respect que l'on donne aux personnes aînées d'une famille: mais il est visible que ce nom est celui-même que porta le fils d'Houlagou, Abagha, lequel signifie « oncle », avec un *i* adventice, comme dans d'autres transcriptions arabes de noms mongols terminés par un *a*; *abakhaï*, en mongol, désigne une demoiselle noble: il n'est pas impossible que الغاى soit à corriger en نغاى Nokhaï, voir page 629. — 3. Ces huit émirs comprenaient les six membres du gouvernement provisoire de l'Égypte, qui était assuré par Saïf ad-Din Salar, Rokn ad-Din Baïbars al-Tchashniguir, 'Izz ad-Din Aïbek al-Khazindar, Djamal ad-Din Oughoush al-Afram, Saïf ad-Din Bektémour, émir djandar, Saïf ad-Din Kurd al-Hadjib, auxquels s'adjoignirent Hosam ad-Din Latchin, l'ostaddar, et Badr ad-Din 'Abd Allah, le silahdar (Nowaïri, *ibid.*, fol. 175 v°). — 4. Boulghak al-Khwarizmi, dit Nowaïri (*ibid.*, fol. 176 r°). Boulghak est un mot mongol qui signifie

الى القاهرة يوم السبت بعد قتلة لاجين وطغجى راكب فى الموكب فعرّفه صورة الحال
وما جرا[1] فقال حتّى نكتب لك كتب[2] نطيّب قلوب الامرآء ونعرّفهم انّ الّذى كانوا يخشونه
*fol. 106 v°. قد قتل❁ فلمّا كان يوم الاثنين وجرا[3] ذلك الامر من قتل طغجى وكرجى *كتبوا على
يده كتب[2] الى الامير سيف الدين قفجاق والى الامرآء بتطيّب خواطرهم وكذلك الى جميع
امرآء الشأم لكلّ واحد كتاب[4] وعليه ثمان علائم وسفّروه فوصل الى دمشق واخبر بقتل
السلطان لاجين ومنكوتمر وطغجى وكرجى واتّفاق الكلمة على مولانا السلطان الملك
الناصر محمّد ابن قلاوون❁ وكان المتحدّث فى دمشق يومئذ جاغان فقام الامير بهاء الدين

1. Lire ما جرى. — 2. Lire كتبا. — 3. Lire وجرى. — 4. Lire كتابا.

était parti de Damas pour l'Égypte, porteur d'une lettre de Kiftchak; il arriva au Caire, le samedi[1] qui suivit l'assassinat de Latchin, alors que Toghatchi paradait au milieu d'une escorte de cavaliers. Toghatchi lui apprit ce qui venait de se passer, et les événements, tels qu'ils s'étaient déroulés. Il lui dit : « Nous allons t'écrire des lettres pour réjouir le cœur des émirs, en leur annonçant l'assassinat de celui qu'ils redoutaient. »

*fol. 106 v°. Quand on fut au lundi, lorsque Toghatchi et Gurtchi furent assassinés, on écrivit des lettres qu'on le chargea de porter à l'émir Saïf ad-Din Kiftchak, et aux autres émirs (de Damas), pour rassurer leurs esprits; on écrivit de même une lettre pour chacun des émirs de Syrie, chacune de ces lettres étant revêtues de huit apostilles[2]. On fit alors partir Boulghak. Il arriva à Damas, où il apprit (aux émirs) l'assassinat du sultan Latchin, de Mankoutémour, de Toghatchi, de Gurtchi, et l'unanimité des émirs d'Égypte à reconnaître la souveraineté de notre seigneur le sultan al-Malik an-Nasir Mohammad ibn Kalaoun.

Le général qui commandait alors à Damas était Tchaghan[3]; l'émir Baha

« troublé, en désordre », d'où « trouble, désordre »: il a été emprunté par le turk-oriental sous les formes برلغاغ et بولغاق.

1. 12 Rabi' 2e (*ibid.*). Toghatchi, qui se conduisait alors comme s'il avait été revêtu de la dignité impériale, prit connaissance des dépêches de Boulghak, à lui remises par Kiptchak, et lui dit : نكتب باطابة قلبه وقلوب الامراء : « Nous allons écrire pour rassurer son esprit et celui des émirs. » — 2. Des huit émirs dont les noms ont été cités à la page 617. — 3. Tchaghan est un nom mongol qui signifie « blanc »; cet officier était Saïf ad-Din Tchaghan al-Hosami, mamlouk de Latchin (Nowaïri, man. arabe 1579, fol. 176 v°). Kara Arsalan était, au contraire, un mamlouk de Kalaoun, qui était naturellement porté à reconnaître l'autorité du fils de son maître, et à déposséder le gouverneur installé par Latchin.

قرارسلان واظهر الفرح وتحدّث فى الدولة ورسّم على نوّاب طغجى وعلى والى البرّ حسام الدين لاجين واحضر العسكر وحلّف للسلطان الملك الناصر ثمّ مسك قرارسلان جاغان ولاجين وجاء بهم الى قلعة دمشق وسلّمهم لعلم الدين ارجواش فحبسهم[1] ❀ وسافر بلغاق خلف الامرآء حتّى يردّهم واستقرّ قرارسلان يحكم فى دمشق الى مستهلّ جمادى الاوّل ثار عليه قولنج وكان من قبل قد سقى وخلص فنقض عليه فمات يوم الاثنين ثانى الشهر المذكور واستقرّت دمشق بغير نائب ولا شادّ دواوين[2] والناس سائبين محفوظين بالله[3] تعالى فقام

1. On attendrait le duel وجاء بهما, وسلمهما, etc. — 2. Lire شاد الدواوين. — 3. Lire سائبون ومحفوظون بالله.

ad-Din Kara Arsalan se révolta contre Tchaghan, et il montra toute la joie (que lui inspirait l'assassinat du sultan); il prit possession du gouvernement de Damas, et il fit garder à vue les officiers de Toghatchi, ainsi que le gouverneur de la banlieue de Damas, Hosam ad-Din Latchin. Kara Arsalan fit venir les troupes, et il leur fit prêter serment de fidélité au sultan al-Malik an-Nasir; puis, il fit arrêter Tchaghan et Latchin, qu'il mena à la forteresse de Damas, où il les remit à 'Alam ad-Din Ardjawash [1], lequel les incarcéra.

Boulghak partit à la poursuite des émirs pour les faire revenir [2], et Kara Arsalan resta occupé à gouverner Damas, jusqu'au premier jour du mois de Djoumada premier, date à laquelle il fut atteint d'une obstruction intestinale; il avait précédemment été empoisonné, et il s'était guéri; puis, il eut une rechute dont il mourut, le lundi, deuxième jour de ce même mois. Damas resta alors sans gouverneur militaire, et sans chef de son administration, les habitants étant laissés à la garde d'Allah, le très-haut. L'émir 'Izz ad-Din [3] se chargea de régler les affaires de la ville, et il exerça l'autorité dans les deux juridictions [4].

1. L'explication de ce nom est impossible par le mongol et par le turk: il se peut qu'il représente, avec la prosthèse d'un *a* devant l'*r* initial, qui est constante en turk et en mongol, le sanskrit *rādjaghosha*, « le roi-pâtre, Krishna », devenu *aradjaghosh*, puis *aradjaosh*, par suite de la chute de la gutturale. — 2. Cette phrase, ainsi jetée dans le récit, est incompréhensible; il y a beaucoup trop longtemps que Moufazzal a raconté que Kiptchak, Bektémour, Faris ad-Din Ilbéki, 'Azaz et Bizlar s'étaient, par crainte de Latchin, enfuis chez Ghazan, souverain mongol de la Perse. — 3. Nowaïri (*ibid.*, fol. 176 v°) dit que le samedi 4 Djoumada 1er, on reçut à Damas les lettres écrites au Caire, le 26 Rabi' 2e, par les émirs constituant le gouvernement provisoire de l'Égypte, lesquelles nommaient Saïf ad-Din Koutloubeg al-Mansouri as-Saïfi, gouverneur de la Syrie, à la place de Tchaghan. — 4. Dans la juridiction militaire et dans la juridiction civile.

الامير عزّ الدين بامور البلد وتحدّث فى الولايتين؞ قال المؤرّخ وكانت مدّة مملكة الملك المنصور لاجين سنتين ونصف وشهرين واثنين وعشرين يوما اظنّها سنتين وشهر واحد[1] وثلاثة وعشرين يوما وذلك لتمام تسعة واربعين سنة[2] واحد عشر شهرا واربعة عشر يوما للدولة التركية؞ ذكر دولة السلطان الملك الناصر اعزّ الله نصره؞ قال المقرّ الركنى بيبرس الدوادار فى تاريخه هو الملك الناصر ناصر الدين محمّد ابن السلطان الملك المنصور سيف الدين

*fol. 107 r°. *قلاوون عاد الى مملكة الديار المصرية ثانيًا فى العشر الاوّل من جمادى الاوّل سنة ثمان وتسعين وستّمائة وعند حضوره من الكرك جلس على كرسى السلطنة المعظمة واتّفق

1. Lire شهرا واحدا. — 2. Lire تسع واربعين سنة.

L'historien a dit : La durée du règne d'al-Malik al-Mansour Latchin fut de deux ans et demi, deux mois et vingt-deux jours[1]; je pense qu'elle fut de deux années, un mois et vingt-trois jours; cela, en tout, faisant quarante-neuf années, onze mois et quatorze jours pour la souveraineté des Turks.

Histoire du règne du sultan al-Malik an-Nasir, qu'Allah exalte sa victoire! Son Excellence Rokn ad-Din Baïbars ad-davaddar a dit dans sa chronique : Ce prince est al-Malik an-Nasir Nasir ad-Din Mohammad, fils du sultan al-Malik al-Mansour Saïf ad-Din Kalaoun; il revint prendre une seconde fois

*fol. 107 r°. possession de la souveraineté[2] de l'empire égyptien dans les dix premiers jours du mois de Djoumada premier de l'année 698. Quand al-Malik an-Nasir

1. Moufazzal a copié un manuscrit défectueux de Nowaïri, ou, suivant son habitude, a complètement défiguré ses chiffres; dans l'autographe (man. 1579, fol. 171 r°), Nowaïri dit que Latchin, depuis la fuite de Guétuboukha, régna 2 ans, 2 mois, 13 jours, mais que si l'on ne fait partir la souveraineté de Latchin que depuis le moment de l'abdication de Guétuboukha, il régna seulement 2 ans et 2 mois, moins 13 jours. Il est évident que « et demi » a été introduit, par suite d'une bévue, dans l'estimation de la durée du règne de Latchin, que Moufazzal attribue à Nowaïri, et que les 22 jours اثنين وعشرين qu'il lui octroie, sont une faute visuelle, une erreur optique, pour le ثلاثة عشر de Nowaïri. Les deux années, un mois, plus vingt-trois ثلاثة وعشرين jours de la seconde estimation de Moufazzal sont manifestement les deux années, deux mois, moins treize ثلاثة عشر jours, de Nowaïri, avec ces 23 ou 13 jours comptés par Moufazzal en plus, quand il faut les défalquer. — 2. Il était à la chasse, quand les deux émirs Saïf ad-Din al-Malik al-Djoukandar et 'Alam ad-Din Sindjar Altchaouli vinrent lui apprendre les événements qui lui rendaient le trône. Il rentra immédiatement à Karak, et il en partit sans délai pour aller reprendre l'empire. Il arriva à la Forteresse de la Montagne, le samedi 4 Djoumada Ier, et il s'assit sur le trône, le lundi 6 (Nowaïri, man. arabe 1579, fol. 177 r°).

الامرآء بين يديه ان يكون النائب عنه الامير سيف الدين سلار وان يكون الامير ركن الدين بيبرس الجشنكير استاد الدار والامير جمال الدين اقوش الافرم نائبًا بالشأم المحروس ❀ وافرج عن الامير شمس الدين قرا سنقر وصرف الامير سيف الدين كرد عن الحجوبيّة وتولّاها الامير سيف الدين قطلوبك وتوجّه سيف الدين كرد المذكور الى الحصون والفتوحات نائبا ❀ وفى شهر جمادى الاوّل المذكور نفق فى العساكر المنصورة بقلعة الجبل المحروسة نفقة كاملة كانت جملتها من الذهب العين المصرى[1] اربع مائة الف دينار وجرّد عسكر الى حلب بديلا عن العسكر الواصل صحبة الامير بدر الدين امير

1. Lire بالعين المصرية.

fut revenu d'al-Karak, il s'assit sur le trône de la souveraineté auguste; les émirs, réunis en sa présence, s'accordèrent sur ce point que l'émir Saïf ad-Din Salar exercerait la vice-royauté[1] au nom du sultan, que l'émir Rokn ad-Din Baïbars, le tchashniguir, serait grand maître du palais, l'émir Djamal ad-Din Oughoush al-Afram, gouverneur de Damas, la bien gardée.

Le sultan fit rendre la liberté à l'émir Shams ad-Din Kara Sonkor[2]; il enleva à l'émir Saïf ad-Din Kurd les fonctions de chambellan, et il les confia à l'émir Saïf ad-Din Koutloubeg[3]; le susdit émir Saïf ad-Din Kurd partit (du Caire) pour les citadelles et les pays conquis (sur les Francs), en la qualité de vice-roi[4].

En ce même mois de Djoumada premier, on fit une distribution générale d'argent aux troupes victorieuses, dans la Forteresse de la Montagne, la bien gardée; la somme de la monnaie d'or de frappe égyptienne qui fut ainsi donnée s'éleva à quatre cent mille dinars. On envoya à Alep une armée, pour y tenir la place de celle qui était venue (au Caire) avec l'émir Badr ad-Din,

1. نائب السلطنة بالابواب الشريفة « lieutenant dans la souveraineté aux Portes Augustes », dit officiellement Nowaïri (*ibid.*, fol. 177 v°). — 2. Le sultan donna à cet émir, qui avait été le mamlouk de son père, les forteresses de Soubaïba et de Banias, puis, le gouvernement de Hamah, à la fin de cette année, quand le prince de cette ville, al-Malik al-Mouzaffar, fut mort (*ibid.*, fol. 178 v°). — 3. Khoutlough-beg « le prince fortuné », avec la chute normale du *gh* final. Les Kotchoubey de Russie sont les Kutchumbeg « prince puissant », venus dans les États slaves à la seconde invasion. — 4. D'après Nowaïri (*ibid.*), Saïf ad-Din Kurd fut envoyé comme gouverneur à Tarabolos et dépendances, à la place de 'Izz ad-Din Aïbek al-Mausili al-Mansouri, lequel était mort en Safar. Koutloubeg fut امير حاجب بالابواب السلطانية, littéralement « émir chambellan aux Portes Impériales ». Saïf ad-Din Kurd partit rejoindre son poste en Radjab (*ibid.*, fol. 178 r°).

سلاح وكان المقدّم على هذا البدل الامير سيف الدين بلبان الحبيشى* وفى هذه السنة فى العشر الاخر من رجب وصل الشيخ شهاب الدين احمد القصّاص المعروف بابن العماد من البيرة واخبر انّ قازان كان قد عزم على قصد الشأم فى يسارين[1] فى سبعين الف من المغل فسيّر سلامش فى خمسة وعشرين الف فارس الى بلاد الروم على انّه يأخذ جيوش الروم ويتوجّه الى * الشأم من جهة بلاد سيس* ويجىء قازان وبقيّة الجيش من ناحية ديار *fol. 107 v°.

1. Man. يسارين.

émir silah; le commandant de ce corps de remplacement fut l'émir Saïf ad-Din Balaban al-Houbaïshi.

Cette année, dans les dix derniers jours du mois de Radjab, le shaïkh Shihab ad-Din Ahmad al-Kassas, connu sous le nom d'Ibn al-'Imad, arriva d'al-Bira; il apportait la nouvelle que Ghazan avait conçu le projet d'une agression contre la Syrie par deux attaques lancées de son front d'occident[1], avec soixante-dix mille Mongols. Il envoya Soulamish[2], à la tête de vingt-cinq mille cavaliers mongols, dans l'empire saldjoukide, pour qu'il prît avec lui les armées qui occupaient ce royaume, et pour qu'il marchât contre la
*fol. 107 v°. Syrie par le pays de Sis[3].

Pendant ce temps, Ghazan marcherait avec le reste de l'armée du côté de Diar Bakir; ses troupes devaient descendre le long de l'Euphrate, et envahir

1. Ou « par l'attaque simultanée de deux de ses armées de l'aile gauche »; l'empire mongol était divisé en aile gauche = Ouest, centre, et aile droite = Est. — 2. Nowaïri, dans son autographe (man. arabe 1579, fol. 179 r°), vocalise ce nom Salamoush, quand Rashid ad-Din l'écrit سولاميش Soulamish, ce qui en est la transcription exacte. Soulamish était le fils de Baïtchou بيجو, et il avait pour frère Khoutoukhtou قطقطو, dont le nom signifie « le saint », en mongol. Soula-mish est le participe passif mongol en *-mish,* forme qui se rencontre à cette époque à côté de celle en-*khsan, -ksen,* seule aujourd'hui en usage, du verbe dénominatif inusité, dans la langue moderne, sous sa forme primitive, *soula-khou* « être faible », du thème *soula* « faible », dont sont dérivés les verbes *soula-t-khou* et *soula-ra-khou* « s'affaiblir », *soula t-kha-khou* « affaiblir », *soula-khan* et *soula-shik* « faiblard », *soula-t-kha-l,* de *soula-t-kha-khou* « affaiblissement »; ce mot mongol *soula* a été emprunté par le turk-oriental, dans lequel on trouve *soula-tchouk* سولجوق « fané ». Ces mots n'ont rien à faire avec le turk-oriental *sou-la-mak* « boire, emplir d'eau, être plein d'eau, aller chercher de l'eau », qui est dérivé de *sou* « eau ». — 3. C'est-à-dire pour qu'il tombât sur la Syrie en traversant l'Arménie; la petite Arménie, le pays de Sis, la Cilicie, était le passage naturel et forcé entre la Cappadoce, la grande Arménie, d'une part, la Syrie d'une autre. Ce fut par ce chemin que passèrent de la Syrie, d'Antioche en Arménie, les formules du Christianisme.

بكر وينزلوا الفرات ويغاروا[1] على البلاد من جهة[2] البيرة والرحبة وقلعة الروم ويكون اجتماعهم على حلب فان التقاهم احد التقوه والّا دخلوا البلاد الشاميّة هذا ما استقرّ عليه عزمهم ورأيهم ❋ قال المؤرّخ فاتّفق ان سلامش عند عبوره الى بلاد الروم اطمعته نفسه بالملك دون قازان فتملّك بالروم وخلع طاعة قازان واستخدم ونفق وسيّر كتب[3] الى اولاد

1. Lire يغبروا. — 2. Man. بلاد. — 3. Lire كتبا.

l'empire (égyptien) par al-Bira, ar-Rahba et Kal'at ar-Roum. (Soulamish et Ghazan) devaient faire leur jonction à Alep. Si une (armée égyptienne) s'avançait contre eux [1], ils lui livreraient bataille, sinon ils entreraient simultanément en Syrie : tel était le plan qu'ils avaient arrêté.

L'historien a dit [2] : Il arriva que Soulamish, quand il fut entré dans le pays de Roum, se laissa entraîner par le désir de substituer son autorité dans cette contrée à celle de Ghazan. Il se proclama souverain du pays de Roum, et se révolta contre Ghazan ; il prit (les troupes mongoles) à son service, et leur distribua de l'argent ; puis, il envoya des lettres aux fils de Karaman, qui reconnurent sa suzeraineté, et se tinrent prêts à lui obéir, lesquels cons-

1. De façon à détruire l'armée égyptienne au nord d'Alep, la bataille étant livrée, soit par Ghazan, venant de Perse, soit par Soulamish, descendant du Roum. En cas de défaite, les forces égyptiennes, obligées de rétrograder, se trouvaient exposées aux coups de l'adversaire qu'elles n'avaient pas combattu ; en cas de victoire, si elle négligeait la poursuite des forces adverses, qu'elle marchât au nord ou à l'est, l'armée du sultan du Caire y trouvait un nouvel ennemi ; au cas où elle aurait cherché à poursuivre ses avantages stratégiques contre son premier adversaire, elle se trouvait exposée de la part du second à une attaque de flanc. — 2. Ce récit n'est point emprunté à Nowaïri, chez lequel il est beaucoup plus abrégé. Nowaïri (man. arabe 1579, fol. 179 r°) dit que Soulamish écrivit à Ibn Karaman, émir des Turkomans. Les Karamanides, comme les Osmanlis et les Saldjoukides, étaient des Turks ; les historiens musulmans leur donnent le nom de Turkoman تركمان ; ils sont les mêmes que les Ghouzzes. Rashid raconte que les Karamanides, comme les autres Turkomans du pays de Roum تراكمه روم étaient les descendants de 20.000 cavaliers que le dernier Saldjoukide de l'Irak, Toghril, amena avec lui dans le pays de Roum, et qui s'y fixèrent, quand il rentra dans ses États. Les Turks, dont parlent les historiens de cette époque, et dont la langue est le turki تركى, étaient les Turks qui étaient restés dans la Transoxiane et en Asie centrale, par opposition formelle avec les précédents, les Turkomans, qui sont les Turks, qui avaient passé dans l'Iran au xe siècle, et qui s'étaient, par étapes, répandus jusqu'en Asie Mineure. Les tribus qui parlaient le kiptchaki قبجاقى étaient des Mongols. Rashid ad-Dîn (man. supp. persan 209, fol. 366 v°) dit que les Syriens envoyèrent 20.000 cavaliers à Soulamish.

قرمان وكانوا قد اطاعوه ونزلوا فى خدمته فوق من عشرة الاف فارس وسير الى مصر يطلب النجدة والمساعدة على قازان فوصلوا رسله الى دمشق فى رجب وسيّروهم الى مصر ❊ واما ما كان من قازان فانّه وصل الى بغداد وكانوا متولّيين بغداد[1] قد نقلوا اليه ان اهل السنت[2] بواسط نهبوا التجار القادمين من البحر وقطعوا السابلة من البحر فسار نحوهم بالعساكر وقتلهم ونهبهم واقام بارض دقوقا حتّى يتبّت[3] ما نقل عن سلامش ❊ ثمّ انتنا[4] عزمه عن الشأم لمّا صحّ عنده فعل سلامش وشرع فى تجهيز العساكر الى الروم فلمّا كان فى اوائل

1. Lire وكان متولون بغداد. — 2. Lire السنة. — 3. Lire يثبت ; يتبت équivaut à يثبت, avec la confusion de ت et ث. — 4. Lire انثنى.

tituaient une force de plus de dix mille cavaliers. Il envoya également une ambassade au Caire pour demander aide et secours contre Ghazan; ses officiers arrivèrent à Damas au mois de Radjab, et on les fit partir pour le Caire.

Quant à Ghazan, voici ce qui advint de ses projets : il arriva à Baghdad, où les officiers qui étaient investis du gouvernement de cette ville lui rapportèrent que les Musulmans qui se trouvaient à Wasith avaient pillé les marchands [1] qui venaient de la mer, et qu'ils avaient intercepté les convois qui montaient de la mer. Ghazan marcha contre eux avec ses troupes; il les massacra, et pilla leurs biens; puis il demeura dans le canton de Dakouka jusqu'au moment où ce qu'on vient de raconter de Soulamish se trouva confirmé.

Ghazan renonça entièrement à son projet de conquête de la Syrie, quand il fut convaincu de la révolte de Soulamish, et il s'occupa activement d'envoyer l'armée dans le pays de Roum. Dans les dix premiers jours du mois de Djoumada second, il fit partir les troupes sous les ordres de trois généraux, leur nombre s'élevant à trente-cinq mille cavaliers [2]; de ces troupes,

1. Cette histoire est fort mal contée par Moufazzal; il faut comprendre que les Musulmans, *ahl as-sounna*, de Wasith massacrèrent les marchands mongols qui venaient des ports de la Chine, et qui remontaient le Tigre jusqu'à Baghdad, quand ils furent parvenus à la moitié du fleuve. C'est un fait constant que, dans la littérature musulmane, *ahl as-sounna*, ou *sounna* tout court, désigne toujours les Sunnites, par opposition aux Shi'ites; mais, sous la plume de cet écrivain ignorant, il faut entendre cette expression comme désignant, non une des deux sectes de l'Islam, mais l'Islam lui-même, sans y faire entrer le concept de sa discrimination en sectes, contre les Mongols, qui étaient bouddhistes, contre les Coptes, qui professaient le Christianisme.

2. Ce qui faisait une armée composée de deux tomans et demi, à dix mille hommes le toman. On voit que le commandement en chef pouvait être donné à un officier dont certains subordonnés commandaient une unité plus considérable que la sienne.

جمادى الاخر سيّر العساكر مع ثلاث[1] مقدّمين وعدّتهم خمسة وثلثين[2] الف فارس منها خمسة عشر الف فارس مع سوتاى وقيل اسمه سنتاى وعشرة الاف فارس مع هندوجاق[3] وعشرة الاف فارس مع مولاهم[4] وهو المقدّم على * الجميع والمشار اليه وسفّرهم الى الروم※ *fol. 108 r°.
ورحل قازان نحو توريز وصحبته قفجاق والامرآء المسلمين[5] وتوجّهوا العساكر الطالبين

1. Lire ثلاثة. — 2. Lire ثلثين. — 3. Man. هندوعاق. — 4. Lire مولاى : Moufazzal a compris مولاى « mon seigneur », et il a vu dans cette forme une faute pour « leur seigneur », d'où la correction مولاهم. — 5. Lire الامراء المسلمين.

quinze mille cavaliers marchaient avec Soutaï, qui se nommait, dit-on, Sounitaï [1], dix mille cavaliers avec Hindoutchak [2], dix mille autres avec Moulaï [3], ce général étant le commandant de toute l'armée et le chef de l'expédition. *fol. 108 r°. (Le prince de Perse) fit partir ces troupes pour le pays de Roum [4].

Ghazan leva alors son camp pour se rendre à Tavriz, accompagné de Kiftchak et des émirs musulmans, tandis que ses armées se dirigeaient vers

1. Souni-taï est l'adjectif formé régulièrement, par l'adjonction du suffixe-*taï*, du nom de la tribu mongole des Sounit. La chute de l'-*n*-médial n'est pas un phénomène de phonétique mongole. Sou-taï « excellent » est l'adjectif dérivé de *sou* « distinction, excellence », dont le doublet se trouve dans la langue moderne sous la forme équivalente *sou-tou*. La forme exacte de ce nom est Soutaï, comme le montre le récit de Rashid ad-Din. — 2. Hindou-tchak signifie, en turk, « le petit hindou ». Le nom Hindou se trouve dans l'onomastique des Mongols, en Perse et en Chine. — 3. L'autographe de Nowaïri nomme ce général مولاى Moulaï (*ibid.*, fol. 179 v° ; sur ce nom, voir page 669; il semble, du parallélisme des textes de Nowaïri et de Rashid ad-Din, que Tchouban Bahadour soit l'énigmatique personnage que l'histoire arabe nomme Moulaï. — 4. D'après Rashid ad-Din (man. supp. persan 209, folio 366 v°), Ghazan envoya l'émir Koutloughshah dans le Roum, par la route de Diar Bakir; l'émir Tchouban Bahadour partit en pointe d'avant-garde; Soutaï Akhtatchi, en arrière-garde. Le 24 Radjab 698, Soulamish fut battu à Akhshahr d'Arzandjan, et s'enfuit en Syrie. Tchouban est le mongol *dsoubagha*, *dsouba* « difficulté, peine », qui se terminait anciennement par un-*n*, *dsoubaghan, dsouban,* comme beaucoup de mots mongols, ce que montre *dsoubanikhou* « souffrir », et d'autres verbes apparentés à ce mot. Koutloughshah est vraisemblablement Koutlougtcha, diminutif de *koutlough* « heureux », plutôt que l'hybride persan-turk Koutlough-shah, signifiant « le roi fortuné ». Akhtatchi, en mongol, désigne l'individu qui a la charge des chevaux hongres. اكديش *ikdish* « cheval de race croisée », en tchaghataï ايكديش et ايكديچ *iktitch*, avec le sens plus général de « sang mêlé, » est *iki-toush* « deux races »; *toush* étant le tchaghataï *tous* توس. *Tchilish* چلش « sang mêlé », pour *djilish*, est un mot d'un dialecte turk, anciennement *djiki-lish,* avec *dj* = *y*, dans *djiki* = *yiki* (cf. *djouzoum* = *ouzoum* « raisin »), la chute du *k,* et *l* = *t-d* dans *lish* = *toush.*

الروم[1] فنزلوا سنجار مع رأس العين وماردين فنزل اليهم صاحب ماردين بالاقامات وجهز عسكره صحبتهم ولم ينزل اليهم خوفاً منهم لئلّا تكون عليه نيّة قفجاق والامرآء[2]❀ واعتذر انّه ضعيف عاجز عن الحركة فقبلوا عذره بسبب ما ملاء اعينهم من التقادم والتحف وكان قد اذخر عنده قبل وصول العساكر اليه مؤونة سنتين بماردين لاجل الحصار فسهّل الله انّهم تعدّوا ولم يؤذونه ونزلوا فى مستهّل رجب على آمد وهم متوجّهين[3] الى الروم لملتقاء سلامش❀ فلمّا كان فى آخر رجب التقا[4] الجيشان وكان سلامش قد عصوا عليه اهل سيواس وهو فى حصارهم فلمّا وصل عسكر مولاهم[5] وقاربوه وكان جمع سلامش فى ستين الف

1. Lire طالبين الى الروم. — 2. Man. يكون نية عليه قفجاق والامرا; peut-être lire يكون نية عليه من طرف قفجاق. — 3. Lire متوجهون. — 4. Lire التقى. — 5. Lire مولاي; cf. la note de la page précédente.

le pays de Roum. (Les Mongols) vinrent camper devant Sindjar, puis devant Ra'as al-'Aïn et Mardin. Le prince de Mardin leur fit porter des approvisionnements, et il fit partir son armée avec l'armée tatare, mais il ne se rendit pas en personne auprès d'eux, par crainte de leurs desseins, de peur que Kiftchak et les émirs n'aient l'intention de le forcer à marcher avec eux.

Il s'excusa en prétextant qu'il était malade et dans l'incapacité de se remuer; les Mongols agréèrent cette excuse, parce qu'il avait comblé leurs espions[1] de présents et de cadeaux. Il avait accumulé chez lui, dans Mardin, avant que l'armée mongole n'arrivât, des provisions pour deux années, en vue d'un siège, mais Allah lui fit la grâce que les Mongols continuèrent leur chemin sans l'attaquer. Le premier jour du mois de Radjab, ils campèrent devant Amid, marchant contre le pays de Roum, pour aller livrer bataille à Soulamish.

Quand l'on fut arrivé à la fin de Radjab[2], les deux armées se rencontrèrent; les habitants de Sivas s'étaient révoltés contre Soulamish, et il était occupé à les assiéger, quand l'armée de Moulaï arriva (dans le pays de Roum), et s'avança vers lui. Soulamish se trouvait à la tête de soixante mille combattants[3], dont la plupart se sauvèrent pour se joindre aux troupes de Moulaï; quant aux Turkomans, ils s'enfuirent, suivant leur habitude, sur la

1. Lesquels avaient témoigné de la réalité du fait. — 2. Nowaïri ne donne pas cette date. — 3. Nowaïri donne les mêmes renseignements; il dit que les Mongols qui marchaient avec Soulamish s'enfuirent pour rejoindre Moulaï (man. arabe 1579, fol. 179 v°).

فقفزوا اكثرهم الى عسكر مولاهم[1] وامّا التركمان فلحقوا برؤوس الجبال على عادتهم وبقى سلامش فى جمع قليل دون الخمس مائة❋ فتوجّه من سيواس الى بلاد سيس ووصل الى باهسنا[2] فى اواخر رجب وكان قد ورد من مصر مرسوم ان يجرّدوا من دمشق خمسة امرآء ومن جميع عسكر الشأم تكملة خمسة عشر الف فارس ويسيّروهم نجدة له فلمّا كان يوم الخميس خامس شعبان ورد الخبر الى دمشق انّ سلامش قد وصل الى بهسنا هارب[3] فتعوّقت * الحركة❋ ثم وصل سلامش ابن بايجوا[4] ابن هولاوون الى دمشق فتلقّوه عساكر دمشق *fol. 108 v°.
ونائب السلطان ووصل من بهسنا صحبة بدر الدين الزردكاش نائب السلطنة بها واهتمّوا لدخوله غاية الاهتمام ورسم لاهل دمشق انّ كلّ من عنده فرس يركبه ويطلع فخرج اهل دمشق جميعهم ودخل فى موكب عظيم❋ فنزّلوه بخانقاة النجيبى[5] المطلّة على الميدان ورتّبوا

1. Lire مولاى. — 2. Lire بهسنا. — 3. Lire هاربا. — 4. Man. باجوا ; lire بايجو, sans l'*alif*. — 5. النجيبى ; lire بالخانقاة النجيبية.

cime des montagnes, de telle sorte que Soulamish resta avec très peu de soldats, moins de cinq cents hommes.

Il partit de Sivas, se dirigeant vers le pays de Sis, et il parvint à Bahasna, dans les dix derniers jours de Radjab; un rescrit, envoyé du Caire, était arrivé à Damas, prescrivant de prendre dans cette ville cinq émirs et un corps de quinze mille cavaliers, prélevés sur toute l'armée de Syrie, et de les faire partir pour porter secours à Soulamish. Le jeudi, cinquième jour du mois de Sha'ban, on reçut à Damas la nouvelle que Soulamish était arrivé en fugitif à Bahasna, et l'on contremanda le départ de l'armée qu'on lui envoyait. *fol. 108 v°.

Ensuite, Soulamish, fils de Baïtchou, fils d'Houlaoun, arriva à Damas; les troupes de Damas se portèrent à sa rencontre, ainsi que le vice-roi. Soulamish arriva de Bahasna, en la compagnie de Badr ad-Din az-Zardkash, qui était gouverneur de cette ville; les autorités prirent un soin extrême d'entourer son entrée à Damas d'un cérémonial imposant; on décréta que tout habitant qui possédait un cheval devait le monter et se rendre (au-devant de Soulamish). Toute la population de Damas sortit de la ville, et (le prince tatar) y fit son entrée au milieu d'un cortège magnifique.

On le fit descendre dans le monastère an-Nadjibi[1], qui domine l'Hippodrome, et on lui assigna une somme d'argent pour sa dépense; au cours de

1. Sur cette khanika qui est, dans les textes corrects, nommée الخانقاة النجيبية, voir Sauvaire, *Description de Damas*, dans le *Journal asiatique*, 1895, I, page 288. La forme de Moufazzal, Khanikat al-Nadjibi, est tout ce qu'il y a de plus vulgaire.

له راتب[1] وفى ليلة النصف من شعبان انزلوه جامع دمشق تفرج فيه ونزل يوم الجمعة وصلى فى المقصورة بالجامع وبعد الصلاة اخذه شمس الدين محمّد المهمندار مع مشارف الجامع وصلى فى جميع المزارات* وفى عشيّة يوم الاحد خامس عشر شعبان سفّروا سلامش الى الديار المصريّة على خيل البريد فوصل الى القاهرة واجتمع بالسلطان وعاد الى دمشق ودخلها فى ثالث وعشرين رمضان وصحبته بدر الدين الزردكاش* وفيها فى يوم الاثنين تاسع وعشرين شوّال افرج عن الاعسر وتولّى الوزارة بالديار المصريّة* وفيها فى العشر الاوّل من شعبان وصل الى بيروت مراكب كثيرة و[2] بطس وعدّتهم ثلاثين[3] بطسة فى كلّ بطسة سبع

1. Lire راتبا. 2. Man. omet و, qui se trouve dans l'autographe de Nowaïri (man. arabe 1579, folio 180 v°. — 3. Lire ثلاثون.

la nuit du quinze[1] du mois de Sha'ban, on le conduisit dans la grande mosquée de Damas qu'il visita dans ses détails, et, quand le vendredi fut arrivé, il vint faire la prière dans le chœur[2] de la mosquée. Après la prière, Shams ad-Din Mohammad al-Mihmandar vint le prendre avec les personnages importants de la mosquée, et il récita les oraisons dans tous les lieux consacrés.

Dans la soirée du dimanche, quinzième jour de Sha'ban, on fit partir Soulamish pour l'Égypte sur les chevaux de la poste[3]; il arriva au Caire, où il eut une entrevue avec le sultan; puis il s'en revint à Damas, où il entra, le vingt-troisième jour du mois de Ramadhan, accompagné de Badr ad-Din az-Zardkash.

Cette même année, le lundi, vingt-neuvième jour du mois de Shavval, on rendit la liberté à al-A'sar, qui fut investi du vizirat dans l'empire égyptien.

Cette année, dans les dix premiers[4] jours du mois de Sha'ban, un grand nombre de navires et de bateaux de guerre[5] arrivèrent à Baïrout; il y avait (dans cette flotte) trente navires de guerre, et chacun d'eux portait sept cents

1. Il y a là une impossibilité due à la confusion constante des dates dans Moufazzal : d'après Nowaïri (*ibid.*, 179 v° et 180 r°), qui était bien renseigné, Soulamish arriva à Damas, le jeudi 12 Sha'ban; il en partit le dimanche 15; il revint à Damas, le 21 Ramadhan, et en repartit, le 23; il faut donc lire que Soulamish visita la mosquée dans la nuit du jeudi 12. — 2. *Maksoura.* — 3. Soulamish arriva au Caire avec son frère Khoutoukhtou; le sultan leur offrit de rester en Égypte, à moins qu'ils ne préférassent son aide pour s'en retourner chez eux. Soulamish demanda à Mohammad ibn Kalaoun une armée pour aller chercher sa famille en Perse (Nowaïri, man. arabe 1579, fol. 180 r°). — 4. Dans les dix derniers, dit Nowaïri (*ibid.*, fol. 180 v°), qui a raison contre Moufazzal. — 5. Il y avait dans cette flotte des navires de guerre, et des transports que les premiers convoyaient.

مائة نفر من الفرنج على انهم يطلعوا الى السواحل ويغاروا[1] على المسلمين فعند دخولهم
الى الساحل ارسل الله تبارك وتعالى عليهم ريح[2] مختلفة ففرّقهم جميعهم وغرّق بعضهم
ورجعوا خائبين وكان قد جرّدوا من * دمشق عسكرًا لاجلهم فورد الخبر بتفرّقهم فوقف * fol. 109 r°.
خروج العسكر ❀ وفيها فى شهر رمضان وصلوا تجار من سوداق واخبروا انّ الملك نغاى[3]

1. Lire يغيروا. — 2. Lire ريحًا. — 3. Man. ابغاى.

hommes de nationalité franque, qui avaient le projet de débarquer sur la côte de Syrie, et d'aller attaquer les Musulmans[1]. Au moment où ces navires arrivaient sur les atterrages de la côte syrienne, Allah, qu'il soit béni et glorifié! leur envoya un vent qui les chassa au large, qui les dispersa tous, et en fit couler plusieurs. Les Francs regagnèrent la haute mer sans avoir pu atteindre leur objectif. On avait formé à Damas une armée pour aller les combattre; mais on reçut la nouvelle que leur flotte avait été dispersée, et on suspendit les préparatifs de départ de l'armée. * fol. 109 r°.

Cette année, au mois de Ramadhan, des marchands arrivèrent de Soudak; ils racontèrent que le roi Nokhaï[2], qui s'était assis sur le trône de Berké,

1. Ce débarquement de troupes franques à Baïrout faisait partie du plan de campagne élaboré entre les Mongols de l'Iran et les rois chrétiens de l'Occident. Ce plan avait pour but de chasser les Mamlouks de la Syrie; il échoua parce que les Mongols étaient incapables de tenir le coup dans une campagne de quelque durée, et les Francs inaptes à conduire une grande expédition navale au delà des mers contre un adversaire qui possédait des bases aussi puissantes que le sultan du Caire. — 2. Nokhaï n'était point le souverain de la Horde, et c'était Tokhtogha qui régnait dans le pays de Toghmakh. Nokhaï avait commandé en chef les armées de la Horde, sous les règnes de Batou et de Berké; il était le fils de Tatar, fils de Boukhal, fils de Tchoutchi, fils de Tchinkkiz. Les souverains de la Horde furent Batou, Berké, Mangou-Témour (ou Monkké-Témour), Toda-Monkké, frère du précédent. Toula-boukha et Kuntchek-boukha, fils de Tarétou, fils de Toghoghan, fils de Batou, prétendirent que Toda-Monkké était fou; ils l'écartèrent du trône, et ils s'emparèrent du pouvoir. Pour se débarrasser d'un rival dangereux, ils voulurent faire assassiner Tokhtogha, fils de Mangou-Témour, lequel réussit à leur échapper, et demanda secours à Nokhaï. Nokhaï, par ses stratagèmes, sut capter la confiance de Toula-boukha et de Kuntchek-boukha, si bien que Tokhtogha eut le temps de réunir une armée, d'arriver, de les tuer, et de s'emparer du pouvoir. Le beau-père de Tokhtogha, Saltchioudaï Keurguen, demanda Kiyan, fille de Nokhaï, pour son fils, Yaïlagh; après leurs noces, Kiyan se fit musulmane, ce qui lui attira toutes sortes d'outrages de la part de la famille de son mari. Nokhaï, furieux, demanda à Tokhtogha d'éloigner Saltchioudaï Keurguen, puis de le lui livrer. Ces faits, d'autres intrigues, provoquèrent les hostilités entre Tokhtogha et Nokhaï. En 698, Tokhtogha vint camper sur les bords de l'Ouzi, avec 300.000 hommes, mais il ne put passer le fleuve, qui ne

الّذى جلس على تخت مملكة بركة فى هذه السنة فى اول الربيع وصل الى سوداق ومعه
عسكرا كثيرا[1] وانّه امر لاهل سوداق انّ كلّ من كان من جهته فليطلع الى ظاهرها هو
واهله وماله فطلع جميع من هو متعلّق به وهو اكثر من التلتى[2]* ثمّ امر العساكر
فاحتاطوا بها وبقى يطلب واحد واحد[3] ويعاقبه وياخذ جميع ماله ثم يقتله الى ان قتل جميع
من فى البلد وبعد ذلك القى فيها النار وتركها دكا كأنها لم تكن* وسبب ذلك ان سوداق
كان متحصّلها من الحقوق وغيره[4] يقسم بين اربع[5] ملوك من التتار احدهم هذا نغاى[6]

1. Lire عسكر كثير. — 2. Lire الثلثين ; le manuscrit porte البلتي, pour التلتي, avec la confusion de ت et ث. — 3. Lire واحدًا واحدًا. — 4. On attendrait وغيرها. — 5. Lire اربعة. — 6. Man. ابغاى.

cette même année, au commencement du printemps, était arrivé à Soudak, à la tête d'une armée nombreuse. Il envoyà un commandement aux habitants de Soudak, par lequel il enjoignait à tous ceux qui étaient de son parti de sortir de la ville, et de se tenir en dehors (de ses murailles), avec leurs familles et leurs biens. Toutes les personnes qui lui étaient dévouées sortirent de Soudak ; elles formaient plus des deux tiers de la population.

Ensuite, il ordonna à ses troupes d'entourer la ville, et il resta là, faisant rechercher les autres habitants un par un, les mettant à la torture, et leur prenant leurs biens ; puis, il les fit tuer, de telle sorte que tous les gens qui se trouvaient dans la ville furent massacrés ; après cela, il fit mettre le feu à Soudak, et il la laissa anéantie, comme si elle n'avait jamais existé.

Voici quelle fut la cause de cet événement : les revenus de la ville de Soudak, tant les impôts que les autres tributs, étaient divisés entre quatre[1] souverains des Tatars ; l'un de ces rois était ce Nokhaï, qui entretenait des relations d'amitié avec le sultan d'Égypte, avec lequel il échangeait des ambas-

fut pas pris par la glace. Au printemps, Tokhtogha rétrograda, et campa sur les bords du Don ترن ; l'année suivante, 699, Nokhaï traversa le Don, et après avoir amusé Tokhtogha par un projet de réunion d'une conférence pour examiner leurs torts, il fondit sur lui quand il sut que son armée s'était disloquée. Tokhtogha fut écrasé à Tadjasmari, sur les bords du Don, et s'enfuit jusqu'à sa capitale, Saraï, sur la Volga ; il reprit l'offensive, et força Nokhaï à rétrograder et à repasser le fleuve Ouzi (Rashid ad-Din, *Djami' at-tawarikh*, tome II, pages 145 et ssq.). Ce fut alors que Nokhaï pilla et saccagea la ville de Krim.

1. Ces quatre souverains étaient le Grand Khan, souverain de la Chine, le prince mongol de Perse, le prince de la Horde, et le prince du royaume de Tchaghataï. On a vu plus haut que les Mongols faisaient cinq parts du butin ramassé à l'ouest de l'Oxus, deux pour le Grand Khan, deux pour l'armée, une pour le prince de la Horde.

وهو الذى له صحبة بصاحب مصر ويراسله ويهاديه فذكروا انّ الملوك الذى[1] كانوا شركاؤه تعدّوا على نوابه في الحقوق المتعلّقة به فحمله ذلك على ما فعل❁ وفيها توفّى عزّ الدين ايبك الموصلى نائب طرابلس وتوفّى ايضا بدر الدين بيسرى رحمهما الله تعالى❁ وفيها تواترت الاخبار بحركة التتار من بلادهم صحبة قازان الملك فتقدّم المرسوم بتجهيز العساكر المنصورة فتجهّزوا وبرزوا الى مسجد التبن[2] بظاهر القاهرة المحروسة❁

ودخلت سنة تسع وتسعين وستّمائة والخليفة الحاكم بحاله وسلطان الاسلام من دنقلة الى الفراة[3] الملك الناصر * ونائب السلطنة بالديار المصريّة سيف الدين سلار واتابك الجيوش بيبرس الجاشنكير وبقيّة الملوك بحالهم خلا الملك المظفر صاحب حماة فانّه *fol 109 v°.

1. Lire الذين. — 2. Man. التبن. — 3. Lire الفرات.

sades et des présents. On a raconté que les rois (tatars) avec lesquels il partageait les revenus de Soudak avaient empêché ses officiers de percevoir la part qui lui appartenait. Cela l'incita à agir comme il le fit.

Cette même année, moururent 'Izz ad-Din Aïbek al-Mausili, qui était gouverneur de Tarabolos, et aussi Badr ad-Din Baïsari; qu'Allah leur fasse miséricorde à tous les deux!

Cette année, on reçut à plusieurs reprises des nouvelles annonçant que les Tatars étaient sortis de leur pays, et s'étaient mis en route pour une guerre, sous le commandement du roi Ghazan. Le sultan promulgua un rescrit par lequel il ordonnait de mettre sur le pied de guerre les armées victorieuses; elles entrèrent en campagne, et elles s'avancèrent jusqu'à la mosquée d'at-Tibn, qui est située en dehors du Caire, la ville bien gardée.

En l'année 699, le khalife était al-Hakim, comme à l'habitude; le sultan de l'Islam, de Dongola jusqu'à l'Euphrate, était al-Malik an-Nasir; le vice- *fol. 109 v°. roi dans l'empire égyptien, Saïf ad-Din Salar; l'atabek des armées, Baïbars, le tchashniguir. Les autres rois étaient dans le même statut que l'année précédente, à l'exception d'al-Malik al-Mouzaffar, souverain de Hamah, qui s'en était allé vers la miséricorde d'Allah, le très-haut[1]. Bahadour As[2] resta à

1. Al-Mouzaffar mourut, le jeudi 21 Zilka'da 698; il était né durant la nuit du dimanche 15 Moharram 657. Sa mère, 'Aïsha, était la fille d'al-'Aziz Ghiyas ad-Din Mohammad, fils d'al-Malik az-Zahir Ghazi, fils de Saladin, souverain d'Alep. Il était âgé de quarante et un ans, dix mois, sept jours, et avait régné quinze ans, un mois, un jour. Après sa mort, la famille ayyoubite perdit la souveraineté de Hamah, durant une période de deux ans, jusqu'au moment où, au cours de son troisième règne, Mohammad ibn Kalaoun la lui rendit (Nowaïri, man. arabe 1579, fol. 182 v° et 183 r°). — 2. As en turc, اص ou اس, signifie une hermine.

توفى الى رحمة الله تعالى واقام بهادر اص بحماة يدبر امرها حتّى اتاها قرا سنقر المنصورى نائبًا من قبل السلطان وفى اوائل هذه السنة رحل السلطان والعساكر المنصورة من مسجد التبن* قال المقرّ الركنى بيبرس الدوادار فى تأريخه ولمّا وصلوا الى غزة اتّفق برلطاى السلحدار وهو الّذى ذكرنا انه كان هو وكرجى مساعدين للملك المنصور لاجين وجماعة من الاويراتيّة الذين وصلوا من بلاد التتار صحبة طرغاى فى ايام الملك العادل كتبغا وقصدوا ان يقيموا فتنة لم يعلم منشاءها ولا عرف من انشأها* وقيل انهم كانوا اتّفقوا على قتل بيبرس وسلار ثمّ انّ برلطاى شهر سيفه فى الموكب فضربه بعض من حضر بالسيف فهرب الى دهليز السلطان فصادف فى طريقه علاء الدين كندغدى نقيب البرجيّة فقتله ولمّا قرب من الدهليز امر السلطان بامساكه فامسكه الامير سيف الدين

Hamah pour gouverner la ville, jusqu'au moment où Kara Sonkor al-Mansouri y arriva en qualité de gouverneur au nom du sultan. Tout au commencement de cette année, le sultan et l'armée victorieuse partirent de la mosquée d'at-Tibn.

Son Excellence Rokn ad-Din Baïbars, le davaddar, a dit dans sa chronique : Quand l'armée arriva à Ghaza, Barouladaï, le silahdar, l'officier dont nous avons raconté qu'il avait été le complice de Gurtchi dans l'assassinat du sultan al-Malik al-Mansour Latchin, complota avec une troupe des Oïrats, qui étaient venus (en Syrie), commandés par Tarakhaï, du pays des Tatars, sous le règne d'al-Malik al-ʿAdil Guétuboukha ; ils projetèrent de soulever une sédition dont on ne connaîtrait pas l'origine, et dont on ignorerait qui l'avait montée.

On a dit qu'ils s'étaient entendus pour assassiner Baïbars et Salar. Barouladaï tira son sabre au cours de la parade ; mais l'un des officiers qui y figuraient le frappa d'un coup de son épée ; il courut vers le dahliz[1] du sultan, il rencontra sur son chemin ʿAla ad-Din Gundoghdi, commandant des mamlouks bordjis, et le tua[2]. Quand Barouladaï fut parvenu près du dahliz, le sultan ordonna qu'on l'arrêtât ; l'émir Saïf ad-Din Bektémour, émir djandar, se saisit de lui, et l'envoya à l'émir Saïf ad-Din Salar, le vice-roi, qui le fit mettre à mort sur-le-champ.

1. La tente du sultan. — 2. D'après Nowaïri (man. arabe 1579, fol. 184 r°), cet événement se passa à Tall al-ʿAdjoul ; Barouladaï était l'un des émirs des mamlouks sultaniens. Makrizi, plus complet, raconte que les Oïrats voulaient rétablir Guétuboukha, qu'ils complotèrent avec Barouladaï d'assassiner Baïbars et Salar. Barouladaï manqua son coup et fut massacré sur la place. Les Oïrats se précipitèrent vers la tente impériale pour tuer le sultan.

بكتمر امير جاندار وارسله الى الامير سيف الدين سلار النائب فقتل لوقته❋ وقرّر شخصا[1] من المماليك الّذين كانوا معه واسمه قطز فاقرّ على جماعة من الصبيان فامسكوا وارسلوا الى الاعتقال بالكرك وذلك فى شهر صفر من هذه السنة واما التتار الاويراتية فنصبت لهم اخشاب * وشنق من وجد منهم فى وقته وكتب الىّ الى الديار المصريّة وانا *fol. 110 r°.
بها نائب بامساك من بقى منهم وكان بعضهم بالثغور المحروسة مجرّدين فامسكوا❋ ثمّ انّ السلطان رحل بالجيوش المنصورة الى دمشق المحروسة وامر بالنفقة فيهم فنفق فيهم نفقة كاملة بحضور الموالى الامرآء بالميدان وتجهّزوا للقاء العدوّ المخذول ثمّ رحل السلطان فى حادى عشر شهر ربيع الاوّل طالبًا حمص[2]❋ وكنت كما تقدّم القول مقيمًا فى نيابة السلطنة بالديار المصريّة حدثنى من اثق اليه انّ العسكر المنصور رحلوا من

1. Lire شخص. — 2. Lire طالبًا الى حمص.

Un des mamlouks qui étaient ses complices, un certain Koutouz, fut mis à la torture; il dénonça plusieurs de ces jeunes gens[1], que l'on arrêta, et que l'on envoya à Karak pour y être mis en prison; cet événement se passa au mois de Safar de cette année. Quant aux Tatars Oïrats, on dressa à leur intention des potences, et l'on pendit sans délai tous ceux sur les- *fol. 110 r°.
quels on mit la main. On m'écrivit en Égypte, où j'étais vice-roi, d'arrêter le reste de ces individus; un certain nombre se trouvaient en détachement dans les inviolables places frontières (de l'Islamisme), où on les captura.

Ensuite, le sultan se mit en marche avec les armées victorieuses pour gagner Damas, la bien gardée, et il ordonna de distribuer de l'argent aux troupes de cette ville; on donna une gratification à tous les soldats, en présence des émirs, leurs chefs, dans l'Hippodrome, et on les fit partir pour aller combattre l'ennemi renié par Allah. Le onzième jour du mois de Rabi' premier, le sultan quitta Damas pour se rendre à Homs.

Je résidais alors, comme je l'ai dit plus haut, en Égypte, en qualité de vice-roi; une personne en laquelle j'ai toute confiance, m'a raconté que l'armée victorieuse s'avança à trois marches de Homs, faisant les étapes immédiatement les unes sur les autres[2]: à chacune de ces stations, l'armée stationnait[3] dans des endroits où il n'y avait ni eau, ni pâturage. Cela causa aux

1. On a déjà vu ce terme de « jeunes gens », plus haut, appliqué à des mamlouks. — 2. Nowaïri dit plus clairement (man. arabe 1579, fol. 185 r°) : فقطع ثلاث مراحل فى مرحلة واحدة « il fit trois étapes en une seule », ce qui éreinta les chevaux. — 3. Ou plutôt, fit halte sans camper, pour reprendre immédiatement sa marche.

حمص ثلاث مراحل مرحلة فى اثر اخرى وصاروا ينزلون فى كلّ منزلة على غير ماء
ولا مرعى فحصل لهم من ذلك التعب وهلكت خيولهم ركضًا وعطشًا٭ ذكر وقعة وادى
الخزندار٭ ثمّ انّ العدوّ كمن لهم بمجمع المروج فى وادى الخزندار وهو بين حماة
وحمص ومعهم الامرآء المقفزون المتقدّم ذكرهم ولم يكن احد يأتى بخبر شاف بل
صارت الاخبار مضطربة واخبر قوم بانّ التتار عزموا على الهروب وثنوا اعنّتهم للرجوع٭
فاشير على السلطان بسرعة المسير اليهم فركضت العساكر بعد ان اقاموا على ظهور خيولهم
ثلاثة ايّام بعددهم واسلحتهم ولمّا التقى الجمعان حملت الميسرة المنصورة على ميمنة
العدوّ فكسرتهم وساقت العساكر خلفهم الى خلف اثقالهم وحملت ميسرة العدوّ على ميمنة
العساكر¹ فكسرتها٭ والتقوا على السلطان * والقلب وفوّقوا نحوهم سهامًا كدفعة المطر او *Fol. 110 v°.

1. Lire العساكر المنصورة.

troupes une grande souffrance, et leurs chevaux succombèrent à la fatigue provoquée par cette course rapide, et à la soif.

Récit de la bataille du Wadi al-Khazindar. Ensuite, l'ennemi tendit une embuscade à l'armée musulmane, au lieu dit Madjma' al-Moroudj, dans le Wadi al-Khazindar, qui se trouve entre Hamah et Homs; les Tatars avaient avec eux les émirs qui avaient déserté, et dont j'ai parlé plus haut[1]. Personne n'apportait de nouvelle décisive; mais au contraire, les rapports étaient contradictoires; certaines personnes annonçaient que les Tatars avaient décidé de s'enfuir, qu'ils avaient détourné les rênes de leurs coursiers pour prendre le chemin du retour.

On conseilla au sultan de hâter sa marche vers eux; les troupes se précipitèrent au combat après être restées en selle durant trois jours, tout équipées et sous les armes. Quand les deux armées se rencontrèrent, l'aile gauche des armées victorieuses (de l'Islamisme) chargea contre la droite de l'ennemi, et la mit en déroute; les soldats (musulmans) s'élancèrent à la poursuite des Tatars en retraite, jusqu'à arriver derrière leurs bagages. Pendant ce temps, l'aile gauche de l'ennemi chargeait sur l'aile droite de l'armée (musulmane), et la rompait.

Les Tatars parvinrent ainsi jusqu'au sultan, et jusqu'au centre de l'armée

1. C'est Rokn ad-Din Baïbars qui parle, et non Moufazzal, comme on le voit assez par la qualité de la prose de ce passage. Ghazan, qui commandait personnellement les Tatars, dit Nowairi (*ibid.*, fol. 185 r°), avait avec lui les Georgiens et les Armeniens; il avait dans son état-major les emirs Saïf ad-Din Kiptchak, Saïf ad-Din Bektémour, le silahdar, Faris ad-Din Ilbéki, et Saïf ad-Din 'Azaz, qui s'étaient enfuis par crainte de Latchin, comme cela a été raconté plus haut.

كجرية السيل المنهمر ثمّ حصل تخاذل اوقعه الله تعالى بمشيئته فهربت الميمنة وهرب من كان وراء السناجق السلطانيّة وانفلّ الجيش وانفصل الامر بعد العصر ❊ وساق السلطان بطائفة يسيرة نحو بعلبك وبقيت الغنائم والاموال والعدد والاثقال ملقاة ملؤوا[1] الارض ورموا الجند سائر عددهم ليخفّفوا عن خيولهم لينجوا بانفسهم وكان اكثر المنهزمين قد توجّهوا على طريق بعلبك ❊ ولمّا تحقّق اهل دمشق ذلك اشتدّ خوفهم وكثرت الاراجيف واختلفت الاقوال منهم من قال انّ قازان مسلّم وانّ غالب جيوشه مسلمين[2] وانّهم لم يتبعوا المنهزمين وبعد انفصال الوقعة لم يقتلوا احدًا وكثرت الاقاويل فى ذلك ❊ ذكر ما جرى لاهل دمشق عند نزول قازان عليهم ❊ وذلك انّه لمّا كان يوم السبت وقعت صيحة عظيمة بالبلد

1. Man. ملو. — 2. Lire المسلمين.

musulmane; ils décochèrent dans leur direction des flèches, aussi drues qu'une averse de pluie, ou que le cours d'un torrent dont les eaux se précipitent avec fureur[1]. Ensuite, Allah voulut que les troupes musulmanes cédassent sous la pression de l'ennemi; l'aile droite prit la fuite, ainsi que les troupes qui se trouvaient derrière les étendards du sultan[2]; l'armée de l'Islamisme fut mise en déroute, et la bataille perdue après le milieu du jour. *fol. 110 v°.

Le sultan, avec quelques personnes, se dirigea vers Ba'lbek; toutes sortes d'objets, de choses précieuses, d'armures, de bagages jetés par les troupes, jonchaient la terre, et les cavaliers se débarrassaient de toutes les pièces de leur équipement pour diminuer la charge de leurs montures, pour pouvoir se sauver. La plupart des fugitifs prirent le chemin de Ba'lbek.

Quand les habitants de Damas apprirent ces événements, ils furent saisis d'une grande terreur; les nouvelles tendancieuses se répandirent dans la ville, et les gens colportèrent des renseignements qui se contredisaient; certains disaient que Ghazan était sain et sauf, que ses troupes avaient vaincu les Musulmans, que les Mongols n'avaient pas poursuivi les fuyards, et que, lorsque la bataille eut été perdue pour les troupes de l'Islamisme, ils n'avaient massacré personne. On raconta là-dessus une foule de bavardages.

Récit de ce qui arriva aux habitants de Damas lorsque Ghazan vint

1. La bataille eut lieu le mercredi 28 Rabi' premier (Nowaïri, man. arabe 1579, fol. 185 r°). — 2. Au centre, là où se tenait al-Malik an-Nasir; l'aile gauche mongole enfonça l'aile droite égyptienne, et le centre des Mongols refoula le centre musulman, pendant que les soldats d'al-Malik an-Nasir continuaient une lutte inutile à l'extrémité du champ de bataille, où leur aile gauche avait pris la droite de Ghazan dans une tenaille.

وخرجت النساء من البيوت مكشفين الوجوه عند ما بلغهم ان التتار دخلوا البلد ولم يكن لذلك صحّة وانفرجت فى ساعة ومات فى ذلك اليوم على ابواب دمشق نحو من عشرين نفر[1] منهم شخص يسمّى النجم المحدّث البغدادى واستمرّ الناس يوم السبت على هذا الحال❊ وتحدّث الناس انّ وجوه البلد ربّما يخرجوا ويقصدوا الاجتماع بالامير سيف الدين قفجاق وكان فى ليلة السبت قد سافر قاضى القضاة امام الدين والقاضى جمال الدين
*fol. 111 r°. المالكى وتاج الدين ابن الشيرازى * ووالى البلد ووالى البرّ والمحتسب وجماعة كثيرة من بياض البلد وتوجّهوا الى الديار المصريّة وفى ليلة الخميس احرقوا المحابيس حبس باب الصغير وخرجوا منه وكانوا نحو مائتى وخمسين نفر[2] وتوجّهوا الى باب الجابية وكسروا الاقفال وفتحوا الباب وخرجوا واصبح الناس فى يوم الاحد فى حيرة لا يدرون ما عاقبتهم❊

1. Lire نفرا. — 2. Lire مائتين وخمسين نفرا.

séjourner dans leur ville. Lorsque l'on fut au samedi [1], une immense clameur se répandit dans Damas, et les femmes sortirent de leurs maisons, le visage découvert [2], lorsque l'on eût raconté que les Tatars étaient entrés dans la ville, mais cela n'était point vrai, et ces fausses nouvelles se dissipèrent immédiatement. Ce jour-là, près de vingt personnes moururent aux portes de Damas [3], parmi lesquelles, un individu, nommé Nadjm ad-Din al-Mouhaddis al-Baghdadi; les gens passèrent la journée du samedi dans cet état.

Les habitants de Damas discutèrent de l'urgence qu'il pouvait y avoir à ce que les notables sortissent de la ville pour tenter d'obtenir une entrevue avec l'émir Saïf ad-Din Kiftchak [4]; durant la nuit du samedi, le grand kadi, Imam ad-Din, le kadi Djamal ad-Din al-Maliki, Tadj ad-Din ibn ash-Shi-
*fol. 111 r°. razi, le préfet de la ville, le préfet de la banlieue, le chef de la police, et un grand nombre des gens aisés qui habitaient à Damas, partirent pour l'Égypte. Durant la nuit du jeudi, les gens qui étaient enfermés dans la prison de la Petite Porte avaient incendié cette prison, et s'étaient échappés, au nombre d'environ deux cents; ils allèrent à la porte Bab al-Djabiya, fracturèrent ses serrures, l'ouvrirent, et sortirent de la ville. Au matin du dimanche, la population de Damas se trouva en proie aux plus vives angoisses, dans l'ignorance du sort qui lui était réservé [5].

1. Premier jour de Rabi' second (Nowaïri, man. arabe 1579, fol. 186 v° ; tous les gens qui en avaient les moyens étaient partis pour l'Égypte. — 2. Sans avoir même pris le temps de se voiler. — 3. Écrasés dans la foule qui s'enfuyait. — 4. Cet officier avait été gouverneur de Damas avant de passer au service des Mongols. — 5. Si l'on en croit Nowaïri (man. arabe 1579, fol. 187 r°), tout ce qui put quitter la capitale syrienne

ثمّ اجتمعوا ذلك اليوم فى مشهد على وتشاوروا فى امر الخروج الى قازان فحضر يومئذ القاضى بدر الدين ابن جماعة والشيخ زين الدين الفارقى والشيخ تقى الدين ابن التيميا[1] وقاضى القضاة نجم الدين ابن صصرى والصاحب فخر الدين ابن الشيرجى[2] والقاضى عزّ الدين ابن الزكى والشيخ وجيه الدين بن منجا والصدر عمر ابن القلانسى وامين الدين بن شقير الحرّانى والشريف زين الدين بن عدنان والشيخ نجم الدين ابن ابى الطيّب وناصر الدين ابن عبد السلام والصاحب شهاب الدين الحنفى[3] والقاضى شمس الدين ابن الحريرى والشيخ محمّد بن قوام النابلسى وجماعة كثيرة من القرّاء والفقهآء والعدول وفى يوم الاثنين صلوا الظهر وخرجوا من البلد وعقيب خروجهم نادى منادى[4] بدمشق

1. Lire تيمة. — 2. Man. الشيرحى. — 3. Man. شهاب الدين ابن الحنفى. — 4. Lire مناد.

Ce jour-là, les habitants allèrent s'assembler dans le mashhad d''Ali[1]; ils tinrent conseil sur la question de (l'opportunité qu'il y avait à) sortir de la ville pour aller trouver Ghazan; assistèrent à cette réunion, le kadi Badr ad-Din ibn Djama'a, le shaïkh Zaïn ad-Din al-Fariki, le shaïkh Taki ad-Din ibn at-Taïmiyya, le grand kadi, Nadjm ad-Din ibn Sasari, le sahib Fakhr ad-Din ibn ash-Shiradji, le kadi 'Izz ad-Din ibn Zaki ad-Din, le shaïkh Wadjih ad-Din ibn Mandja, le sadr 'Omar ibn al-Kalanisi, Amin ad-Din ibn Shoukaïr al-Harrani, le sharif Zaïn ad-Din ibn 'Adnan, le shaïkh Nadjm ad-Din ibn Abil-Tayyib, Nasir ad-Din ibn 'Abd as-Salam, le sahib Shihab ad-Din al-Hanafi, le kadi Shams ad-Din ibn al-Hariri, le shaïkh Mohammad ibn Kiwam an-Naboulousi, ainsi qu'une quantité considérable de lecteurs du Coran, de juristes et de gens de droit.

Le lundi, ces personnages firent la prière de midi[2], et sortirent de la ville. Dès qu'ils furent partis, des crieurs publics proclamèrent dans Damas l'ordre d'Ardjavash[3] de ne vendre aucune pièce d'équipement appartenant aux troupes, car, (disait-il), « votre sultan est toujours vivant, et c'est lui qui est le souverain de l'empire égyptien[4] ». Les chevaux se vendaient à Damas pour

s'enfuit dans la direction de l'Égypte, si bien qu'il ne resta personne pour défendre Damas, et pour éloigner l'ennemi de ses murailles.

1. Dans la grande mosquée des Omayyades (*ibid.*). Il fut décidé par ces notables d'aller demander une capitulation au sultan mongol. — 2. Ils partirent après la prière de midi, dit Nowaïri (*ibid.*), le lundi 3 de ce mois. — 3. Ardjawash commandait dans la citadelle; cet épisode ne se trouve pas dans Nowaïri. — 4. Autrement dit, l'émir défendit aux soldats de dilapider leur équipement. L'empire égyptien, l'Égypte, comprenant la Syrie avec Damas.

بامر ارجواش ان لا يباع من عدّة الجند شيئًا[1] فسلطانكم باقى صاحب مصر[2] وابيعت
الخيل بدمشق بخمسين درهم[3] واربعين الفرس وبلغ الجوشن الّذى قيمته مائتى[4] درهم
عشرين درهم[5] ولم يبق للناس سوق معيّن بل * ينادون حيث اتّفق ولا عاد فى البلد حاكم *fol. 111 v°.
يرجعون اليه الناس وكاد الناس يأكلون بعضهم بعضًا * فلمّا كان يوم الجمعة لم يفتح فى
البلد ولا باب واحد فلمّا كان قبل صلاة الجمعة كسرت اقفال باب توما تولّى ذلك نوّاب
الولاة واقيمت صلاة الجمعة ولم يعيّن فى الخطبة اسم السلطان وبعد صلاة الجمعة وصل
الى ظاهر دمشق جماعة من التتار ومعهم مقدّم اسمه اسمعيل وقيل انّه قرابة قازان ونزلوا
ببستان الظاهرى[6] من طريق القابون * وحضر الفرمان بالامان الى المدرسة البادرائيّة وحمل

1. Lire شى. — 2. Il faudrait correctement فسلطانكم باقٍ وهو صاحب مصر. — 3. Lire درهمًا. — 4. Lire مائتا. — 5. Lire درهمًا. — 6. Man. الظاهر; Nowaïri (man. arabe 1579, fol. 187 v°) donne la leçon exacte.

cinquante dirhams; les juments, pour quarante; une cuirasse qui valait deux
*fol. 111 v°. cents dirhams se donnait pour vingt dirhams. Il n'y eut plus dans la ville de marché déterminé, où les gens pussent se livrer aux transactions, mais on vendait à la criée partout où il s'en trouvait l'occasion, et il n'y avait dans tout Damas aucun juge devant lequel les habitants pussent porter leur différend; ils furent sur le point de se manger les uns les autres.

Quand l'on fut arrivé au vendredi, aucune des portes de Damas ne se trouva ouverte; un peu avant l'heure de la grande prière, on brisa les serrures de la porte Bab Touma, et ce furent les substituts des préfets[1] qui se chargèrent de cette opération. On fit alors la prière, et l'on ne mentionna pas dans le prône le nom du sultan[2]. Après la grande prière, une troupe de Tatars, commandés par un officier nommé Isma'il, qui était, à ce que l'on disait, parent de Ghazan, arrivèrent devant Damas, et ils campèrent dans le Verger d'az-Zahiri, sur le chemin de Kaboun[3].

On apporta au collège al-Badaraïyya[4] le firman par lequel (Ghazan accordait) la vie sauve (aux habitants de Damas); on le transporta à la ronde chez

1. Les officiers chargés de doubler, et de remplacer le préfet de la ville, et celui de la banlieue; *wali* est un préfet, un administrateur civil; le gouverneur militaire est le *naïb as-saltana*. Ces deux officiels avaient filé devant les Mongols. — 2. Parce que l'on considérait qu'il avait perdu la souveraineté de Damas. — 3. C'est, dit Yakout, IV, 5, un lieu-dit, distant de Damas d'un mille, sur le chemin de l'Irak, situé au milieu de vergers بساتين, tel le Verger d'az-Zahiri. — 4. Sur cette madrasa, qui appartenait aux Shafi'ites, voir Sauvaire, *Description de Damas*, dans le *Journal Asiatique*, 1894, I, 397.

وطيف به على الاعيان وهو فى كيس جلد واجتمع الناس لقرايته[1] فلم يقرى[2] بتلك المدرسة شيا[3] ثمّ قيل لهم اجتمعوا بالجامع فاجتمعوا الناس حتّى امتلاء الجامع ثمّ خرجوا ولم يقرى[4] شىء ❀ ووصلوا تلك الاعيان الّذين كانوا توجّهوا الى قازان وذلك بعد غيبة اربعة ايّام وذكروا انّهم التقوا بالملك قازان فى الليل وهو سائر بجيوشه فنزلوا بين يديه وقبّل بعضهم الارض فوقف لهم وترجّل جماعة من التتار المغل بين يديه ❀ ووقف الترجمان وتكلّم بينهم بما مضمونه ان الّذى طلبتوه من الامان قد ارسلناه اليكم من قبل حضوركم وسؤالكم وكان المتكلّم الصاحب فخر الدين ابن الشيرجى[4] ❀ ثمّ انّ الملك قازان نزل

1. Il faudrait correctement لقراءته. — 2. Lire يقرا. — 3. Man. شيا, pour شيئا : lire شي. — 4. Lire يقرا.

les notables, renfermé dans un étui de cuir[1]; les gens s'assemblèrent pour en entendre la lecture, mais on n'en lut aucun passage dans ce collège. On leur dit : « Allez vous réunir dans la grande mosquée. » Les gens s'y amassèrent, au point que la mosquée en fut remplie, puis ils en sortirent sans qu'on leur eût rien lu.

Les notables qui étaient partis pour obtenir une audience de Ghazan s'en revinrent (à Damas)[2], après en être restés absents durant quatre jours. Ils racontèrent qu'ils arrivèrent en la présence du roi Ghazan pendant la nuit; Ghazan était en marche avec ses troupes; ils descendirent de cheval devant lui, et plusieurs d'entre eux baisèrent la terre. Ghazan arrêta son cheval pour écouter ce qu'ils voulaient lui dire, et une troupe de Tatars Mongols mit pied à terre devant lui.

L'interprète se tint debout, et il engagea la conversation entre les notables et Ghazan, qui leur tint ce langage : « Ce que vous nous demandez au sujet de la capitulation (à accorder à Damas), nous vous l'avons envoyé avant que vous ne veniez vers nous pour nous adresser votre requête[3]. » L'interprète était le sahib Fakhr ad-Din ibn ash-Shiradji.

Ensuite, le roi Ghazan s'en vint camper dans la prairie (de Damas)[4];

1. Un long rouleau de papier, formé de feuillets collés les uns au bout des autres, avec des lignes extrêmement espacées, comme tous les yarlighs mongols et les firmans turcs; cette forme a été empruntée par les Altaïques au protocole du Céleste-Empire : cette forme de rouleau s'est conservée en Chine et au Japon pour les actes impériaux; elle était, dans l'antiquité, celle de tous les livres. — 2. Après la prière de l'ʿasr, de l'après-midi, le vendredi sept du mois. — 3. D'après Nowaïri, les notables demandaient à Ghazan la vie sauve pour les habitants de Damas (man. arabe 1579, fol. 187 v°). — 4. Dans la Ghouta الغوطة, dit Nowaïri (man. arabe 1579, fol. 190 r°). Le mot ghouta de

المرج وذكروا انّه لا يدخل البلد الى يوم الجمعة ولا يفتح الّا باب واحد لاجل منع العيث[1] * من التتار ثمّ لمّا كان يوم الجمعة لم يدخل قازان البلد وحضر الامير اسمعيل ورفيقه الامير محمّد ومعهم[2] جماعة من التتار الى مقصورة الخطابة وصلوا الجمعة❀ واجتمعت تلك الاعيان المذكورين[3] واخرج الفرمان وتولى قرائه[4] رجل من الواصلين مع التتار وكان يبلّغ عنه المجاهد المؤذن❀ نسخة فرمان الملك قازان وهو بقوّة الله تعالى واقبال دولة السلطان محمود غازان ليعلم امرآء الطومان والالوف والمائة وعموم عساكرنا

*fol. 112 r°.

1. Man. العبث. — 2. On attendrait plus correctement معهما. — 3. Lire المذكورين. — 4. Lire قراءة ou قراءته.

on a raconté qu'il n'entra pas dans la ville jusqu'au vendredi, et on laissa une seule porte ouverte pour empêcher les Tatars d'y venir faire des dépré-
*fol. 112 r°. dations. Quand le vendredi fut arrivé, Ghazan n'entra pas davantage dans Damas; l'émir Isma'il et son camarade, l'émir Mohammad, accompagnés d'une troupe de Tatars, vinrent dans la maksoura[1] dans laquelle on récite le prône, et ils firent la grande prière du vendredi.

Les notables dont il a été parlé plus haut s'assemblèrent, et l'on sortit le firman (de Ghazan)[2]; un des individus qui étaient venus avec les Tatars se chargea de le lire, et le mouezzin Moudjahid ad-Din en répéta la lecture.

Copie du firman du roi Ghazan : « Par la puissance d'Allah, le très-haut! par la félicité du règne du sultan Mahmoud Ghazan! Sachent les officiers qui commandent les corps de 10.000, de 1.000, de 100 hommes, et toutes nos troupes victorieuses, Mongols, Persans, Arméniens, Géorgiens, et autres, tous ceux qui sont entrés sous le joug de notre obéissance, ceci: lorsqu'Allah eut illuminé notre cœur de la lumière de l'Islam, lorsqu'il nous eut dirigé

Nowaïri et mardj de Moufazzal sont à peu près synonymes, car Ibn al-A'rabi (Yakout, III, 825) explique ghouta par « localité où se trouvent beaucoup d'arbres ». La Ghouta était spécialement le site, d'une circonférence de 18 milles (Yakout, *ibid.*), au milieu duquel s'élève la capitale syrienne. Les Mongols, au dire de Nowaïri (*ibid.*, fol. 190 r°), tuèrent un certain nombre des habitants de la Ghouta.

1. La maksoura n'existe pas en Perse; c'est une chapelle grillée dans laquelle se trouve le mihrab, et dans laquelle l'imam récite la grande prière, ou khotba. Nowaïri dit (man. arabe 1579, fol. 188 r°) que le samedi 8, Isma'il vint dans la grande mosquée, et qu'un Persan, qui l'accompagnait, lut le commandement de Sultan Mahmoud Ghazan, lequel fut répété par Moudjahid ad-Din. — 2. De son étui; les notables de Damas avaient une telle frayeur de Ghazan qu'ils n'osaient porter la main sur le rouleau qu'il leur avait envoyé, en dehors de la présence d'un de ses officiers, dans la crainte d'être accusés de lèse-majesté.

المنصورة من المغل والتازيك والارمن والكرج وغيرهم ممّن هو داخل تحت ربقة طاعتنا انّ الله لمّا نوّر قلوبنا بنور الاسلام وهدانا • الى ملّة النبى عليه افضل الصلاة والسلام أفمن شرح الله صدره للاسلام فهو على نور من ربّه فويل للقاسية قلوبهم من ذكر الله اولئك فى ضلال مبين ❀ ولمّا ان سمعنا انّ حكام مصر والشأم خارجون عن طريق الدين غير متمسّكين باحكام الاسلام ناقضون لعهودهم حالفون بالايمان الفاجرة ليس لديهم وفاء ولا ذمام ولا لامورهم التئام ولا انتظام وكان احدهم اذا تولّى سعى فى الارض ليفسد فيها ويهلك الحرث والنسل والله لا يحبّ الفساد وشاع من شعارهم الحيف على الرعيّة ومدّ الايدى العادية[1] الى حريمهم واموالهم والتخطّى عن جادّة العدل والانصاف وارتكاء بهم الجور والاعساف ❀ * حملتنا الحميّة الدينيّة والحفيظة الاسلاميّة على ان توجّهنا الى تلك البلاد لازالة هذا العدوان واماطة هذا الطغيان مستصحبين الجمّ الغفير من العساكر *fol. 112 v°.

1. Lire ايدى العادية ce qui est l'imitation d'une tournure persane.

vers la voie de vérité du Prophète, sur lui soient les prières les plus excellentes et le salut! nous pensâmes ainsi : Est-ce que l'homme dont Allah a ouvert le cœur à l'Islamisme, n'est pas favorisé d'une grâce efficiente de son Seigneur? Malheur à ceux que l'insensibilité de leur cœur empêche de louer Allah; ceux-là vivent dans une erreur manifeste.

« Nous avons appris que les souverains de l'Égypte et de la Syrie sont sortis de la voie de la religion, qu'ils ne sont plus attachés aux prescriptions de l'Islamisme, qu'ils violent les pactes qu'ils ont contractés, qu'ils se lient par des serments qu'ils ont l'intention de ne pas tenir, qu'il n'y a à attendre d'eux, ni respect de leurs engagements, ni honneur, que leur politique ne connaît aucun esprit de suite, ni aucune ordonnance, que chacun de ces souverains, quand il arrive au pouvoir, se précipite sur la terre pour y porter le malheur, pour y dévaster les champs, pour anéantir les moissons qu'ils portent, et les hommes qui les cultivent; Allah n'aime point le désordre, et c'est un fait patent que chacun d'eux a pris pour règle manifeste de conduite d'opprimer le peuple, d'étendre des mains criminelles contre ses femmes et ses biens, de s'écarter de la voie droite de la justice et de l'équité, tandis qu'ils les écrasent de leur violence et de leur tyrannie.

« Notre zèle pour l'honneur de la religion, notre ferveur pour l'Islamisme, *fol. 112 v°. nous ont alors incité à marcher contre ce pays, pour mettre fin à cette oppression, pour anéantir cette tyrannie, en conduisant avec nous une

وندرنا على انفسنا ان وفّقنا الله تعالى بفتح تلك البلاد ازلنا العدوان والفساد وسطنا العدل والاحسان فى كافة العباد ممتثلًا للامر الالهى انّ الله يامر بالعدل والاحسان وايتاء ذى القربى وينهى عن الفحشاء والمنكر والبغى يعظكم لعلكم تذكرون* اجابة لما ندب اليه الرسول صلى الله عليه وسلم انّ المقسطين عند الله على منابر من نور عن يمين الرحمن وكلتا يديه يمين الذين يعدلون فى حكمهم واهليهم وما ولوا* وحيث كانت طويتنا مشتملة على هذه المقاصد الحميدة والنذور الاكيدة منّ الله علينا بتبلج تباشير النصر المبين والفتح المستبين واتمّ علينا نعمته وانزل علينا سكينته فقهرنا العدوّ الطاغية والجيوش الباغية وفرقناهم ايدى سبا ومزّقناهم كلّ ممزق حتّى جاء الحقّ وزهق الباطل انّ الباطل

foule innombrable de nos soldats. Nous nous sommes juré à nous-même, si Allah, le très-haut, nous permettait de conquérir cet empire, de le délivrer de l'oppression et du mal qui y règnent, d'y répandre la justice et les bienfaits sur tous les hommes, pour nous conformer à l'ordre divin : car Allah commande la justice et la bienfaisance; il ordonne de se montrer libéral envers ses parents; il défend les actions honteuses, le crime et l'injustice. Allah vous adresse ses avertissements, peut-être louerez-vous son nom.

« Cela pour nous conformer aux règles que le Prophète, qu'Allah prie sur lui et lui donne le salut, a indiquées (à ses sectateurs); certes, les hommes qui agissent dans la justice seront auprès d'Allah sur des chaires[1] créées de lumière, à la droite du Miséricordieux; les deux mains (d'Allah) sont à la droite de ceux qui ont exercé l'autorité avec justice, qui ont traité les leurs avec équité, qui ont été justes envers leurs sujets.

« Quand notre intention eut embrassé ces projets louables et ces vœux inébranlables, Allah nous accorda sa grâce en faisant luire à nos yeux l'aurore d'une victoire éclatante et d'un triomphe manifeste. Il nous a comblé de sa grâce, et il a fait descendre en nous la foi (dans son aide). C'est alors que nous avons vaincu l'ennemi rebelle (aux ordres d'Allah); les armées qui opprimaient les peuples, nous les avons dispersées comme les tribus de Saba[2], et nous les avons détruites et anéanties, si bien que la vérité est venue, et que le mensonge s'est évanoui, car ce qui est faux doit disparaître (devant ce qui est véridique).

1. Le minbar est la chaire sur laquelle l'imam monte pour faire la prière. — 2. Cette expression, dans laquelle *aïdi* signifie « les tribus », est anteislamique; elle est classique dans la littérature.

كان زهوقا* فازدادت صدورنا انشراحًا للاسلام وقويت نفوسنا بحقيقة الاحكام منخرطين فى زمرة من حبّب اليهم الايمان وزيّنه فى قلوبهم وكرّه اليهم الكفر والفسوق والعصيان اولئك هم الراشدون فضلا من الله ونعمه* فوجب علينا رعاية تلك العهود الموثقة والنذور المؤكّدة فصدرت مراسمنا العالية ان لا يتعرّض احد من العساكر المذكورة على اختلاف طبقاتها * لدمشق واعمالها وسائر البلاد الاسلاميّة الشآميّة وان يكفّوا اظفار التعدّى عن *fol. 113 r°.
انفسهم واموالهم وحريمهم ولا يحوموا حول حماهم[1] بوجه من الوجوه حتّى يشتغلوا بصدور مشروحة وآمال مسفوحة بعمارة البلاد وبما هو كلّ واحد بصدره من تجارة وزراعة وغير ذلك* وكان فى هذا الهرج العظيم وكثرة العساكر تعرّض بعض نفر يسير من السلاحيّة وغيرهم الى نهب بعض الرعايا واسرهم فقتلناهم ليعتبر الباقون وقطعوا اطماعهم عن النهب

1. Man. حماه.

« Alors nos cœurs se sont ouverts encore plus larges pour recevoir l'Islam, et nos âmes ont été fortifiées par la vérité des commandements de la Loi, nos âmes à nous qui avons couru prendre notre place dans la phalange des hommes à qui Allah a inspiré l'amour de la foi, au cœur desquels il l'a présentée, parée de tous ses charmes, à qui il a fait exécrer l'infidélité, la vie criminelle, l'insubordination à ses ordres. Ceux-là sont les fidèles qui marchent dans la voie droite par la grâce d'Allah et par ses bénédictions.

« Nous avons regardé comme un devoir d'obligation stricte d'observer ces serments inviolables et ces vœux inébranlables. C'est pourquoi, nos ordres augustes ont été promulgués, prescrivant qu'aucune personne appartenant aux armées susdites, quel que soit son grade, ne commette un acte d'hostilité quelconque contre Damas, contre les districts qui en dépendent, contre toutes *fol. 113 r°.
les contrées musulmanes de la Syrie; que tous se gardent de porter une main hostile contre la personne (des habitants de la Syrie), contre leurs richesses, contre leurs épouses; que, sous aucun prétexte, ils ne rôdent autour des maisons dans lesquelles ils s'abritent, pour que ces hommes puissent s'occuper, le cœur plein de joie et de vastes espoirs, à la culture des terres, et à toute profession qui est la leur, commerce, agriculture, ou autre.

« Dans cette grande confusion, parmi cette multitude de troupes, quelques individus, en petit nombre, soldats ou autres, ont osé dévaliser plusieurs des sujets (de cette contrée), où les arrêter. Nous les avons fait exécuter, pour que les autres en prennent exemple, pour qu'ils refrènent leurs penchants à piller les gens, à porter la main sur leur personne, ou à se livrer à n'importe quelle autre atteinte à leur liberté.

والاسر وغير ذلك من الفساد* وليعلموا انّا لا نسامح بعد هذا الامر البليغ البتّة وان
لا يتعرّضوا لاحد من اهل الاديان على اختلاف اديانهم من اليهود والنصارى والصابئة فانهم
انّما يبذلون الجزية المحاماة[1] عنهم من الوظائف الشرعيّة لقول على عليه السلام انّما يبذلون
الجزية ليكون اموالهم كأموالنا ودماؤهم كدمائنا والسلاطين موصّون على اهل الذمّة المطيعين
كما هم موصّون على المسلمين فانّهم من جملة الرعايا* قال صلى الله عليه وسلم الامام
الّذى على الناس راع عليهم وكلّ راع مسؤل من رعيته فسبيل القضاة والخطباء والمشائخ
والعلماء والشرفاء والاكابر والمشاهير وعامّة الرعايا الاستبشار بهذا النصر الهنىء والفتح السنى
واخذ الحظ الوافر من السرور والنصيب الاكبر من البهجة والحبور مقبلين على الدعاء
لهذه الدولة القاهرة والمملكة الظاهرة آناء الليل واطراف * النهار وكتب فى خامس ربيع الاخر *fol. 113 v°.

1. Le manuscrit omet المحاماة ; il faudrait المحاماة لهم.

« Pour qu'ils sachent, après cette sévère punition, que nous n'aurons aucune indulgence, que nous serons impitoyable; pour qu'ils ne causent aucun dommage aux hommes qui pratiquent des religions diverses, sous le prétexte que leurs croyances sont différentes des leurs, tant juifs, que chrétiens, que sabéens. Car puisqu'ils payent la capitation, le fait de les défendre est une des obligations de la loi canonique, suivant la parole d''Ali, sur lui soit le salut! : « Ceux qui acquitteront la capitation, leurs biens seront « comme nos biens, et leur sang comme notre sang. Les sultans doivent « veiller sur les hommes qui leur payent cet impôt, et qui leur obéissent, « comme ils veillent sur les Musulmans, car ils sont leurs sujets. »

« Mohammad, qu'Allah prie sur lui et lui donne le salut! a dit : L'Imam qui commande aux hommes est leur pasteur; or, à tout pasteur, on demande compte du troupeau qu'il a sous ses ordres. Le devoir des kadis, des prédicateurs, des shaïkhs, des juristes, des descendants de Mohammad, des docteurs, des notables, du peuple tout entier, est de se réjouir de cette victoire qui nous a été aisée, et de cette conquête éclatante; ils doivent prendre la plus grande part à l'enthousiasme, et participer le plus qu'ils le pourront à l'allégresse et à la joie, adressant leur prière à Allah pour cette dynastie toute-puissante et pour cet empire illustre[1], pendant la durée de la nuit et les
*fol. 113 v°. heures du jour. * Ceci a été écrit le cinquième jour du mois de Rabi' second de l'année 699. »

1. La dynastie des princes mongols de l'Iran.

سنة تسع وتسعين وستّمائة* وكانت قراءته على السدّة بالجامع المعمور بدمشق المحروسة فى يوم السبت ثامنه قال المؤرّخ فلمّا قرئ هذا الفرمان صاحت العوّام وحمدوا الله ودعوا للملك قازان[1] واكثروا الضجيج كما جرت عادتهم وحصل للناس بذلك سكون واطمأنينة[2] ثم استمرّ التتار بالمقصورة الى صلاة العصر فصلوا بها ثمّ توجّهوا الى منازلهم* وفى يوم الاحد تاسع الشهر اهتمّوا[3] بعض الدماشقة بالقيمرية بسبب تحصيل الخيل وفى يوم الاثنين عاشره قربوا من البلد واحدقوا الجيوش بالغوطة من كلّ مكان وكثر العيث والنهب والفساد واخذت ذخائر الناس وقتلوا طائفة من اهل القرى وعمّ الاذى* ولم يعود احدًا[4] يستطيع الخروج من البلد وعادت الناس ينظرون من اسوار البلد الى ما حلّ بالحواضر البرّانيّة مثل

1. Man. omet قازان. — 2. Lire اطمئنان ou طمأنينة. — 3. Man. اهابوا, ce qui est une erreur du copiste : Nowaïri (man. arabe 1579, fol. 189 v°) dit : اجتمع اهل دمشق بالقيمرية واهتموا فى تحصيل الخيل والبغال والاموال ليرضوا بها التتار « les habitants de Damas s'assemblèrent dans la Kaïmariyya pour réunir des chevaux, des mulets, et de l'argent, dans l'intention d'amadouer de cette façon les Tatars ». — 4. Lire لم يعد احد.

La lecture de cet acte se fit sur la tribune[1], dans la grande mosquée, la merveille de Damas, la ville bien gardée, le samedi, huitième jour du mois. L'historien a dit : Quand ce firman eut été lu, les gens s'exclamèrent ; ils adressèrent leurs actions de grâces à Allah, et ils prièrent pour le roi Ghazan ; ils firent un tapage énorme, suivant leur habitude. (Ce commandement de Ghazan) rendit aux gens le calme et la tranquillité. Ensuite, les Tatars[2] restèrent dans la maksoura jusqu'à la prière de l'après-midi ; ils y firent les oraisons, puis ils s'en retournèrent à leurs campements[3].

Le dimanche, neuvième jour de ce mois, plusieurs habitants de Damas s'occupèrent dans la Kaïmariyya d'acheter des chevaux[4]. Le lundi, dixième jour du mois[5], les Tatars se rapprochèrent de la ville ; leurs troupes cernèrent la Ghouta de tous les côtés, s'y livrant à toutes sortes d'excès, de pillages et d'actions infâmes ; ils firent main basse sur les provisions des gens, ils tuèrent nombre d'habitants des villages, et toute la contrée souffrit de leurs déprédations.

Personne ne pouvait sortir de la ville ; les habitants de Damas contemplaient du haut de leurs murailles les pillages, les assassinats, les violations

1. Sur cette tribune, voir page 647. — 2. Isma'il, Mohammad, et leur suite. — 3. Au al-Bostan az-Zahiri (Nowaïri, man. arabe 1579, fol. 189 v°). — 4. Voir la note du texte. — 5. Ce jour-là, dit Nowaïri (*ibid.*), Ghazan vint camper dans la Ghouta.

العقيبة والشاغور وقصر حجاج وحكر السماق من النهب والفساد وكسر الابواب وفى هذا اليوم اشتهر ان كثير منهم يمرون بظاهر البلد ويتوجهون الى ناحية الكسوة فظن الناس انّهم مأمورون بالتوجّه الى مصر❋ وفى اخر هذا اليوم وصل الامير سيف الدين قفجاق والامير سيف الدين بكتمر السلحدار الى البلد ونزلوا فى الميدان وتكلموا فى طريقهم

مع ارجواش نائب القلعة واشاروا[1] عليه بتسليم القلعة * وقالوا له ان دماء المسلمين فى *fol. 114 r°.

عنقك فاجابهم ان دماء المسلمين فى اعناقكم انتم لانّكم كنتم السبب فى هذا ولم يجيبهم الى ذلك❋ وفى بكرة يوم الثلثآء حادى عشر ربيع الاخر ورد مثال من اسمعيل النائب

1. Il ne faudrait pas substituer ici le duel au pluriel : Moufazzal a copié mécaniquement Nowaïri, qui, parlant de Kiftchak, de Bektémour, et d'autres émirs, a naturellement employé la forme plurale.

de domicile[1], qui se produisaient dans les localités de la banlieue, telles qu'al-'Okaïba, ash-Shaghour[2], Kasr Hadjdjadj[3], et Hikr as-soummak[4]. Ce même jour, on vit clairement qu'un grand nombre des Tatars passaient devant la ville, et se dirigeaient du côté d'al-Kisva, et les gens pensèrent qu'ils avaient reçu l'ordre de marcher contre l'Égypte.

A la fin de la journée, arrivèrent à la ville, les émirs Saïf ad-Din Kiftchak et Saïf ad-Din Bektémour, le silahdar ; ils vinrent camper dans le Maïdan, et dans leur chemin, ils engagèrent la conversation avec Ardjavash, gou-

*fol. 114 r°. verneur de la citadelle, auquel ils conseillèrent de la rendre (à Ghazan)[5] ; ils lui dirent : « La vie des Musulmans est entre tes mains — C'est vous qui êtes responsables de leur existence, leur répliqua Ardjavash, car c'est vous qui êtes la cause des événements qui se produisent », et il se refusa à obéir à leurs injonctions.

A l'aube du mardi, onzième jour du mois de Rabi' second, on reçut une

1. Litt. « les bris de porte ». — 2. Yakout, III, 236. — 3. Yakout, IV, 110. — 4. Littéralement « le champ enclos, où sont plantés des arbres soummak » : *hikr* est synonyme du mot حاكورة *hakoura*, qui désigne toute partie du sol à usage de la culture, ou de l'habitation, nettement distinguée par une haie, ou par une barrière, des parcelles des voisins. — 5. Quand 'Alam ad-Din Sindjar Ardjavash avait vu les officiers de Ghazan venir à Damas, pour lire le firman de leur maître dans la grande mosquée, il avait immédiatement fermé les portes de la citadelle, et il s'y était mis en état de défense. Lorsque Kiftchak, Bektémour et les autres جرحى[1] émirs, qui avaient passé en Perse en même temps qu'eux, vinrent camper dans le Maïdan, ils passèrent auprès de la citadelle, et ils crièrent à Ardjavash de la livrer aux Mongols. L'émir leur adressa les pires injures (Nowaïri, man. arabe 1579, fol. 189 v°).

وفيه بان الجماعة الاعيان[1] يجتمعوا ويقفوا لارجواش ويحسّنوا له تسليم القلعة ففعلوا ذلك فلم يجيبهم الى شىء وجرا[2] كلام كثير ولمّا كان يوم الجمعة خطب الخطيب فى الجامع بما صوّرته حسبما رسم له به من الدعاء فى الخطبة للسلطان الاعظم سلطان الاسلام والمسلمين مظفّر الدين محمود غازان وصلى فى المقصورة جماعة من المغل ولمّا كان عقيب الصلاة حضر الى المقصورة سيف الدين قفجاق وصعد هو والامير اسمعيل الى السدّة واجتمع جماعة كثيرة من العالم تحت قبّة النسر وذكر عبد الغنى انعام الملك غازان ودعا له وامّنوا الناس على ذلك وقرئ عليهم تقليد الامير سيف الدين قفجاق بنيابة دمشق

1. Lire جماعة الاعيان. — 2. Lire جرتى.

dépêche d'Ismaïl, lieutenant (de Ghazan)[1], enjoignant à l'assemblée des notables de se réunir, d'aller trouver Ardjavash, et de lui conseiller de rendre la citadelle[2]. Ces gens firent ainsi, mais Ardjavash refusa de les écouter sur tous les points, et cela fut l'occasion de longues discussions.

Quand fut arrivé le vendredi, le prédicateur fit le prône dans la grande mosquée, d'après un protocole qui lui avait été donné par écrit, comme il lui avait été enjoint de le faire, en invoquant Allah dans le prône pour « le sultan auguste, sultan de l'Islam et des Musulmans, Mouzaffar ad-Din Mahmoud Ghazan ». Un certain nombre de Mongols firent la prière dans la maksoura.

Après la prière, Saïf ad-Din Kiftchak vint dans la maksoura, et il monta, accompagné de l'émir Isma'il, sur la tribune[3]; une grande affluence de de monde s'assembla sous la Coupole de l'Aigle. 'Abd al-Ghani célébra les vertus augustes de Ghazan; il pria pour lui, et les gens unirent leurs oraisons à la sienne.

On leur lut alors le diplôme conférant à l'émir Saïf ad-Din Kiftchak la charge de gouverneur de Damas, la bien gardée. Voici le texte du firman[4]

1. Et mieux, gouverneur à Damas, au nom de Ghazan. — 2. يامر العلما والمشايخ والروسا ان يتوجهوا الى القلعة ويتحدثوا مع نايبها فى تسليمها : Isma'il ordonna, dit Nowaïri (man. arabe 1579, fol. 190 r°), aux gens de loi, aux religieux, aux notables, de se rendre à la citadelle, et de discuter de sa reddition avec le gouverneur. — 3. سدة المؤذنين « la tribune des muezzins », dit Nowaïri, man. arabe 1579, fol. 190 v°). — 4. Le protocole de ce firman est entièrement différent de celui qui a été publié par Quatremère, dans l'*Histoire des sultans mamlouks*, II, 2 : il est bien certain qu'il n'y faut pas voir une invention de Moufazzal, qui n'a jamais été capable d'écrire deux lignes de cette prose savante. Il existe des divergences, dans le reste du texte, entre les deux firmans.

المحروسة نسخة فرمان تقليد الامير سيف الدين قفجاق البلاد الشآمية؛ بتقوى الله وميامن الملّة المحمّديّة فرمان السلطان محمود غازان الحمد لله الّذى جرد لنصر هذه الدولة القاهرة سيفا ماضيًا وانتضى لتأييدها من اوليائها قاضبا قاضيًا[1] وارتضى لها من اصفيائها
*fol. 114 r°. من اصبح الملك عنه راضيًا؛ نحمده ونشكره على نعمته الّتى اورثتنا * الممالك وجمعت لنا النصر والفتح وما اشبه ذلك ونشهد ان لا اله الّا الله وحده لا شريك له شهادة تنيل النجاة وترفع الدرجات؛ وبعد فانّ الله تعالى لمّا منّ علينا بالايمان وهدانا الى اشرف الاديان حمدناه وشكرناه على انّه اضاف الى ملكنا الدنيا ملكنا الاخرة وجلّل علينا حلل الدين الفاخرة ونذرنا ان نعمّ الرعيّة بعدلنا ونشمل البريّة بفضلنا وان لا نسمع بمظلوم

1. Man. ڡاعيا ڡاعيا.

d'investiture de l'émir Saïf ad-Din Kiftchak au gouvernement de la Syrie :

« Par la puissance d'Allah et par les félicités de la religion musulmane! Commandement du sultan Mahmoud Ghazan. Louanges soient adressées à Allah, qui a tiré pour la défense de ce puissant empire un glaive qui transperce les poitrines; qui a dégainé, pour secourir ceux de ses fidèles qui y vivent, l'épée acérée, qui tranche irrévocablement les querelles des hommes, qui lui a choisi, parmi ceux de ses sujets qui y vivent pieusement, un prince dont la souveraineté l'a pleinement satisfait!

« Nous lui témoignons nos actions de grâce, et nous le remercions des bienfaits par lesquels les royautés nous sont échues en héritage, grâce aux-
*fol. 114 v°. quels le triomphe et la victoire se sont trouvés unis pour notre gloire, à toutes les autres faveurs dont nous avons été gratifié. Nous témoignons qu'il n'y a point d'autre divinité qu'Allah, l'unique, tel qu'aucune entité ne lui peut être associée, avec une ferveur qui assurera notre salut, et qui élèvera le stade de notre vie religieuse!

« Allah, qu'il soit exalté, nous a gratifié de la foi, et il nous a dirigé vers la plus noble des croyances; nous lui rendons grâce, et nous le remercions d'avoir ajouté à notre empire de ce bas monde notre royaume du monde futur[1], de nous avoir revêtu des robes glorieuses de la vraie religion. Nous avons formé le vœu de distribuer universellement notre justice sur tous les hommes[2], de répandre nos bienfaits sur toutes les contrées, de ne jamais

1. En lui permettant de se convertir à l'Islam, sans lequel Ghazan n'aurait jamais connu que le royaume terrestre. — 2. Bien que convertis à l'Islam, les Mongols ne pouvaient se débarrasser du concept chinois suivant lequel le souverain de l'empire du Milieu doit la justice à tous les hommes qui vivent sous le ciel.

الّا نصرناه ولا نطّلع على مقهور الّا انقذناه❀ فلما اتّصل بنا ما بمصر من المظالم ومن فيها من غاصب. وظالم هاجرنا لنصرة الله تعالى ونصرة الدين وبادرنا لانقاذ من فيها من المسلمين وراسلناهم وانذرناهم وكاتبناهم وزجرناهم ووعظناهم فلم تنفع فيهم العظة وايقظناهم فلم يكن عندهم يقظة❀ فلقيناهم بقوّة اللّه تعالى فكسرناهم وقلعنا آثارهم وملّكنا اللّه تعالى ارضهم وديارهم وتبّعناهم الى الرمل وحطمناهم كما حطم سليمان وجنوده وادى النمل فلم ينج منهم الّا الفريد ولا سلّم الّا البريد❀ فلمّا استقرّ تملّكنا للبلاد وجب علينا

entendre parler d'un opprimé sans venir à son secours, de ne jamais apprendre qu'un homme est maltraité sans aller le délivrer.

« Quand nous apprîmes les actes d'iniquité qui se perpétraient en Égypte, quand nous sûmes quels tyrans et quels oppresseurs régnaient sur cette contrée, nous partîmes de nos Etats, avec l'aide d'Allah le très-haut et celle de la religion, et nous accourûmes pour délivrer les Musulmans qui vivent dans ce royaume.

« Nous leur envoyâmes des ambassadeurs pour leur montrer les dangers auxquels leur conduite les exposait ; nous leur écrivîmes des lettres pour leur reprocher leurs actes, et pour les exhorter à changer de voie, mais nos exhortations n'eurent aucune influence sur eux ; nous avons voulu les tirer (de la torpeur dans laquelle ils étaient plongés), mais il n'y a point de réveil possible pour de semblables gens.

« Alors, par la toute-puissance d'Allah, nous nous sommes rencontré avec eux, nous les avons mis en déroute, et nous avons fait disparaître de ce pays la trace de leur domination. Allah nous a investi de la souveraineté des terres sur lesquelles ils régnaient et de leur empire ; nous les avons poursuivis jusqu'au désert de sable [1], nous les avons foulés sous nos pieds, comme Solaïman et ses troupes ont écrasé la vallée des fourmis [2]. Il n'y eut que quelques isolés qui purent se sauver, et seul trouva le salut celui qui était monté sur un coursier rapide.

« Quand notre souveraineté fut définitivement établie sur ce pays, nous considérâmes comme un devoir de stricte observance de traiter avec la plus grande mansuétude les serviteurs d'Allah qui y font leur demeure. Nous portâmes notre réflexion sur le choix de l'officier que nous devions investir

1. Le *raml*, comme l'a magistralement expliqué Quatremère dans les *Mamlouks*, tome I, partie 1, page 20, est la plaine désertique qui s'étend à l'orient de l'Égypte, entre cette contrée, la Syrie et l'Arabie. — 2. Il s'agit ici d'une histoire célèbre qui est racontée dans le Coran.

حسن النظر فى العباد فاحضرنا الفكر فيمن نقلده الامور وانعمنا النظر فيمن نفوض اليه
مصالح الجمهور❊ فاخترنا لها من يحفظ نظامها المستقيم ويقيم ما اناَدَ من قوامها القويم
بقول فيسمع مقاله ويفعل فتقتفى افعاله[1] يكون امره من امرنا وحكمه من حكمنا
*fol. 115 r°. وطاعته من طاعتنا ومحبّته * هى الطريق الى محبّتنا❊ فرأينا ان الجناب العالى الاوحدى
المؤيّدى الكفيلى المشيرى المجاهدىّ الاميرى الهمامى النظامى السيفى ملك الامرآء فى
العالمين ظهير الملوك والسلاطين قفجق[2] هو المخصوص بهذه الصفات الجليلة والمحتوى
على هذه المناقب الجميلة .وأن له حرمة المهاجرة الى ابوابنا ووسيلة القصد الى ركابنا❊

1. Le firman publié par Quatremère porte بقول يسمع مقالد ويفعل مقتفى افعالد, ce qui revient à peu près au même. — 2. Ce nom est généralement écrit قفجاق : قفجاق, قفجق, sont des formes équivalentes.

de la charge[1] des affaires, et nous méditâmes longuement sur l'homme à qui il nous convenait de confier le gouvernement des peuples.

« Nous choisîmes à leur intention une personne qui maintienne dans leurs affaires un ordre inébranlable, qui redresse ce qui, dans les habitudes de leur vie, a subi les atteintes du mal, d'après ce qui est dit : « Sa parole a été entendue; il a agi, ses actes ont été conformes à ce qu'il avait dit », un homme dont l'ordre soit notre ordre, dont le commandement soit notre commandement[2], à qui l'on obéisse comme on nous obéit, dont l'amour soit le chemin pour parvenir au nôtre.

*fol. 115 r°. « Nous avons vu que Son Excellence Auguste, qui professe la doctrine de l'unité de l'Islamisme[3], qui est gratifiée des secours du Ciel, qui a rempli les fonctions de vice-roi et celles de conseiller d'état, qui a combattu pour la défense de l'Islam, qui a le grade d'émir, dont la bravoure est indomptable, qui dirige avec ordre les affaires de l'empire, Saïf ad-Din, le roi des émirs dans les deux mondes, dont l'épée est le secours des rois et des sultans, Kiftchak, qui est qualifié par ces attributs augustes, et qui réunit en sa personne toutes ces qualités précieuses, eut la noble inspiration de venir se réfugier à notre cour, et de chercher un asile auprès de notre étrier.

1. A partir d'ici, le texte du firman, tel qu'il est donné par Moufazzal, s'accorde à peu près avec celui du rescrit publié par Quatremère. — 2. Litt. : dont l'ordre procède de notre ordre, dont le commandement procède de notre commandement, etc. — 3. Il est difficile, pour ne pas dire impossible, de traduire ces titres d'une façon précise, quoiqu'ils aient une signification très nette, bien qu'ils ne soient pas de vagues epithètes. Il est matériellement impossible de rendre les allitérations un peu lourdes de ce document.

فعرفنا له هذه الحرمة وقابلناه بهذه النعمة ورأينا انّه لهذا النصيب حفيظ مكين وعلى ما استحفظ قوّى امين وانه يبلّغنا الغرض من حفظ الرعايا فاقمناه مقامنا فى العدل والقضايا❁ فلذلك رسمنا ان نفوّض اليه نيابة السلطنة الشريفة بالممالك الدمشقيّة والبعلبكيّة والحمصيّة والساحليّة والحلبيّة والعجلونيّة والرحبيّة من العريش الى سلميّة نيابة تامّة عامّة كاملة شاملة يؤتمر فيها بامره ويزدجر فيها بزجره ويطاع فى اوامره ونواهيه ولا يخرج احد عن حكمه ولا يعصيه❁ له الامر التامّ والنظر العام وحسن التدبير وجميل التأثير والاحسان الشامل لاهل البلاد واستجلاب الغزاة والقوّاد وتأمين من يطلب الامان والطاعة والامتنان متّفقا فى الاستخدام والتأمين مع ملك الامرآء ناصر الدين فانّ اجتماع الاراء

« Nous lui avons su gré de cette inspiration, et nous l'avons accueilli avec la grâce que nous lui accordons aujourd'hui; nous avons vu qu'il saurait montrer dans ce poste éminent son zèle et sa fermeté, qu'il serait inébranlable et d'une fidélité absolue dans le gouvernement que nous lui confierons, qu'il exécuterait notre dessein de couvrir nos sujets de notre protection. C'est pourquoi nous l'avons nommé notre lieutenant pour gouverner nos peuples dans la justice, pour parer à tous les événements.

« Dans ce but, nous avons publié ce rescrit, par lequel nous lui conférons la vice-royauté auguste des pays de Damas, Ba'lbek, Homs, des rivages de la Palestine[1], d'Alep, 'Adjloun, Rahba, de al-'Arish à Salamiyya, la vice-royauté complète, générale, absolue, universelle, pour que tout y soit ordonné suivant son ordre, interdit d'après sa défense, pour que les sujets y obéissent ponctuellement à ses commandements et à ses prohibitions, pour que personne n'ait l'idée de se soustraire à son autorité et de lui désobéir.

« (Nous voulons qu'il jouisse) d'une autorité absolue, qu'il traite tous nos sujets avec bienveillance, qu'il administre heureusement, qu'il répande l'excellence de ses bienfaits et de sa générosité sur tous les hommes qui habitent cette contrée, qu'il s'attache l'affection des soldats vaillants et de leurs officiers, qu'il donne la sécurité à celui qui viendra lui demander la paix, lui offrir son obéissance et témoigner sa bonne volonté; (nous entendons) que, pour ce qui concerne la nomination aux grades militaires, et les mesures de son gouvernement, il s'accorde avec le roi des émirs, Nasir ad-Din, car l'accord des opinions est une bénédiction, et les efforts sont couronnés de succès lorsqu'ils sont unanimes, et tendent au même but.

1. Le Sahel, en arabe, comprenant l'hinterland du rivage de la Méditerranée.

بركة والهم تؤثر اذا كانت مشتركة* وكلمن امناه فانه امانتا اجريناه على قلمهما ولسانهما
وقد * انعمنا[1] عليه بالسيف والسنجق الشريف والكوس والبايزة الذهب[2] ورأس السبع ورسمنا *fol. 115 v°.
له بالف فارس من المغل يركبون لركوبه وينزلون لنزوله وليكونوا تحت حكمه رفعة لقدره
وتنويها باسمه* وسبيل الامرآء والمقدّمين وامرآء العربان والتركمان والاكراد والدواوين
والصدور والاعيان والجمهور ان[3] يتحققون[4] انّه نائبنا فى السلطنة الشريفة وان له هذه
المنزلة المنيفة وليطيعوه طاعة تزلفهم لديه وتقرّبهم اليه ويحصل لهم بها رضاه عنهم واقباله
عليهم وقربهم منه وليلزموا عنده الادب فى الخدمة كما يجب وليكونوا معه فى الطاعة
والموافقة على ما يجب* وعلى ملك الامرآء سيف الدين بتقوى الله فى احكامه

1. Man. انعم. — 2. Lire بايزة الذهب. — 3. Le man. omet ان. — 4. Lire يتحققوا.

« Tous ceux auxquels nous accorderons notre protection, nous la leur
*fol. 115 v°. ferons parvenir par la plume et par la parole de ces deux officiers. Nous avons gratifié (Saïf ad-Din Kiftchak) du sabre, de l'étendard auguste, du tambour, de la païza[1] d'or à tête de lion; nous l'avons nommé au commandement de mille cavaliers mongols qui chevaucheront à ses côtés, et qui mettront pied à terre quand il descendra de sa monture, qui seront à ses ordres pour honorer sa puissance, et pour la manifester en son nom.

« Les généraux, les officiers, les chefs des Arabes, des Turkomans et des Kurdes, les fonctionnaires de l'administration, les grands personnages de l'Etat, les notables, tout le monde, sans exception, doit reconnaître que (Kiftchak) est notre lieutenant dans la souveraineté auguste, et qu'il possède ce grade éminent; ils doivent lui obéir avec une soumission qui leur donne accès auprès de sa personne, et les fasse jouir de son intimité, qui attire sur eux sa satisfaction de leur conduite, et leur procure sa bienveillance et sa familiarité; ils sont tenus de s'acquitter envers lui des règles de service qu'ils lui doivent, comme il leur sied, de lui témoigner leur obéissance et leur volonté d'agir conformément à ses ordres, comme il leur convient de le faire.

« Le roi des émirs, Saïf ad-Din, de son côté, doit ressentir la crainte d'Allah dans ses commandements, redouter sa colère dans ce qu'il abolira

1. *Païza* est la transcription du chinois *paï-tzeu* « décoration, médaille ». Les *païza* étaient, suivant les grades, des tablettes en or, en argent, ou en cuivre, portant une inscription écrite en langue et en caractères mongols, avec une tête de lion. Ces insignes étaient la marque tangible de l'autorité qui avait été conférée à ceux qui les avaient reçus.

وخشيته فى نقضه وابرامه وتعظيم الشرع وحكامه وتنفيذ اقضية كلّ قاض على قول امامه
وليتعهد الجلوس على العدل والانصاف واخذ حقّ المشروف من الاشراف وليقيم الحدود
والقصاص على كلّمن وجبت عليه وليكفّ الكفّ العادية[1] عن كلّمن يتعدّى اليه ❊ وقد
تقدّم للامير المذكور من الاثار الجميلة فى الشأم المحروس ما تشوّقت اليه الاعين
وتاقت اليه النفوس وقد ردّه الله سبحانه اليهم ردّا جميلًا فليكن بمصالح الدولة ومصالح
الرعية كفيلا والله تعالى يجعل له الى الخير سبيلًا ويوضح له الى مراضى الله ومراضينا
دليلا بمنّه وكرمه والحمد لله ربّ العالمين ❊ * قال المؤرّخ فلمّا فرغوا من قراءة الفرمان *fol. 116 r°.
نثروا عليه[2] الذهب والفضّة وفرح الناس بتولية قفجق عليهم ظنّا انّه يرفق بهم قال ثمّ

1. Lire plutôt وليكفّ كفّ العادية, quoique la forme du texte soit correcte. — 2. Lire عليهم.

et dans ce qu'il maintiendra; il faut qu'il honore la loi religieuse et ceux qui en rendent les sentences; il fera exécuter les décisions de chaque kadi suivant la doctrine de son imam[1]; il tiendra fréquemment des audiences pour y juger suivant la justice et suivant l'équité, pour forcer les nobles à rendre aux prolétaires ce qui est leur dû; il fera peser les châtiments et les représailles sur tous ceux qui les auront mérités; il détournera la main de l'hostilité de tous ceux qui viendront vers lui.

« L'émir susnommé a précédemment accompli à Damas, la bien gardée, des actes méritoires[2], qui lui ont assuré l'affection des foules, et qui lui ont gagné le cœur des hommes. Allah, qu'il soit glorifié, leur a fait la grâce de le leur rendre (en qualité de gouverneur); qu'il veille attentivement aux affaires de l'Etat comme à celles de nos sujets; qu'Allah lui trace la voie qui le conduira au bien, qui lui assurera ses satisfactions, ainsi que les nôtres, qui seront la preuve de sa grâce et de son élection. Louanges soient rendues à Allah, le maître des mondes! »

L'historien a dit : Quand on eut fini de lire ce firman, on répandit sur les assistants des pièces d'or et d'argent[3]. Les gens se réjouirent de la nomination de Kiftchak aux fonctions de gouverneur de Damas, dans l'idée qu'il les traiterait avec douceur. Il a dit : Ensuite, Ghazan écrivit en faveur de l'émir

1. C'est-à-dire qu'il devait faire exécuter les sentences des kadis suivant le rite auquel ils appartenaient : suivant le rite hanifite, si la sentence avait été rendue à l'audience d'un juge hanifite, suivant le rite shafi'ite, si le kadi appartenait à la secte shafi'ite. — 2. Quand Kiftchak y résidait en qualité d'officier du sultan mamlouk du Caire, avant de passer à l'ennemi. — 3. نثر على الناس الذهب والدراهم, dit Nowaïri, fol. 190 v°.

انّ قازان كتب للامير سيف الدين بكتمر السلحدار تقليد[1] ان يفوض اليه نيابة السلطنة الشريفة بالممالك الحلبيّة والحمويّة وشيزر وانطاكية وبغراس وسائر الحصون والاعمال الفراتيّة وقلعة الروم وبهسنا وما اضيف اليها من الاعمال والثغور وذلك فى شهر جمادى الاخر من هذه السنة ثمّ انّه كتب عدّة فرمانات الى البلاد وارسلها۞ قال المؤرّخ ثمّ ذكر القاضى جلال الدين انّه اجتمع بالامير سيف الدين قفجاق فشكا اليه ما هو فيه من التعب ومداراة التتار[2] وانّه يريد لاجل التقليد الفى دينار سريعًا فقال له جلال الدين عندى فرس وبغلة احملهم اليك تستعين بهم فقال الخيل والبغال لهم ليس لكم فيهم مأئة وانّما يطلبون الذهب۞ ثم نزل شيخ الشيوخ بالمدرسة العادلية فى يوم الجمعة المذكور

1. Lire تقليدًا. — 2. Lire من تعب ومداراة التتار « il se plaignit des vexations et de la fourberie des Tatars ».

*fol. 116 r°. Saïf ad-Din Bektémour, le silahdar, un diplôme par lequel il lui conférait la lieutenance de la souveraineté auguste dans les royaumes d'Alep, de Hamah, de Shaïzar, d'Antioche, de Baghras, sur toutes les forteresses et les districts de l'Euphrate, sur Kal'at ar-Roum, Bahasna, les districts et les villes frontières qui en dépendaient, et cela au mois de Djoumada second de cette année[1]. Puis, il écrivit plusieurs firmans pour les différentes contrées, et il les envoya à leurs destinataires.

L'historien a dit : Le kadi Djalal ad-Din a raconté qu'il alla rendre visite à l'émir Saïf ad-Din Kiftchak ; l'émir se plaignit à lui des vexations qu'il endurait et de la dissimulation des Tatars ; il ajouta qu'il voulait immédiatement deux mille dinars à cause du diplôme d'investiture[2]. Djalal ad-Din lui dit : « J'ai une jument et une mule ; je vais te les amener, et tu en tireras le parti que tu voudras. » L'émir lui répliqua : « Les Mongols ont des chevaux et des mules, ce n'est pas par ce moyen que vous arriverez à les contenter, car ce qu'ils veulent, c'est uniquement de l'or[3]. »

Le grand shaïkh[4] se rendit ensuite au collège al-'Adiliyya, en ce même

1. D'après Nowaïri, lorsque Ghazan rentra en Perse, il nomma Bektémour à la vice royauté d'Alep, Homs et Hamah ; Faris ad-Din Ilbéki à celle de Safad, Tarabolos, et des pays du Sahel, ce qui est assez différent (fol. 192 v°). — 2. Le kadi était allé rendre visite au gouverneur pour le féliciter de sa nomination, et c'est alors que Saïf ad-Din lui demanda de réunir 2000 dinars parmi ses administrés, pour les envoyer en cadeau à Ghazan, ou pour les distribuer aux officiers et aux soldats mongols dans Damas occupée. — 3. Toute cette partie manque dans Nowaïri. — 4. Nowaïri nomme ce personnage Nizam ad-Din Mahmoud ibn 'Ali ash-Shaibani (man. arabe 1579, fol. 190 v°).

واحضر[1] اليه ضيافة واظهر العتب على اهل البلد لكون انّهم[2] لم يتردّدون[3] اليه وادعى
انّه يصلح امرهم وينفق معهم على ما يعود نفعه فى امر القلعة فذكر له بعض الحاضرين
ان الامير سيف الدين قفجق هو يخبر امر القلعه فكان جوابه ان خمس مائة من
قبجاق * ما يكونوا فى فصّ خاتمى وظهر منه تعظيماً كثيراً لنفسه ثم ان التتار طلعوا الى *fol. 116 v°.
جبل الصالحيّة وفعلوا فيه من القبائح ما يطول الشرح فى تعداده من النهب والخراب
والسبى ولم يتعذّر عليهم فيه مكاناً[4] ممّا اضربت عنه لطول شرحه فخرج الشيخ تقى
الدين ابن التيميا[5] الى عند شيخ الشيوخ وصحبته جماعة من اهل البلد وشكوا اليه الحال

1. Lire احضرت, comme dans la chronique de Nowaïri. — 2. Cette forme vulgaire est pour لانهم. — 3. Lire يترددوا. — 4. Lire مكان. — 5. Lire التيمية.

jour de vendredi; on lui offrit un dîner; il blâma ouvertement les habitants de Damas de ne pas avoir recours à ses offices, prétendant qu'il arrangerait leurs affaires, et qu'il se prodiguerait pour leur être utile dans la question de la citadelle. L'un des assistants lui dit que l'émir Saïf ad-Din savait très bien ce qu'il convenait de faire au sujet de la forteresse [1]; le shaïkh répondit : « Cinq cents numéros d'un Kiftchak ne tiennent pas dans le chaton *fol. 116 v°. de ma bague [2] », et il témoigna la très haute estime qu'il ressentait pour sa propre personne.

Ensuite, les Tatars escaladèrent la montagne de Salihiyya; ils y commirent toutes sortes d'horreurs, qu'il serait trop long de narrer par le menu, en énumérant les pillages, les ruines, les prisonniers qu'ils y firent; aucune localité n'échappa à leurs déprédations; mais je passe leur nom sous silence par suite des longueurs où leur détail m'entraînerait. Le shaïkh Taki ad-Din ibn at-Taïmiyya alla trouver le grand shaïkh, accompagné d'un groupe d'habitants de Damas, et ils se plaignirent amèrement des malheurs qui avaient fondu sur les gens de ces localités; le grand shaïkh partit alors pour se rendre vers eux [3], le mardi, au milieu du jour.

1. La forteresse de Damas résistait toujours, et le général qui y commandait ne voulait pas la rendre aux Mongols. Les habitants de Damas craignaient évidemment que les Mongols ne prissent leur ville comme otage, pour forcer le gouverneur à rendre la citadelle, ou simplement que le siège de la forteresse par les Mongols occupant Damas ne causât des dégâts considérables dans la capitale syrienne. — 2. Sur ce sens de ما, voir Dozy, II, 564; c'est ainsi que l'on dit qu'il y a plus de science dans le petit doigt d'une personne que dans tout l'individu d'une autre. — 3. Le grand shaïkh (Nowaïri, *ibid.*, folio 191 recto, partit avec une troupe de gens armés, chassa les Tatars de la montagne de Salihiyya, dont les habitants descendirent à Damas dans un état pitoyable.

فخرج اليهم فى يوم الثلثاء وسط النهار* فلمّا سمعوا به انه[1] التتار هربوا بعد ان اخربوا جبل الصالحيّة وسبوا اولادهم وبناتهم ونساءهم وجرت امور تقشعر لهولها الابدان اضربت عنها لهولها فى الاسماع ثمّ انّهم احرقوا فى دمشق نفسها عدّة اماكن بجوار القلعة بسبب حصار القلعة ونزلوا التتار فى باب البريد والجامع وشربوا فيه الخمور وفجروا بحريم الناس وفعلوا كلّ فاحشة من العظائم فلا حول ولا قوّة الّا با للهالعلى العظيم* واخذ من دمشق تقدير عشرة الاف فرس ثم قرّروا عليهم الاموال فقرّروا على سوق الخوّاصين مائة الف وثلاثين الف درهم وعلى الرمّاحين مائة الف درهم وعلى سوق على مائة الف درهم وعلى النحاسين ستّين الف درهم وعلى قيساريّة الشرب مائة الف درهم حتّى وصل الامر الى سوق الذهبيّين مع صغره وقلّة اهله فقرّر عليه الف وخمس مائة درهم* وعلى اكابر

1. Le manuscrit omet انه.

Quand (les habitants de Damas) apprirent de sa bouche que les Tatars s'étaient enfuis, après avoir saccagé la montagne de Salihiyya, qu'ils avaient réduit en esclavage leurs fils, leurs filles et leurs femmes[1], il arriva des choses qui font courir un frisson d'horreur dans tout le corps, et dont je me refuse à raconter les horreurs inouïes.

Ensuite, les Tatars incendièrent, dans Damas même, plusieurs endroits voisins de la citadelle, de manière à pouvoir en faire le siège[2]; ils établirent leurs campements à la porte de la Poste[3], et dans la grande mosquée (des Omayyades), où ils burent du vin, dans laquelle ils attentèrent à la vertu des femmes de la ville, et ils commirent toutes sortes de péchés inexpiables. Il n'y a de force et de puissance qu'en Allah, le sublime, le grand!

Les Tatars enlevèrent à Damas environ[4] dix mille chevaux; puis ils fixèrent un impôt de guerre que durent payer les habitants; ils fixèrent pour le marché des vendeurs de palmes[5] la somme de cent trente mille dirhams, pour le marché des fabricants de lances[6], cent mille dirhams, pour le marché d''Ali, cent mille dirhams, pour le marché des fabricants d'objets en cuivre, soixante mille dirhams, à la halle au vin, cent mille dirhams; ils arrivèrent ainsi au marché des orfèvres, qui était très peu important, et où il y avait peu d'artisans; il fut imposé pour quinze cents dirhams.

Les gens riches de Damas furent taxés d'une indemnité de guerre de trois

1. Les habitants de Damas avaient des parents à Salihiyya et dans la montagne qui domine cette localité. — 2. Pour installer leurs machines. — 3. Bab al-Barid. — 4. *Takdir*, dans cette langue, signifie « une quantité approximative de... » — 5. Souk al-khavvasin. — 6. Souk ar-rammahin.

البلد تكملة ثلثمائة الف دينار وجبيت من حساب[1] اربع مائة الف درهم ورسّم على اهل
* البلد طائفة من المغل والزموهم بالمبيت فى المشهد الجديد بالجامع وفيه كان الاستخلاص *fol. 117 r°.
ومنعوا الناس ممّن يدخل عليهم وامر بعصير ابن شقير ووعد بذلك ابن منجا وابن
القلانسى وغيرهم؛ وعادوا المغل يضربون الناس على ظهورهم ويمسكون اكمامهم وفعل
ذلك بابن صصرى القاضى وكثر النهب فى البلد وعظم الامر وتسلقوا من الاسطحة وكسروا
الابواب وكان ذلك فى يوم الجمعة ثامن وعشرين الشهر لا سيّما وقت الصلاة وتهاربت الناس
من سطح الى سطح ووقعوا وتكسّرت ايديهم وارجلهم وجبى على الرؤوس وعلى الدور وكان
المطلوب شىّ كبير[2] لا تحمله البلد؛ فعسر الامر على الناس جدّا وكان متولّى الطلب

1. Il faudrait من هذا الحساب, ou من الحساب. — 2. Lire شيئا كبيرا.

cent mille dinars, mais il ne fut perçu sur cette somme que quatre cent mille dirhams; un détachement de Mongols fut commandé pour surveiller les habitants de Damas; ils forcèrent les gens[1] à passer la nuit dans le Mashhad *fol. 117 r°. Neuf, dans la grande mosquée; ce fut là qu'on leur extorqua (les sommes qu'ils versèrent). Les Mongols empêchèrent qui que ce fût d'avoir accès auprès des prisonniers; ils frappèrent d'une amende 'Asir ibn Shoukaïr, et ils menacèrent d'un semblable traitement Ibn Mandja, Ibn al-Kalanisi, et d'autres personnes.

Les Mongols se mirent à poursuivre les gens, en les frappant à coups de bâton dans le dos, et à les dévaliser, en les dépouillant de ce qu'ils cachaient dans leurs manches; ils agirent ainsi à l'égard du kadi Ibn Sasari; ils pillèrent tout dans la ville, et ce fut une catastrophe épouvantable; ils escaladèrent les terrasses, et brisèrent les portes. Cela se passa surtout le vendredi vingt-huit de ce mois, à l'heure de la prière; les gens s'enfuirent de terrasse en terrasse, tombèrent à terre, et se brisèrent les bras et les jambes. Les vainqueurs imposèrent une capitation aux notables et aux hôtels particuliers; leurs exigences furent énormes, et la ville n'y put faire face.

Cela fut une terrible calamité pour les habitants de Damas. Les personnages chargés de prélever l'impôt de guerre furent Safi ad-Din as-Sindjari, 'Ala ad-Din, grand-maître de la maison[2] de Kiptchak, et les deux fils du

1. Les gens qui avaient été condamnés à verser l'impôt de guerre; le Mashhad Neuf, dans la mosquée des Omayyades, était loin d'être assez grand pour contenir tous les habitants de Damas, et il n'y pouvait tenir qu'un certain nombre d'otages. — 2. Ostaddar.

الصفى السنجارى وعلاء الدين استاددار قبجاق وابناى[1] الشيخ على الحريرى وعملوا الشعرآء
فى ذلك اشعارًا كثيرة وقصائد عدّة❊ ذكر رجوع الملك غازان الى بلاده❊ فلمّا كان يوم
الجمعة ثانى عشر جمادى الاوّل عزم غازان على الرجوع الى بلاده وانه يترك نائبًا
وعسكرًا من التتار بالشأم ورحل وقلّ التتار من حول البلد واليزك حول القلعة بحاله
بسبب القلعة وكان الحصار ظاهر البلد على القلعة ومن القلعة يرمون بالمجانيق الحجارة
*fol. 117 v°. الكبيرة ولمّا رحل قازان ترك بهاء الدين قطلوشاه نائب السلطنة مع جمع * كثير❊ ورسم
يوم السبت باخلاء المدرسة العادليّة ووقف التتار على بابها فخرج اهلها وبقى كلّ من
خرج فتّشوه ويأخذوا ما يختاروا[2] منه واحرقوا جامع العقبية وعادت النار تعمل فيه ايّاما
وسقطت منارته❊ وفى يوم الجمعة تاسع عشر الشهر قرئ كتابًا[3] بتولية ناصر الدين ابن

1. Lire ابنا, au duel, voir page 659. — 2. Il faudrait اخذوا ما يختاروا. — 3. Il faut قروا كتابا ou قرئ كتاب.

shaïkh 'Ali al-Hariri. Les poètes composèrent sur ces événements beaucoup de poésies, et ils rimèrent des odes nombreuses.

Histoire de la rentrée du roi Ghazan dans ses états. Quand l'on fut arrivé au vendredi, douzième jour de Djoumada premier, Ghazan se décida à rentrer dans son royaume, en laissant à Damas un vice-roi et un corps d'armée de Tatars. Il partit, et le nombre des Tatars diminua autour de la ville, le front avancé se trouvant toujours dans son même état, à l'entour de la citadelle, occupé à son investissement. Le siège se poursuivait en dehors de la ville contre la forteresse, dont la garnison se défendait en lançant des pierres énormes à l'aide de balistes. Lorsque Ghazan se mit en route, il laissa Baha ad-Din Koutloushah[1], en qualité de gouverneur avec une forte garnison.

*fol. 117 v°. Le samedi, on publia l'ordre d'évacuer le collège al-'Adiliyya; les Tatars vinrent camper à sa porte, et les gens qui demeuraient dans le collège en sortirent. Tous ceux qui le quittèrent furent pris en surveillance; les Tatars les fouillèrent, et ils leur confisquèrent ce qui se trouva à leur convenance. Ils mirent le feu à la grande mosquée al-'Akabiyya, dans laquelle l'incendie exerça ses ravages durant plusieurs jours, et dont le minaret s'écroula.

Le vendredi, dix-neuvième jour de ce mois, on lut un rescrit investissant Nasir ad-Din ibn Djalal ad-Din des fonctions d'inspecteur des administrations à Damas. Le dimanche vingt et un du mois, les Tatars incendièrent le col-

1. Koutloushah, pour Koutloughshah « le roi fortuné », hybride persan-turc, avec la chute régulière du *gh* final du mot turk *kout-lough*.

جلال الدين شادّ الشأم ولمّا كان يوم الاحد الحادى والعشرين من الشهر احرقوا المدرسة العادليّة واحترقت فيها الكتب الّتى كانت بها فلمّا رأوا اهل الظاهريّة ذلك انتقلوا منها وعادوا يرمون قماشهم من السطح ومن سطح حمّام اسد الدين وحمّام العقيقى وينزلون من هناك بسلّم خشب ولا يخرجون من الباب خوفًا من اليزكيّة* وامّا باب البريد فما عاد يعرف ما حوله من الاماكن وامّا دار السعادة فخربت جملة كافية* ولم يزل الحال مستمر[1] الى يوم الثلثاء توجّه ايضًا قطلوشاه وخرج قبجق لوداعه وفى اثناء هذا اليوم دقّت البشائر بالقلعة وهربت التتار فى ليلة الاربعاء وفى يوم الاربعاء قطعت اخشاب المجانيق واشتدّ الطلب على من كان يلوذ بالتتار وحمل القمّى[2] وغيره الى القلعة وطلب ابنا الشيخ

1. Lire مستمرا. — 2. Man. العمى.

lège al-'Adiliyya, et les livres qui s'y trouvaient y furent la proie des flammes; lorsque les pensionnaires du collège az-Zahiriyya virent ce qui se passait, ils se mirent en devoir de déménager; ils lancèrent leurs vêtements de la terrasse de leur collège (dans la rue), de la terrasse du Hammam de Asad ad-Din[1] et du Hammam al-'Akiki; ils descendirent de ces terrasses par un escalier de bois, et ils ne sortirent pas par la porte, dans la crainte qu'ils éprouvaient de se heurter aux postes (de Tatars qui patrouillaient)[2].

Quant à la porte Bab al-Barid[3], on n'entendit plus jamais parler des maisons qui s'élevaient dans ses alentours[4]; la porte Bab as-Sa'dat[5] fut entièrement détruite.

La situation ne se modifia point, et elle demeura dans cet état jusqu'au mardi. Alors, Koutloushah décampa aussi, et Kiptchak sortit de Damas pour lui faire ses adieux; au milieu de ce jour, on battit les tambours dans la citadelle en signe de réjouissance, et, durant la nuit du mercredi, les Tatars prirent la fuite. Le mercredi, on coupa (à coups de hache) les charpentes des catapultes, et l'on se mit à rechercher avec ardeur tous ceux qui avaient pactisé avec les Tatars. Al-Koummi, et d'autres individus furent conduits à la forteresse; on arrêta les deux fils du shaïkh al-Hariri, et ils furent mis à l'ombre.

1. Les bains construits par Asad ad-Din; il est clair que le collège az-Zahiriyya était contigu à ces deux bains, et que l'on passait d'une terrasse à l'autre. — 2. يزكية est le pluriel de يزكى, adjectif dérivé par suffixation arabe du turk *yuzek* يزك. — 3. « La porte de la Poste », celle par laquelle arrivait la poste impériale du Caire à Damas. — 4. Les maisons étaient bâties contre les murailles de la ville, au long du mur de front de la place, comme celles qui s'élevaient autour des cathédrales; l'auteur veut dire que les Mongols les détruisirent pour le siège de la citadelle. — 5. « La porte de la Félicité ».

الحريرى فاختفيا؞ وفى ذلك اليوم نودى بالبلد طيّبوا قلوبكم وافتحوا دكاكينكم وتهيؤوا[1] لملتقاء سلطان الشأم سيف الدين قبجاق بالشموع وفى المناداة ايضا قد دفع الله عنكم العدوّ المخذول فتعجب الناس من ذلك؞ وحكى الشيخ علم الدين البورالى قال اجتمعت بالشيخ تقى الدين بن التيميّة * فذكر انّه اجتمع بشهاب الدين قطلوشاه وذكر له *fol. 118 r°.
انّه من اولاد جنكيز خان وانّه اجرود ولا شعرة بوجهه اصلًا وانّه فى ذلك العهد له من العمر اثنين وخمسين[2] سنة وانّه ذكر له ان جنكيز خان جدّه كان مسلم[3] وكلّ من خرج عن ذرّيته وعن طاعته فهو خارجى؞ وذكر ايضا اجتماعه بالملك غازان وبالوزيرين

1. On attendrait plus correctement la forme اجرودى. — 2. Lire اثنتان وخمسون. — 3. Lire مسلما.

Ce même jour, on proclama par la ville : « Réjouissez vos cœurs; ouvrez vos boutiques; préparez-vous à recevoir dans vos murs le sultan de la Syrie, Saïf ad-Din Kiptchak[1], en illuminant vos maisons avec des bougies. » On lisait également dans la proclamation : « Allah a éloigné de vous l'ennemi qu'il a déçu dans ses espérances. » Les habitants ressentirent une joie extrême de ces événements.

*fol. 118 r°. Le shaïkh 'Alam ad-Din al-Bourali a raconté ceci : « J'eus une entrevue avec le shaïkh Taki ad-Din ibn at-Taïmiyya, lequel me narra qu'il avait obtenu une audience de Shihab ad-Din Khoutloushah. Ce général lui dit qu'il était un descendant de Tchinkiz-Khan; c'était un homme au visage glabre, qui n'avait jamais eu un poil sur la figure[2]; il comptait à cette époque cinquante-deux ans. (Khoutloushah) raconta à (Taki ad-Din) que son ancêtre, Tchinkiz-Khan, était musulman[3]; il lui dit que tout homme qui refusait d'obéir à ses descendants était un insurgé[4].

Le shaïkh raconta également qu'il avait été admis en la présence du roi Ghazan, et qu'il avait eu un entretien avec les deux vizirs, Sa'd ad-Din et Rashid ad-Daulah[5], vizir et médecin, avec le sharif Kotb ad-Din, inspecteur

1. Saïf ad-Din Kiptchak, qui avait été gouverneur au nom du sultan d'Égypte, puis au nom du prince de Perse, voulait refaire le coup de Sonkor al-Ashkar, en se proclamant souverain indépendant à Damas. C'était tenter un jeu impossible entre les deux puissances du Caire et de Tauris. — 2. Ce qui est l'une des caractéristiques essentielles des races turke et mongole. — 3. Ce qui était une absurdité intégrale. — 4. Telle était, en effet, la théorie des Mongols, qui se prétendaient envoyés par le Ciel bleu, pour exercer la souveraineté sur les hommes. — 5. L'auteur de la chronique générale intitulée *Djami at-tawarikh,* dont la partie essentielle est l'histoire des Mongols.

سعد الدين ورشيد الدّولة[1] الوزير المتطبّب وبالشريف قطب الدين ناظر الخزانة وبكاتبه صدر الدين وبالنجيب الكحّال اليهودى وشيخ الشيوخ نظام الدين محمود وبأصيل الدين ابن النّصير الطّوسى ناظر الاوقاف وذكر انّه رأى عند قطلوشاه صاحب سيس وهو اشقركت[2] اللحية ومعه طائفة قليلة؛ وذكر ان سفر قطلوشاه كان ظهر يوم الثلثآء الثالث والعشرين من الشهر وكان اجتماعه بهؤلآء بسبب الاسرى وذكر انّهم يكتبون فى جميع فرامينهم بقوّة الله تعالى وبميامن الملّة المحمّديّة؛ وذكر انّه اجتمع بشخص منهم فيه دين وسكون وصلاة حسنة فسألته ما السبب فى خروجك وقتالك المسلمين قال افتانا شيخنا

1. Le manuscrit porte بالوزير ابن سعد الدين ورشيد الدولة « avec le vizir, fils de Sa'd ad-Din et Rashid ad-Daula », ce qui est une erreur manifeste du copiste. — 2. Lire اشترت.

du trésor, avec le secrétaire des commandements de Ghazan, Sadr ad-Din, avec Nadjib ad-Daula al-Kahhal al-Yahoudi[1], avec le shaïkh des shaïkhs, Nizam ad-Din Mahmoud, avec Asil ad-Din (az-Zauzani), fils de Nasir ad-Din at-Tousi, inspecteur des fondations pieuses. Le shaïkh 'Alam ad-Din al-Bourali raconta qu'il vit auprès de Khoutloushah le souverain du pays de Sis, lequel avait la barbe rousse; ce prince était accompagné d'une suite peu nombreuse.

Le shaïkh a rapporté que ce fut à midi, le mardi, vingt-troisième jour de ce mois, que Khoutloushah quitta Damas. Il avait eu des entrevues avec ces personnages au sujet des prisonniers; il a raconté que les Tatars écrivaient en tête de tous leurs rescrits : « Par la puissance d'Allah, le très-haut, et par les bénédictions de la religion musulmane. »

Il a également raconté qu'il se rencontra avec un Tatar qui avait de la religion, qui était un homme d'un caractère paisible, et heureusement doué : « Je le questionnai, dit al-Bourali : « Quel motif avais-tu de venir « nous attaquer, et de tuer les Musulmans? – Notre shaïkh, me répondit-il, « nous a juridiquement ordonné de saccager la Syrie, et de nous emparer des « propriétés de ses habitants, parce qu'ils ne font leurs oraisons que lors-

1. Comme l'indique son nom, cet individu était un médecin juif, spécialiste des maladies des yeux, attaché à la personne du prince de Perse, comme Rashid ad-Din, qui était aussi un médecin juif, mais qui faisait de la médecine générale; officiellement, Nadjib et Rashid étaient convertis, on ne sait jusqu'à quel point, à l'Islam. Sur tous ces personnages, et leurs intrigues répugnantes, voir l'*Introduction à l'histoire des Mongols*, 1910, 18 et ssq.

بتخريب الشأم واخذ اموالهم لانّهم لا يصلون الّا بالاجرة ولا يأذنون الّا بالاجرة ولا يتفقّهون الّا لذلك⊛ وذكر وجيه الدين ابن منجا وابن المقطّبة[1] انه هلك لكلّ منهما مائة وخمسين[2] الف درهم وذكر الوجيه ابن منجا ان الذى[3] حمل الى خزانة * غازان *fol. 118 v°.
ثلاثة الف الف وستّمائة الف درهم سوى ما لحق ذلك من التراسيم والبراطيل وما استخرج لغيره من الامرآء والوزرآء وغير ذلك فانّ الصفى السنجارى استخرج لنفسه ثمان مائة الف درهم وحصل لشيخ الشيوخ ستّمائة الف درهم ولاصيل الدين مائتى[1] الف درهم وللامير اسمعيل مائتى[4] الف درهم وللوزير نحو من اربع مائة الف درهم خارجا عن جماعة اخر⊛ وفى يوم الخميس حادى وعشرين الشهر عاد سيف الدين قفجاق من

1. Ms. المعطد « le fils de la raccommodeuse d'habits ». — 2. Lire خمسون. — 3. On attendrait plutôt ما. — 4. Lire مائتا.

« qu'on les paie pour cela faire, parce que le clergé n'y appelle les fidèles à la « prière que pour de l'argent, parce que les gens ne s'y livrent à l'étude de « la jurisprudence que pour en tirer de la monnaie ».

Wadjih ad-Din ibn Mandja [1] et Ibn al-Moukattiba ont témoigné que chacun d'eux perdit (dans cette conjoncture) cent cinquante mille dirhams. Wadjih
*fol. 118 v°. ad-Din ibn Mandja a raconté que la somme qui fut portée au trésor de Ghazan [2] s'élevait à trois millions et six cent mille dirhams, sans compter ce qu'il y faut ajouter pour les impositions, pour les pots-de-vin, et ce qui fut prélevé pour chacun des émirs, des vizirs, et pour le compte d'autres gens. Safi ad-Din as-Sindjari se fit en effet payer huit cent mille dirhams; le shaïkh des shaïkhs reçut de la sorte six cent mille dirhams, Asil ad-Din (fils de Nasir ad-Din at-Tousi), deux cent mille dirhams, l'émir Isma'il [3], deux cent mille également, le vizir [4], à peu près quatre cent mille, sans compter ce qui fut versé aux autres.

Le jeudi, vingt et unième jour du mois, Saïf ad-Din Kiftchak s'en revint, après avoir fait ses adieux à Khoutloushah; il entra dans Damas par la porte Bab Sharki [5], et il sortit par la porte Bab al-Djabiya [6], que l'on avait ouvertes à son intention; il alla s'installer au al-Kasr al-Ablak. Le ven-

1. Il a été question un peu plus haut de ce personnage sous le nom d'Ibn Mandja. — 2. Comme contribution de guerre. — 3. Qui avait été commandant de place à Damas. — 4. Il s'agit vraisemblablement ici de Rashid ad-Din, qui ne s'oubliait point quand il était question de numéraire. — 5. Lire Bab al-Shark, ou al-Bab al-sharki « la porte de l'Orient », ou « la porte orientale »; Bab Sharki, dit également Nowairi (*ibid.*, fol. 193 recto). — 6. « La porte du château d'eau ».

وداع قطلوشاه وذخل[1] من باب شرقى[2] وخرج من باب الجابية فتحوهما بسببه ثمّ نزل بالقصر الابلق وفى يوم الجمعة نودى فى البلد ان يخرجوا الناس الى بلادهم وضياعهم وكان قبل ذلك نودى ان لا يغرّر احداً[3] بنفسه❁ وغلت الاسعار بدمشق ووصل القمح كلّ غرارة بثلاث مائة وستّين درهم[4] والشعير الى مائة واربعين درهم[4] الغرارة والخبز كلّ رطل بدرهمين ونصف نقرة وما اشبه ذلك من الغلال فى سائر الاضناف[5]❁ وفى تاسع وعشرين جمادى الاوّل دخل الامير سيف الدين قفجاق والجماعة الّذين معه الى البلد ونزلوا تحت مأذنة فيروز بدار بهادر رأس نوبة ودار المطروحى وامتلأت تلك الناحية بهم والامير يحيى[6] بدار طوغان داخل باب توما ونودى آخر النهار يا اهل القرى والضياع اخرجوا

1. Lire دخل ; ذخل pour دخل, avec la confusion de د et ذ, est une forme d'une vulgarité absolue. — 2. Cette forme est tout ce qu'il y a de plus vulgaire; il faut, ou باب الشرق, ou الباب الشرقى. — 3. Lire احد. — 4. Lire درهما. — 5. Lire اصناف, avec la confusion des emphatiques. — 6. Man. يحى.

dredi, on proclama dans la ville que les gens[1] pouvaient s'en aller pour s'en retourner dans leur pays et dans leurs propriétés foncières. Avant cette date, on avait proclamé qu'aucune personne ne courût au devant d'un danger aussi terrible[2].

Le prix des denrées augmenta considérablement à Damas; le blé arriva à coûter, le ghirara, trois cent soixante dirhams; l'orge atteignit le prix de cent quarante dirhams le ghirara; le ritl de pain se vendit deux dirhams et demi en argent, et un semblable renchérissement se fit sentir sur toutes les espèces de denrées.

Le vingt-neuvième jour du mois de Djoumada premier, l'émir Saïf ad-Din Kiftchak, et les personnages de son parti[3], firent leur entrée dans la ville; ils vinrent loger au-dessous de la Ma'zana de Firouz[4], dans l'hôtel de Bahadour, le Ras-nauba, et dans l'hôtel d'al-Mathrouhi, et ce quartier fut entièrement occupé par eux; l'émir Yahya s'installa dans l'hôtel de Toghan, en dedans de la porte Bab Touma. A la fin de la journée, on proclama (par les rues) : « Habitants des villages et des bourgs, sortez (de Damas pour

1. Les gens de la banlieue de Damas, qui s'étaient réfugiés dans la ville. — 2. En quittant Damas, qui était relativement sûre, pour risquer de tomber dans des régions occupées par l'ennemi. — 3. Qui reconnaissaient sa souveraineté sur la Syrie. — 4. *Ma'zana*, littéralement, signifie le lieu où l'on fait l'appel canonique à la prière; mais ici, ce mot signifie simplement mosquée, comme il s'en trouve d'autres exemples dans la littérature arabe; il faut donc entendre « au-dessous de la mosquée de Firouz ».

الى اماكنكم رسم بذلك سلطان الشأم سيف الدين قفجاق ❋ ثمّ استهلّ جمادى الاخر
يوم الثلثآء وهم * ينادون كذلك ثمّ انّ قفجاق امّر امرآء من جهته منهم علاء الدين استاداره *fol. 119 r°.
وولّاه البرّ عوضًا عن ابن الجاكى وامّر جماعة اخر من اصحابه وانضاف اليه جماعة كبيرة
من الجند وكثرت الناس على بابه ❋ وفتحت ابواب البلد خلا الابواب الّتى تقرب القلعة
وفى يوم الجمعة الرابع منه ضربت البشائر بقلعة دمشق قيل وضربت على باب قفجاق
ايضًا وصلى الامير بجامع دمشق وتصدّق بشىء من المال على الفقرآء ❋ وكان الامير سيف
الدين قبجق يقوم بوظائف السلطنة فى سائر احواله ويركب بالعصائب والجاويشيّة واجتمع عليه

retourner) dans vos foyers. C'est ainsi qu'en a ordonné le sultan de la Syrie, Saïf ad-Din Kiftchak! »

Le mois de Djoumada second commença alors, un mardi, tandis que les *fol. 119 r°. gens (de Kiftchak) faisaient cette proclamation. Ensuite, Kiftchak donna des charges à plusieurs des émirs qui faisaient partie de son clan, parmi lesquels 'Ala ad-Din, le grand-maître de sa maison, auquel il confia les fonctions de gouverneur de la province (autour de Damas), en remplacement d'Ibn Altchaki; il nomma également au grade d'émir d'autres de ses partisans; un nombre considérable de cavaliers se rallièrent à sa cause, et les gens se pressèrent en foule à sa porte.

On ouvrit les portes de la ville, à l'exception de celles qui étaient voisines de la citadelle. Le vendredi, quatrième jour de ce mois, on battit les tambours en signe de réjouissance dans la citadelle de Damas; on dit qu'on les frappa également à la porte de Kiftchak. L'émir (Kiftchak) alla faire la prière à la (grande) mosquée de Damas, et il distribua des aumônes en argent aux pauvres.

L'émir Saïf ad-Din Kiptchak s'arrogeait les prérogatives du pouvoir souverain dans tous les actes de sa vie; il se montrait à cheval, faisant porter derrière sa personne des étendards de soie brochée d'or, précédé de hérauts[1]

1. *Tchaouishiyya*, pluriel de چاويش *tchaouish*, qui est en turc osmanli چاوش *tchaoush*. *Tchaoush* est la transcription du mongol *tchaghou-tchi*, *yaghou-tchi*, suivant le dialecte, ou plutôt la date de la prononciation, « personne qui parle, qui fait aboutir une négociation par ses discours »; *tchaghou-tchi* s'est réduit à *tchaou-tchi*, par la chute régulière de la gutturale intervocalique; dans *tchaou-tchi*, l'-*i* final est tombé, comme dans la formation des ordinaux ouïghours, *altintch*, à côté de l'osmanli *alt-indji*, et le second *tch* a été rendu régulièrement *sh*, suivant la norme de la transcription arabe. Le mongol *tchaghou-tchi*, *yaghou-tchi*, est le participe actif d'un verbe * *tchaghou-khou*, * *yaghou-khou* « parler pour faire aboutir une négociation », du mot * *tchaghoukh*, * *yaghoukh*, * *tchaghou*, * *yaghou*, avec la chute de la gutturale finale,

خلق كثير من اجناد دمشق وغيرها وكتب التواقيع لارباب الولايات وعاد كسلطان مستقلّ فى اوامره ونواهيه* وفى العشر الاوسط من هذا الشهر جرت احوال منها انّه امّر ثلاثة وركبوا بالشرابيش ومنها انّه نادى فى البلد بادارة الخمر والفاحشة بدار ابن جرادة ظاهر باب توما

d'armes; un très grand nombre de cavaliers de l'armée de Damas et d'autres villes se trouvèrent réunis autour de lui; il écrivit des diplômes (confirmant leur autorité) aux émirs qui gouvernaient les provinces, et il agit comme un sultan indépendant dans ses commandements comme dans ses interdictions.

Dans la décade intermédiaire de ce mois, il se produisit certains événements : (Saïf ad-Din Kiptchak) nomma à des charges d'émir trois individus qui montèrent à cheval coiffés du sharboush [1]; il fit proclamer par la ville qu'il

lequel a disparu du mongol, mais a été emprunté par le turk, dans une série de formes équivalentes, qui ont le sens de « voix, parole, réputation » : *tchaououk* چاووق, qui dérive directement du mongol * *tchaghoukh*, par la transformation de la gutturale en *w*, d'où *tchaououk-mak* چاووقمق, dont le sens de « parler » a disparu, pour laisser la place à la signification secondaire « se faire connaître, et devenir célèbre par ses hâbleries », et *tchaouou-kta-mak* چاووقتامق, qui a conservé le sens primitif de « parler », et qui est un verbe turk, formé d'un thème mongol. * *tchaghou (kh)-khta-(khou)*, passif de * *tchaghou-(khou)*, ce qui se rapproche du concept sémantique de « être bu », pour « avoir bu »; *yaououk* ياووق, qui est un simple aspect de *tchaououk*, d'où *yaouou-kta-sh-mak* ياووقتاشمق « avoir un entretien avec quelqu'un », qui est un réciproque en-*sh*-, formé sur le thème passif mongol *yaghou(kh)-khta-(khou)*, parallèle à *tchaghou(kh)-khta-(khou)*; avec la chute de la gutturale finale, *tchaouou* چاوو, *tchaou* چاو, par la disparition du hiatus intervocalique, d'où les verbes *tchaouou mak* چاوومق et *tchaou-mak* چاومق « devenir célèbre », qui ont passé par les mêmes voies sémantiques que *tchaououk-mak*; *saou* ساو et *yaou* ياو. De *tchaou* « parole », sont dérivés les adjectifs *tchaou-louk* چاولوق « qui parle bien », puis « célèbre », et « celui qui reparle (en le reprenant, le nom de son grand-père), petit-fils », *tchaou-li* چاولى, qui suivit les mêmes routes dans l'évolution de la pensée, pour aboutir au sens de « petit (oiseau) ». Du verbe *tchaou-mak*, et de ses aspects *saou-mak*, *yaou-mak*, sont nées les formes de participe actif *tchaou-tchi* چاوچى, *saou-tchi* ساوچى, *yaou-tchi* ياوچى « crieur public, messager, personne qui s'entremet pour un mariage, qui invite à la noce »; la première, *tchaou-tchi*, est le doublet de *tchaoush (i)*, qui existait dans le turk d'Égypte, et qui est encore en usage à Constantinople. Le verbe mongol *tchaghoutchi-la-khou* « aller demander une jeune fille en mariage » est le dénominatif de *tchaghoutchi*; mais l'antériorité de la forme mongole *tchaghoutchi* sur la forme turke *tchaoutchi* est établie par l'existence dans le mot turk du hiatus-*aou*-, qui provient toujours de la chute d'une gutturale-*a gh ou*-, tandis qu'il est contraire à la raison la plus élémentaire de concevoir que le mongol *tchaghoutchi* puisse dériver de *tchaoutchi* par l'intercalation de la gutturale *gh*.

1. Bonnet en forme de tronc de cône, qui se portait sans turban, et qui était spécial aux émirs; c'était la copie du *koulah* persan.

وضمّن ذلك كلّ يوم بالف درهم نقرة ومنها انّه نادى من كان من غلمان المصريّين والشاميّين وعنده متاع لاستاذه فليحفظه ❀ ومنها ان جماعة من القلعة ركبوا وساقوا الى مسجد الدراب بظاهر باب الجابية ورجعوا وبين ايديهم نفر من التتار فظنّ العوّام أنّ المصريّين قد وصلوا والتتار هاربين[1] منهم فضربوا فيهم وقتلوا جماعة من التتار ولم يظهر
*fol. 119 v°. لما ظنّوه خبر فتشوّش البلد ايضًا وغلق * باب الصغير[2] وارتجف الناس بسبب الطلب بدم المقتولين من التتار ❀ ومنها انّه جبى ايضًا من الناس كلّهم مبلغًا[3] ولم يعف عن احد ومنها انّه اشتهر رجوع مولاى المقدّم من الاغوار بالعساكر الذين كانوا معه ❀ قال المقرّ

1. Lire هاربون. — 2. Lire الباب الصغير. — 3. Lire مبلغ.

était permis de boire du vin et de se livrer à la crapule dans l'hôtel d'Ibn Djarada, en dehors de la porte Bab Touma, et il afferma cette licence pour mille dirhams d'argent par jour[1]; il fit également proclamer par la ville que les esclaves des Égyptiens et des Syriens qui possédaient chez eux des marchandises appartenant à leurs maîtres devaient les garder avec soin.

Parmi les événements qui marquent cette période, il arriva qu'un détachement de soldats qui appartenaient à la garnison de la citadelle montèrent à cheval, et poussèrent une reconnaissance jusqu'à la mosquée Masdjid ad-Dirab, en dehors de la porte Bab al-Djabiya; ils s'en revinrent (à la citadelle), poussant devant eux un soldat tatar. Les habitants (de Damas) s'imaginèrent que les troupes égyptiennes étaient arrivées, et que les Tatars avaient pris la fuite devant elles; ils rouèrent de coups ceux qu'ils rencontrèrent, et ils en tuèrent plusieurs: mais on ne reçut pas de nouvelle qui confirmât l'opinion qu'ils s'étaient formée, et toute la ville fut en révolution[2]. On ferma la porte
*fol. 119 v°. al-Bab as-Saghir, et les gens tremblèrent qu'on ne leur demandât le prix du sang des Tatars qui avaient été tués.

Il arriva également qu'on[3] imposa à tous les habitants de Damas un fort impôt de guerre, et que l'on n'en fit grâce à personne. Durant ce laps de temps, on s'aperçut que le général Moulaï était revenu d'al-Aghwar avec les troupes qui étaient sous son commandement.

Son Excellence Sérénissime, Rokn ad-Din Baïbars, le davaddar, a dit (dans sa chronique) que cette armée avait fait une incursion dans la direction de Safad, Baïsan, Ghaza, al-Aghwar, que les Tatars avaient ravagé tout le

1. C'est-à-dire qu'il en fit une maison publique. — 2. Parce que les habitants de Damas craignaient que, par mesure de représailles, les Mongols ne se livrassent à des massacres dans la capitale de la Syrie. — 3. Les Mongols.

العالى الركنى بيبرس الدواذار ان هذه الطائفة توجّهت الى صفد وبيسان وغزة والاغوار ونهبوا تلك البلاد وغنموا مواشيها واسروا كهلها وناشئيها وفتكوا بالمسلمين وساموهم سوء العذاب ونالهم منهم ما لم يكن لهم فى حساب ولله الامر ولا حول ولا قوّة الّا بالله العلى العظيم ثمّ انّهم اغاروا على القدس والخليل عليه السلم فقتلوا من بهما من المسلمين والنصارى وشربوا فى الحرم الشريف واخذوا البنات والصبيان اسارى وعملوا من الفساد والخراب والقتل والنهب وسبى[1] من الاطفال والنسوان شى[2] لا يحصى عددهم قال المؤرّخ وفى العشر الاخير من الشهر نزل ايضًا جماعة من القلعة وقتلوا جماعة من التتار وحصلت خبطة عظيمة ومسك جماعة من الذين كانوا ينتسبون بالمشى مع التتار وجبيت ايضًا جباية اخرى لمولاى مقدّم التتار ودخل الخطيب بدر الدين ابن جماعة وابن التيميّة

1. Lire السبى — 2. Lire اشياء.

pays, qu'ils en avaient enlevé les troupeaux comme butin, qu'ils avaient emmené en captivité les hommes d'âge mûr, ainsi que les jeunes gens.

Ils se livrèrent aux pires violences contre les Musulmans, ils leur donnèrent un avant-goût des tortures des supplices infernaux, et ils leur firent endurer des souffrances qui n'étaient pas dans le compte de celles qu'ils méritaient. C'est à Allah qu'appartient le pouvoir d'ordonner; il n'y a de puissance et de force qu'en Allah, l'Auguste, le Sublime.

Les Tatars poussèrent ensuite un raid contre Jérusalem et contre la ville de Khalil[1], sur lui soit le salut! Ils massacrèrent les Musulmans et les Chrétiens qui se trouvaient dans ces deux villes; ils burent du vin dans le al-Haram ash-sharif; ils emmenèrent les jeunes hommes et les jeunes filles en captivité; il est impossible de dénombrer les atrocités, les destructions, les pillages qu'ils commirent, les prisonniers, enfants et femmes, qu'ils conduisirent en esclavage.

L'historien a dit : Dans la dernière décade de ce mois, une troupe de soldats descendit de la citadelle, et ils tuèrent un certain nombre de Tatars; cela produisit une panique incroyable; l'on arrêta plusieurs personnes que l'on soupçonnait de marcher de connivence avec les Tatars; on frappa la population d'une nouvelle taxe dont le montant était destiné à Moulaï, général des Tatars.

Le prédicateur Badr ad-Din ibn Djama'a et Ibn at-Taïmiyya entrèrent dans la citadelle, et ils s'entremirent pour amener la cessation des hostilités

1. Hébron; Khalil est Abraham.

الى القلعة ومشوا فى الصلح بين ارجواش ونوّاب التتار فلم يتهيّأ ذلك واستهلّ شهر رجب
وهم كذلك وفى اليوم الثانى منه طلب قبجق اعيان البلد وحلفهم للدولة المحموديّة بالنصح
*fol. 120 r°. وعدم * المداجاة‌ وفى يوم الخميس توجّه الشيخ تقى الدين ابن التيميّة الى مخيّم مولاى
مقدّم التتار بسبب المأسورين وكانوا خلق عظيم[1] وتحدّث مولاى مع الشيخ فى امر يزيد
ابن معاوية وسأله هل تجوز لعنته ام لا فعلم الشيخ ان فيه موالاة فكلمه بما لاق
بخاطره من الكلام بغير شىء يكرهه‌ فقال مولاى هؤلآء اهل دمشق هم قتلة الحسين
فقال له الشيخ انّه لم يكن من اهل دمشق من حضر قتل الحسين وقتل عليه السلام
بارض كربلا من العراق فقال صحيح وكانوا بنوه خلفآء الدنيا وكانوا يحبّون سكناء الشأم

1. Lire وكانوا خلقا عظيما.

entre Ardjavash et les officiers des Tatars, mais leur tentative n'aboutit point. Le premier jour du mois de Radjab arriva, Ardjavash et les Tatars restant sur leurs positions. Le deuxième jour du mois, Kiptchak manda auprès de sa personne les notables de la ville, et il leur demanda, tant par ses manœuvres de persuasion, qu'en renonçant à tout faux fuyant, de reconnaître par serment la souveraineté de Mahmoud (Ghazan).

*fol. 120 r°. Le jeudi, le shaïkh Taki ad-Din ibn al-Taïmiyya se rendit au camp de Moulaï, général des Tatars, pour y traiter de la question des prisonniers qui étaient en nombre considérable. Moulaï s'entretint avec le shaïkh au sujet de Yazid, fils de Mo'awiya; il lui demanda s'il convenait de faire suivre son nom de la formule : « Qu'Allah le maudisse! », ou non. Le shaïkh comprit que Moulaï était bien disposé pour lui, aussi s'appliqua-t-il à lui répondre dans des termes qui satisfissent son esprit, en évitant toute allusion qui lui pût être désagréable.

Moulaï lui dit : « Ces gens de Damas, ce sont eux qui ont assassiné al-Hosaïn. » Le shaïkh lui répondit que pas un habitant de Damas n'assista au meurtre d'al-Hosaïn, et qu'il fut tué, qu'Allah lui donne le salut! dans la terre de Karbala, laquelle dépend de l''Irak. — « C'est exact, dit Moulaï. — Ses fils (continua le shaïkh) furent les khalifes du monde[1]; ils aimaient les habitants de Damas, car Damas est le pays des hommes pieux. » La colère que

1. Les khalifes omayyades, auxquels il est fait allusion ici, et dont la capitale était Damas, n'étaient nullement les descendants d'al-Hosaïn; Mo'awiya, père de Yazid, au sujet duquel Moulaï interrogea Taki ad-Din ibn at-Taïmiyya, était le fils d'Abou Sofian, fils de Harb, fils d'Omayya, fils d''Abd Shams, fils d''Abd Manaf, arrière-grand-père du père de Mahomet.

وهذه بلاد الصلحآء فسكن غيضه[1] عن اهل الشأم وذكر مولاى ان اصله مسلم من اهل خراسان وجرى بينه وبين الشيخ كلام كثير ❊ وفى عشيّة السبت رابع الشهر اشتهر انّه ليس بقى[2] فى الطرقات ولا فى ضواحى دمشق احد من التتار ونودى بذلك فاستبشر المسلمون وسافر الناس الى يوم الخميس تاسع الشهر ثمّ رجعت طائفة من التتار فتشوّش الناس من ذلك وكان الناس قد خرجوا الى رياض السفرجل فرجعوا مسرعين ونهب بعضهم ورمى بعضهم نفسه فى النهر ❊ وفى يوم الاربعآء خامس عشر رجب خرج الامير سيف الدين قفجاق من دمشق وطلب الابواب السلطانيّة الناصريّة هو واصحابه بكتمر السلحدار

1. Corriger en غيظه, par confusion du ض et du ظ. — 2. Cette forme est complètement incorrecte; il faut انه لم ايق, ou au moins انه ليس باقيا.

Moulaï nourrissait contre les habitants de Damas se calma; il raconta (à Taki ad-Din) qu'il avait comme auteur un Musulman du Khorasan [1]; il tint avec le shaïkh une longue conversation.

Dans la soirée du samedi, quatrième jour du mois, il fut de notoriété publique qu'il ne restait aucun Tatar sur les routes qui conduisaient à Damas, ni dans ses environs, et l'on en proclama la nouvelle. Les Musulmans se réjouirent de cet événement, et les gens se mirent en route [2] pour s'en retourner chez eux, jusqu'au jeudi, neuf de ce mois. A ce moment, une troupe de Tatars prononça un retour offensif, et les gens en furent tout bouleversés; ils étaient sortis de la ville, et s'en étaient allés jusqu'aux bosquets du Coing [3]; ils revinrent en toute hâte; quelques-uns détroussèrent leurs compagnons de route; d'autres se jetèrent dans la rivière [4].

Le mercredi, quinzième jour du mois de Radjab, l'émir Saïf ad-Din Kiftchak quitta Damas pour se rendre à la cour impériale du sultan al-Malik an-Nasir [5], lui et ses officiers, Bektémour, le silahdar, et leurs partisans, de telle sorte que Damas resta abandonnée, sans gouverneur. On pro-

1. Un fait certain, c'est que Moulaï n'est point mongol; il semble bien que ce soit l'arabe *maulaï* « mon maître », titre que prennent les gens de loi dans l'Iran, et que l'on trouve couramment sous la forme inexacte de mollah; les Turks Osmanlis en ont aggravé la déformation en le prononçant et en l'écrivant منلا manla. Cette histoire est invraisemblable. — 2. Les gens de la banlieue et des environs de Damas qui s'étaient réfugiés dans cette ville. — 3. *Riyaz as-safardjal*. — 4. Le Barada. — 5. *Al-abwab as-sulthaniyyat an-Nasiriyya*, litt. « Les Portes Sultaniennes Nasiriennes »; c'est-à-dire que Saïf ad-Din Kiptchak abandonnait le rêve de souveraineté indépendante qu'il avait caressé, et qu'il allait s'en remettre à la miséricorde de son maître, le sultan du Caire.

ومن معهم وعادت دمشق خالية بغير حاكم فنودى فى البلد من جهت ارجواش احفظوا
البلد والزموا الاسوار واخرجوا * العدد؛ وبات الناس ليلة الخميس فى شدّة وخوف واستمرّ *fol.120v°.
الحال كذلك والناس على اسوار المدينة يحفظونها الى يوم الجمعة اعيدت الخطبة بجامع
دمشق للسلطان الملك الناصر صاحب مصر وباسم الخليفة على جارى العادة وكان قد
اسقط اسمهما من الخطبة من سابع ربيع الاخر الى ذلك اليوم فكانت المدّة مائة يوم؛
قال المقرّ الركنى بيبرس الدوادار فى تأريخه ولمّا حضر السلطان اعزّ الله نصره من
الوقعة المذكورة ومن تواصل من العساكر المنصورة دخلوا الى القاهرة متفرّقين فرادى
واكثرهم لم يجد زاداً؛ ولم يقتل فى هذه الوقعة ولا عدم فى هذه الدفعة من الامرآء الّا
الامير سيف الدين كرد امير اخور النائب بالحصون والامير ناصر الدين ابن الحلى
قتلا فى الوقعة والامير سيف الدين بلبان التقوى النائب بالسواحل والامير ركن الدين

clama dans la ville, sur l'ordre d'Ardjavash[1] : « Gardez la ville; allez défendre
*fol.120v°. ses murailles; sortez les engins[2]. »

Les habitants passèrent la nuit du jeudi dans les transes et dans la terreur; les choses restèrent en cet état, tandis que les gens montaient la garde sur les murs de la ville pour les préserver d'une attaque, jusqu'au vendredi, jour où l'on rétablit la récitation de la grande prière dans la mosquée de Damas au nom du sultan al-Malik an-Nasir, souverain de l'Égypte, ainsi qu'au nom du khalife, comme cela était l'habitude courante. On avait supprimé la mention de leurs titres dans l'oraison, du septième jour du mois de Rabi' second jusqu'à cette heure, ce qui faisait une durée de cent jours.

Son Excellence Rokn ad-Din Baïbars, le davaddar, a dit dans sa chronique : Lorsque le sultan, qu'Allah le favorise de son aide toute-puissante! rétrograda dans cette bataille[3], accompagné des divisions de son armée victorieuse qui étaient sous son commandement, elles entrèrent au Caire par détachements isolés; elles se replièrent à marches forcées, et la plupart des hommes ne trouvèrent rien à manger.

Au cours de cette catastrophe, il n'y eut de tués parmi les généraux que l'émir Saïf ad-Din Kurd, le grand écuyer, gouverneur des forteresses (de la Palestine), et l'émir Nasir ad-Din ibn al-Hilli : ils trouvèrent tous les deux

1. Le gouverneur de la citadelle, qui prit en main le gouvernement de Damas, quand Kiptchak se fut enfui. Ardjavash, au milieu de cette tragi-comédie, fut le seul officier qui fit son devoir. — 2. Les balistes et les catapultes. — 3. Il s'agit ici de la bataille du Wadi al-Khazindar, dont le récit est un peu oublié après tout le fatras qu'a raconté Moufazzal.

العلمى الذى كان نائبا بالمرقب والامير بدر الدين بيليك المنصورى المعروف بالطيّار
قتل دون حريمة بالغور عند انهزامه من دمشق المحروسة ولم يجرح الّا القليل وكذلك
الامير سيف الدين نوكية وقع فيه سهما[1] فحملوه اصحابه الى طبريّة فمات ودفن هناك۞
وامّا بقيّة العساكر فانّهم وصلوا الى الديار المصريّة قوم بعد قوم وطائفة بعد اخرى واكثر
الجند عراة عفاة ووصل الامير سيف الدين بلبان الطبّاخى نائب السلطنة بالممالك الحلبيّة
ووصل * معه عسكر حلب والامير جمال الدين اقش الافرم والعساكر الشماّيّة معه والامير *fol. 121 r°.
سيف الدين كراى المنصورى نائب صفد وعسكرها بعده۞ ثمّ وصل بعدهم الامير زين
الدين كتبغا المنصورى المسمّى حال سلطنته بالملك العادل جافلًا من صرخد وترك اهله
بمدينة الكرك المحروس[2] وحضر على طريق البرّيّة[3] الى الديار المصريّة وهى طريق تيه
بنى اسرائيل لمّا اخرجهم موسى النبى عليه السلام من مصر من عبوديّة آل فرعون۞

1. Lire سهم. - 2. Lire المحروسة. — 3. Man. البدرية.

la mort dans la bataille; l'émir Saïf ad-Din Balaban al-Takawi, gouverneur de la province maritime; l'émir Rokn ad-Din al-'Alami, qui commandait à Markab; l'émir Badr ad-Din Bilik al-Mansouri, qui était connu sous le nom d'ath-Thayyar : il fut tué sous Harima, dans le Ghour, au moment où il s'enfuyait de Damas, la bien gardée. Il n'y eut également que peu de blessés, tel l'émir Saïf ad-Din Nogia[1], qui fut atteint d'une flèche; ses soldats le transportèrent à Tibériade, où il mourut, et où il reçut la sépulture.

Le reste des troupes arriva en Égypte, bataillon par bataillon, compagnie par compagnie; la plupart des cavaliers étaient nus et mendiaient. L'émir Saïf ad-Din Balaban ath-Tabbakhi, vice-roi des provinces (qui avaient fait partie du royaume)[2] d'Alep, arriva, accompagné de l'armée d'Alep, en *fol. 121 r°.
même temps que l'émir Djamal ad-Din Oughoush al-Afram, lequel amenait avec lui les troupes de Damas, et que l'émir Saïf al-Din Guiréï al-Mansouri, gouverneur de Safad; la garnison de cette ville arriva après lui.

Après ces officiers, s'en vint l'émir Zaïn ad-Din Guétuboukha al-Mansouri qui, durant le temps de sa souveraineté, portait le titre d'al-Malik al-'Adil, lequel s'était enfui de Sarkhad; il laissa sa famille dans la ville de Karak, la bien gardée, et il gagna l'Égypte par le chemin de la Barriyya, qui est le chemin du désert des Israélites, celui par lequel le prophète Moïse, sur lui soit le salut! les fit sortir d'Égypte pour les soustraire à la servitude du peuple de Pharaon.

1. Ce nom est généralement écrit نوغية, ce qui transcrit le mongol *nokhaï* « chien »; l'échange de la dure et de l'aspirée est rare. — 2. A l'époque des Ayyoubites.

والعساكر الذين حضروا من ساحل طرابلس على الساحل فانّ الحلبيّين نزلوا من الجبال شرذمة بعد شرذمة فنهبوا وقتلوا وفتكوا وكذلك العربان بالطرقات فعلوا كفعلهم❀ واما الامير زين الدين كتبغا فانّ السلطان الملك الناصر احسن اليه احسانا كثيرا واكرم الامرآء متواه[1] واجزلوا عطاه ولمّا نزح العدوّ عن البلاد فوّض اليه نيابة السلطنة بحماة واقطعها[2] له وكان قدومه فى العشر الاوّل من جمادى الاوّل سنة تسع وتسعين وستّمائة وعودته الى حماة فى مستهلّ رمضان من هذه السنة❀

1. Lire مثواه, par suite de la confusion du ت et du ث. — 2. Man. واقطعوها.

(En même temps que lui), arrivèrent les troupes qui avaient évacué la province maritime de Tarabolos pour prendre le chemin du district maritime (d'Ascalon et de Saint-Jean d'Acre). Les gens de la province d'Alep descendirent des montagnes, par bandes successives. Elles se livrèrent au pillage, massacrèrent les habitants, et commirent toutes sortes d'horreurs; il en fut de même des Arabes qui se laissèrent aller, sur leur chemin, aux mêmes violences.

En ce qui concerne l'émir Zaïn ad-Din Guétuboukha, le sultan al-Malik an-Nasir lui témoigna les plus grandes faveurs; les émirs honorèrent sa demeure de leur visite, et le comblèrent de présents. Quand l'ennemi eut été chassé du territoire de l'empire, al-Malik an-Nasir lui confia la charge de vice-roi à Hamah, et il lui concéda cette ville en fief. Il arriva au Caire dans les dix premiers jours du mois de Djoumada premier de l'année 699, et il en repartit pour rejoindre son poste à Hamah, le premier Ramadhan de cette année.

Mars 1912.

SEI SCRITTI ANTITRITEISTICI

IN LINGUA SIRIACA

PER

GIUSEPPE FURLANI
Dottore in legge e filosofia

MANOSCRITTI

Add. 14,533 del British Museum.

Add. 12,155 del British Museum.

Nihil obstat,

R. GRAFFIN.

PERMIS D'IMPRIMER

Paris, le 27 février 1920.

✠ BENJAMIN OCTAVE,

Év. auxiliaire de Paris.

INTRODUZIONE

La controversia triteistica sorse tra i monofisiti del sesto secolo ai tempi di Giustiniano (527-565) e di Giustino II (565-578)[1].

Abū 'l-Farağ narra nella sua *Historia Dynastiarum*[2] essere stato un certo Giovanni Askusnages il primo triteista. La figura più in vista però di tutti i triteisti è Giovanni di Cesarea, patriarca (?) d'Alessandria, detto il Filopono[3]. La sua opera principale è il Διαιτητὴς ἢ περὶ ἑνώσεως, di cui l'originale greco è andato perduto, mentre una buona versione siriaca ci è stata conservata in due codici siriaci del Vaticano e del British Museum[4].

Giovanni Filopono volle spiegare il mistero trinitario prendendo per guida la logica di Aristotele, delle cui opere principali egli scrisse ottimi commenti[5]

1. Vedi per ora sul triteismo del VI secolo *The Catholic Encyclopedia*, X, s. v. Monophysites and Monophysitism, p. 492 a, b e XV, s. v. Tritheists, p. 61 b; Herzog-Hauck, *Realencyklopadie für Protestantische Theologie und Kirche*, XX, s. v. Tritheistischer Streit, pp. 129-132; *The New Schaff-Herzog Encyclopedia of religious knowledge*, XII, s. v. Tritheistic controversy, pp. 24a-25a, nonchè la letteratura ivi citata. Sul monofisitismo in generale è da consultare J. Lebon, *Le Monophysisme Sévérien*, Louvain, 1909. R. Duval parla nella *Littérature syriaque*, Paris, 1907, p. 361, del triteismo presso i Siri. — 2. Ed. Pocock (Oxoniae 1663), p. 114. — 3. Egli visse nella seconda metà del sesto secolo (Krumbacher, *Geschichte der byzantinischen Literatur*, p. 581). — 4. Vaticano Siriaco 144 ed Add. 12,171. — 5. Pubblicati da Busse, Wallies, Hayduck e Vitelli nei voll. 13-17 (1889-1909) dei *Commentaria in Aristotelem Graeca*, Berolini. I setti libri τῶν εἰς τὴν Μωυσέως κοσμογονίαν ἐξηγητικῶν sono stati pubblicati nel 1897 negli *Scriptores sacri et profani*, fasciculus I, Lipsiae, da G. Reichardt; H. Rabe ha pubblicato il *de aeternitate mundi contra Proclum* (Lipsiae 1909); C. Walter ha edito nuovamente il *de Paschate* (*Commentationes philologae Ienenses*, v. VI, fasc. post., Lipsiae 1909); nello *Spicilegium Romanum*, t. II, è stato reso pubblico il commento di Giovanni al primo libro della ἀριθμητικὴ εἰσαγωγή di Nicomaco di Gerasa (pp. 392-400), mentre R. Hoche ha edito il secondo libro (Berolini 1867). Sono state rese di pubblica ragione anche le opere grammaticali in varie edizioni. Come detto, il διαιτητής (*arbiter*) si trova in versione siriaca nel cod. Vaticano siriaco 144 (Assemani I, 3, pp. 250-252) e nel cod. siriaco Add. 12,171 del British Museum (Wright, *Catalogue*, p. 587). Nel cod. Vaticano esso è seguito sul f. 30b da un riassunto : ܬܘܒ ܟܘܢܫܐ ܐܚܪ ܕܡܢ ܡܐܡܪܐ ܕܝܠܗ ܕܡܢ ܗܢܘܢ ܕܡܬܚܫܒܢܐ, che va fino al f. 38a. Poi troviamo una difesa od ἀπολογία delle dottrine contenute nel διαιτητής : ܬܘܒ ܗܢܐ ܕܝܠܗ ܕܒܪܐܦܘܠܘܓܝܐ ܕܡܢ ܐܢܫܝܢ ܠܐܦܝܣܩܘܦܐ. Essa finisce sul f. 45c. Una seconda apologia : ܬܘܒ ܕܝܠܗ ܗܘ ܕܝܘܚܢܢ ܐܦܣܩܘ ܕܘܪܘܢ ܐܢܫܝܢ ܕܟܬܒܝ [illegible] ܗܘ ܕܐܦܘܠܘܓܝܐ ܕܐܬܐܡܪ ܡܛܠ ܡܐܡܪܐ (f. 45c-f. 49c). Viene poi una lettera a Sergio sulla differenza tra le parti e gli elementi ܬܘܒ ܕܐܓܪܬܐ ܕܝܠܗ ܕܠܘܬ ܣܪܓܝܣ ܐܦܝܣܩܘܦܐ ܕܩܣܛܘܢ ܕܡܢ ܐܝܠܝܢ ܡܫܟܚܢ ܕܡܬܩܪܝܢ ܡܢ ܠܐܣܛܘܟܣܐ ܘܠܡܢܘܬܐ ܘܡܬܩܪܝܢ ܡܫܟܚܢ ܕܡܢ ܐܠܗܐ ܕܡܬܩܪܝܢ ܘܡܢ ܟܠ ܚܕ ܕܐܝܬ ܠܗ (f. [illegible] a del cod. di Londra). Nel cod. Vaticano leggiamo poi il ܬܘܒ ܕܝܠܗ ܡܐܡܪܐ ܗܘ ܕܥܠ ܕܝܠܗ ܕܝܘܚܢܢ ܒܗ ܕܐܡܪ ܩܕܡ ܟܬܒܐ

Identificando l'ὑπόστασις coll' ἄτομον aristotelico egli venne necessariamente ad assumere tre Dei, poichè il rapporto tra le tre persone della Divinità è analogo, secondo l'eresiarca, a quello tra gli individui umani. Esistono cioè molti uomini κατὰ τὸν ἀριθμόν, di cui ognuno ha una propria οὐσία, però nella specie formano un' unità, τῷ κοινῷ εἴδει οἱ πολλοὶ ἄνθρωποι εἷς τυγχάνουσιν. Questo nominalismo Giovanni trasportò nella dottrina trinitaria[1], ammettendo quindi implicitamente tre Dei ed identificando l'οὐσία e l'ὑπόστασις della Divinità.

Questa dottrina sembra aver trovato un certo numero di adepti, i quali però ben presto trovarono molti punti di divergenza tra loro stessi e colla dottrina del maestro.

Di tutta la letteratura triteistica ed antitriteistica in lingua greca non abbiamo che scarsissimi frammenti e precisamente pochi passi del διαιτητής conservati da Leonzio di Bisanzio *de Sectis*, actio V (M., *P. G.*, LXXXVI, 1, 1232 D-1233 B); Timoteo presbitero (M., *P. G.*, LXXXVI, 1, 44 e sgg.); Sofronio di Gerusalemme (M., *P. G.*, LXXXVII); Giorgio di Pisidia (M., *P. G.*, XCII); Giovanni di Damasco *de Haeresibus* 83 (M., *P. G.*, XCIV, 744 e sgg.); Fozio, *Bibl.* 24, 55, 75 (M., *P. G.*, CIII, 60. 97. 440) e Niceforo, *Hist. eccl.* XVIII, 47. 49 (M., *P. G.*, CXLVII, 424 e sgg.).

Però quello che i manoscritti greci non ci hanno conservato possiamo leggere in versioni siriache. I codici siriaci del British Museum contengono ampio materiale per la ricostruzione della storia della controversia triteistica del VI secolo. Mi sono proposto di pubblicare tutti i testi siriaci che possano servire a gettar luce su questa eresia tanto presso i Greci quanto anche presso i Siri. Comincio col render di pubblica ragione sei scritti antitriteistici in lingua siriaca tratti da codici del British Museum.

(fino al f. 75 d, nell' Add. 12,171 sui ff. 40 a-56 b). Questo trattato è conservato anche-però soltanto in parte — nel cod. Add. 14,670 (Wright, p. 589) del British Museum (f. 2 b-f. 7 b). Nel cod. Vaticano troviamo ancora una lettera all' imperatore Giustiniano (ܐܓܪܬܐ ܕܠܘܬ ܝܘܣܛܝܢܝܢܘܣ ܡܠܟܐ, ff. 75 a — 85 b) che manca nel cod. di Londra. In altri codici del British Museum troviamo inoltre parecchi frammenti di altre sue opere, e precisamente del libro *contro Andrea* (Add. 14,532 f. 164 a ed Add. 17,214 f. 73 a), del libro *sulla Trinità* (Add. 14, 532 ff. 194 a-b, 195 b, 196 b, 197 a, 202 b), dei *Discorsi contro Temistio* (Add. 14,532 ff. 194 b, 195 b, 196 b, 202 b), del *Libro sulla Teologia* (Add. 14,532 ff. 197 a, 200 a), del *Libro sulla risurrezione* (Add. 14,538 ff. 148 a-b), dell' opera *Sulla lettera di Dositeo* (Add. 14,538 f. 148 a). Nel cod. Add. 17,214 si trovano inoltre un frammento *Contro Aristotele* (f. 73 a) ed un altro *sull' Essaemero* (f. 73 a). Il codice arabo Arund. Or. 17 del British Museum contiene una versione araba del compendio delle opere di Galeno, fatto da Giovanni, كتاب اختصار الستة عشر لجالينوس ليحيى النحوي. Troviamo inoltre citazioni delle opere di Giovanni negli scritti di Leonzio di Bisanzio, Timoteo presbitero, Sofronio di Gerusalemme, Giorgio di Pisidia, Giovanni di Damasco, Niceforo e Fozio. Si potranno trovare altri frammenti negli scritti antitriteistici di Teodosio, patriarca d'Alessandria, contenuti nei codici siriaci Add. 12,155; Add. 14,532 ed Add. 14,602 del British Museum, e nell' opera di Severo d'Antiochia *contro Giovanni il Grammatico*, conservata parzialmente nei codici Add. 17,210; Add. 12,155, Add. 14,629 pure del British Museum. Anche gli scritti antitriteistici che ora pubblichiamo e qualche altro scritto di contenuto simile, che si trova pure in codici del British Museum, ci daranno qualche frammento o qualche breve citazione.

[1] J. B. Bury, *A history of the later Roman Empire*, II, 176, London 1889.

I

Il primo, tolto dal codice Add. 14,533 del British Museum, è la risposta di un ortodosso ad undici quesiti che gli erano stati posti da un triteista. Questo scritto riproduce i singoli quesiti e vi aggiunge la soluzione, facendoli precedere da una critica del titolo dato dal triteista agli stessi. Tanto il triteista quanto il suo avversario sono Siri, lo scritto non è dunque una traduzione dal greco, ma getta un po' di luce sulla storia del triteismo presso i Siri. L'ortodosso è naturalmente un monofisita.

II

Il secondo scritto, tolto dal medesimo codice Add. 14,533, è una confutazione delle prove che i triteisti credono di poter addurre dai Padri in favore della loro tesi. Esso è diviso in sei capitoli ed è un' opera originale siriaca. Anche questo è anonimo. Del libro triteistico contro cui è diretto questo scritto parla Giovanni d'Efeso nel cap. 10 del V libro della sua *Storia Ecclesiastica* (ed. Cureton, pp. 318-319).

III

È un quesito posto ai triteisti e sta in nesso cogli scritti antitriteistici di Teodosio d'Alessandria. È tolto dal medesimo manoscritto.

IV

Altri quesiti contro i triteisti, tratti dal codice suddetto e dall' Add. 12,155 del British Museum. Originariamente ne erano dodici, poi è stato aggiunto ancor uno. La loro forma è la seguente : *Se è così come affermano i triteisti* (queste tesi sembrano di solito innocenti), *allora come non sarà che...* (e qui segue una deduzione dalle affermazioni triteistiche, che è prettamente e chiaramente eretica). Era intenzione dell'autore di fare deduzioni assolutamente stringenti. Le tesi contenute nella proposizione condizionale allargano le nostre cognizioni circa l'eresia triteistica. Anche questa raccolta di quesiti è anonima.

V

Ventitre quesiti posti da Tomaso, monaco nel chiostro di Mar Bassos[1] in Egitto, a Giovanni Filopono. Ogni quesito consiste di due parti, la prima contiene una tesi ortodossa, la seconda una antitesi triteistica, e termina colla

1. Cf. Wright, *Catalogue*, p. 1258, s. v. Convent of M. Bassus.

domanda *sì o no?* Giovanni deve rispondere cioè e decidersi per l'ortodossia o per l'eresia. Disgraziatamente mancano le risposte di Giovanni.

Ho trovato questi quesiti nel codice Add. 14,533 del British Museum.

VI

È un trattatello sui diversi significati delle ἰδιότητες. Quantunque non abbia nessuna punta antitriteistica, non può essere stato scritto che allo scopo di servire d'aiuto nella polemica antitriteistica, trattando esso del termine filosofico della ἰδιότης, che ci porta nel centro del problema filosofico, sul quale si erge la tesi del triteismo. Sembra essere stato scritto in siriaco. Ci è stato conservato dal codice Add. 14,533 e dal codice Add. 12,155 del British Museum.

Per la descrizione dei codici rimando il lettore al catalogo del Wright, pp. 969-970 e p. 941.

Mi riservo di sottoporre ad un ampio esame questi scritti che ora rendo di pubblica ragione, quando avrò edito anche le altre opere triteistiche ed antitriteistiche che attendono ancora di venir tratte alla luce.

G. Furlani.

Londra, Luglio 1919.

I[1]

ܫܪܝܐ ܕܫܘܐܠܐ ܐܝܠܝܢ ܕܒܣܘܩܒܠܐ ܐܬܟܬܒܘ * 89 b 1.
ܡܢ ܚܕ ܡܢ ܐܝܠܝܢ ܕܢܦܠܘ ܒܗܪܣܝܣ. ܗܘ ܕܠܬܠܝܬܝܘܬܐ
ܩܕܝܫܬܐ ܘܫܘܝܬ ܟܝܢܐ. ܣܘܓܐܐ[2] ܐܘܣܝܣ ܘܟܝܢܐ
ܡܘܕܝܐ[3]. ܕܐܝܬܝܗ̇ ܝܠܕܐ ܕܣܘܓܐܐ ܕܐܠܗܘܬܐ ܕܚܢܦܐ܀

ܪܘܫܡܐ ܕܟܠ ܫܘܐܠܐ ܕܗܘ ܕܠܩܘܒܠܐ

ܫܘܐܠܐ ܗܟܝܠ ܠܘܬ ܐܝܠܝܢ ܕܒܣܒܠܝܘܣ ܟܪܝܗܝܢ. ܘܡܚܪܡܝܢ ܕܡܢ ܢܟܦܠܬܐ. ܠܐܝܠܝܢ ܕܠܩܢܘܡܐ ܩܕܝܫܐ ܘܐܠܗܝܐ. ܐܘܣܝܣ ܫܘܝܬܐ ܐܢܘܢ ܐܘܣܝܐ ܡܘܕܝܢ ܕܐܝܬܝܗܘܢ. ܘܠܐ ܓܕܫܐ ܐܘ ܫܡܗܐ ܣܪܝܩܐ. — . —

ܫܪܝܐ ܕܡܢ ܐܪܬܕܘܟܣܐ.

ܙܒܢܐ ܗܘ ܠܡܐܡܪ ܠܘܬܟ. ܗܘ ܕܐܦ ܢܒܝܐ ܩܕܝܫܐ ܐܡܪ. ܠܘܬ ܐܝܠܝܢ ܕܕܡܝܢ ܠܟ. ܕܣܟܠܐ ܣܟܠܘܬܐ ܡܡܠܠ. ܘܠܒܗ ܡܬܚܫܒ ܥܘܠܐ. ܐܝܟܢܐ ܕܐܡܪ ܠܗ

1. Cod. Mus. Brit. Add. 14,533. — 2. ܣܘܓܐܐ, ܕܣܘܓܐܐ cod. — 3. ܡܘܕܝܐ, il cod. ha ܡܘܕܝܢ.

I

Soluzione delle questioni calunniosamente scritte da uno di coloro che sono caduti nell' eresia, che confessa alla santa e connaturale Trinità una pluralità di sostanze e nature, la quale è un parto del politeismo dei Gentili.

Titolo delle questioni dell' avversario.

Questioni dunque (poste) a coloro che sono affetti della (dottrina) di Sabellio ed anatematizzano empiamente coloro i quali confessano coi Padri, che le sante e divine ipostasi sono sostanze eguali e non accidenti o nomi vani.

Soluzione da (parte dell') ortodosso.

E tempo di dire contro di te, ciò che disse anche il santo profeta contro coloro i quali ti assomigliano : *lo stolto dice stoltezza ed il suo cuore pensa la*

ܓܠܝܐܝܬ ܡܬܚܙܝܐ ܕܫܛܝܐ ܗܘ. ܘܟܬܒ ܗܪܓܝܓܘܬܐ ܡܬܪܢܐ. ܘܗܘ ܕܠܗܠܝܢ ܪܫܐ ܕܠܐܝܠܝܢ ܕܢܦܫܗܘܢ ܡܫܠܡܝܢ ܠܡܘܬܐ. ܡܛܠ ܬܘܕܝܬܐ ܕܚܕܐ ܐܠܗܘܬܐ ܕܒܬܠܬܐ ܩܢܘܡܐ ܡܫܘܬܦܝ ܒܐܘܣܝܐ. ܗܝ ܕܒܗ ܟܠܗ ܚܝܠܐ ܕܣܒܠܝܘܣ ܡܫܬܪܐ. ܐܝܟܢܐ ܕܢܚܙܐ ܠܡܦܣܝܪܐ ܡܢ ܟܠܗܘܢ ܐܒܗܬܐ ܩܕܝܫܐ. ܠܗܠܝܢ ܡܫܬܡܠܝܢ ܘܐܡܪ. ܕܒܬܪܥܝܬܐ ܕܣܒܠܝܘܣ ܛܢܦܐ ܟܪܝܗܝܢ: ܘܥܒܕ ܕܕܡܐ ܗܟܢ. ܠܗܘ ܕܐܡܪ ܥܠ ܫܡܫܐ ܕܡܚܫܟ. ܘܥܠ ܢܘܪܐ ܕܡܩܪܪܐ. ܡܢܘ ܓܝܪ ܡܟܝܠ. ܠܗܘ ܕܚܕܐ ܐܘܣܝܐ ܕܐܠܗܘܬܐ ܒܬܠܬܐ ܩܢܘܡܝܢ ܡܘܕܐ. ܕܒܬܪܥܝܬܐ ܕܣܒܠܝܘܣ ܐܝܬ. ܐܘ ܡܢܘ ܡܟܝܠ ܐܬܦܪܩ ܡܢܗ. ܐܠܐ ܐܢ ܒܗܕܐ ܬܘܕܝܬܐ. ܘܚܪܡܐ ܕܗܝ ܕܠܩܘܒܠܐ. ܐܢ ܕܝܢ ܒܗ̈ܝ ܕܐܡܪ ܐܝܟ ܐܘܣܝ̈ܣ ܐܘ ܟܝ̈ܢܐ: ܡܣܬܪܝܢ ܗܘܘ ܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ ܠܒܬܪܥܝܬܗ ܕܣܒܠܝܘܣ. ܙܒܢܐ ܗܘ ܠܟ ܕܬܐܡܪ. ܕܟܠ ܕܠܐ ܐܘܕܝ ܐܘܣܝ̈ܣ ܘܟܝ̈ܢܐ ܐܝܟ ܩܢܘ̈ܡܐ ܕܬܠܝܬܝܘܬܐ ܒܗ ܢܦܠ. ܐܝܟܢܐ ܕܬܪܝܨܐܝܬ ܡܬܐܡܪܐ. ܕܟܠ ܕܠܐ ܡܘܕܐ ܬܠܬܐ ܩܢܘ̈ܡܐ ܒܚܕܐ ܐܠܗܘܬܐ. ܒܬܪܥܝܬܐ ܫܛܝܬܐ ܕܣܒܠܝܘܣ ܟܪܝܗ. ܕܗܘ ܓܝܪ ܕܡܣܬܠܐ ܕܢܘܕܐ ܬܠܬܐ ܩܢܘ̈ܡܐ ܟܪܝܗ ܒܬܪܥܝܬܐ ܕܣܒܠܝܘܣ. ܫܡܥܝܗ ܒܚܕܐ

vanità[1]. Come cioè non appare chiaramente, che è stolto chi ha scritto queste (cose), e che il suo cuore pensa la vanità, il quale accusa coloro che sè stessi consegnarono alla morte per la confessione di *una* Divinità in tre ipostasi consostanziali, mediante la quale si scioglie tutta la forza di Sabellio, come si può facilmente vedere da tutti i Santi Padri, e dice che sono ammalati del pensiero dell' infame Sabellio e fa qualcosa di simile a colui che dice del sole che oscurre e del fuoco che raffredda? Chi mai ha cioè rimproverato colui, il quale confessa *una* sostanza della Divinità in tre ipostasi, di essere del pensiero di Sabellio? E chi mai si è svincolato dal medesimo, se non mediante questa confessione e l'anatema di quella contraria? Se però i Santi Padri hanno distrutto, parlando di sostanze o nature, il pensiero di Sabellio, è tempo che tu dica che chiunque il quale non confessa le sostanze e le nature quali ipostasi della Trinità, cade nel medesimo, come giustamente si afferma, che chiunque non confessa tre ipostasi in *una* Divinità è ammalato del pensiero stolto di Sabellio. Che cioè colui, il quale rifiuta di confessare tre ipostasi, è affetto del pensiero di Sabellio, sentilo mediante una dimostrazione dei due santi Dottori, i quali insegnano questo, e cioè

1. Is. XXXII, 6.

ܐܣܝܘܬܐ[1] ܠܐܢܫ ܡܠܦܢܐ ܚܫܝܚܐ ܕܗܘܐ ܡܠܦܝܢ. ܗܘ ܕܝܢ ܠܒܣܝܠܝܘܣ. ܘܠܣܐܘܝܪܐ ܘܡܝܬܐ ܠܗ ܒܟܬܒܐ ܕܠܘܩܒܠ ܓܪܡܛܝܩܘܣ. ܕܒܐܓܪܬܐ ܕܠܘܬ ܐܡܦܝܠܘܟܝܘܣ. ܡܛܠ ܗܠܝܢ ܕܒܛܥܝܘܬܐ ܕܣܒܠܝܘܣ ܟܪܝܗܝܢ. ܐܡܪ ܗܟܢܐ܀ ܗܠܝܢ ܓܝܪ ܕܗܝ ܗܝ ܐܡܪܝܢ ܐܘܣܝܐ ܘܟܝܢܐ. ܡܬܚܪܝܢ ܕܦܪ̈ܨܘܦܐ ܒܠܚܘܕ ܢܘܕܘܢ ܡܫܚܠܦܐ. ܘܟܕ ܡܫܬܐܠܝܢ ܕܢܘܕܘܢ ܬܠܬ ܩܢܘ̈ܡܐ. ܡܫܬܟܚܝܢ ܕܠܐ ܥܪܩܝܢ ܡܢ ܒܝܫܘܬܗ ܕܣܒܠܝܘܣ. ܗܘ ܕܐܦ ܗܘ ܒܣܓܝܐܬܐ ܕܘܟܝ̈ܬܐ ܟܕ ܡܒܠܒܠ ܠܗ *ܠܡܕܥܐ܆ ܡܡܪܚ ܠܡܦܪܫܘ ܦܪ̈ܨܘܦܐ. ܟܕ ܩܢܘܡܐ ܠܗ ܟܕ ܠܗ ܐܡܪ. ܕܠܗܝ * 89 b 2. ܟܠ ܙܒܢ ܕܒܟܠܗܝܢ ܢܦܠ ܡܫܬܚܠܦܐ܀ ܦܬܚ ܐܦ ܗܫܐ ܐܕܢܝܟ ܘܫܡܥ ܡܢ ܡܠܬܐ ܐܠܗܝܬܐ ܕܡܠܦ̈ܢܐ ܕܐܡܪܝܢ. ܕܗܘ ܕܥܪܩ ܡܢ ܕܢܘܕܐ ܠܬܠܬ ܩܢܘ̈ܡܐ ܟܪܝܗ ܒܝܘܠܦܢܐ ܕܣܒܠܝܘܣ. ܘܫܠܐ ܡܢ ܕܠܡܣܛܝܢܘ. ܠܐܝܠܝܢ ܕܬܪܝܨܐܝܬ ܥܡ ܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ ܚܕܐ ܐܠܗܘܬܐ ܘܐܘܣܝܐ. ܒܬܠܬ ܩܢܘ̈ܡܐ ܡܘܕܝܢ܀ ܘܬܘܒ ܐܡܪܬ ܕܡܚܪܡܝܢ ܪܫܝܥܐܝܬ ܠܐܝܠܝܢ ܕܠܩܢܘ̈ܡܐ ܩܕܝ̈ܫܐ ܘܐܠܗ̈ܝܐ. ܐܘܕܝܘ ܥܡ ܐܒܗ̈ܬܐ ܥܡ

1. Dopo ܐܣܝܘܬܐ si trova nel cod. uno spazio bianco.

Basilio e Severo, il quale (ultimo) adduce contro il Grammatico, che (Basilio) dice così nella lettera ad Amfilochio circa quelli i quali sono ammalti del errore di Sabellio : coloro cioè i quali affermano (essere) medesime a sostanza e la natura, ripugnano dal confessare diverse soltanto le persone, e mentre si rifiutano di confessare tre ipostasi, si trova che non sono sfuggiti alla malignità di Sabellio, il quale pure in molti luoghi, confondendo il pensiero, si azzarda di distinguere le persone, mentre chiama ipostasi la medesima (cosa), la quale si cambia in rapporto ad ogni cosa che le accada in un tempo qualsiasi[1].

Apri anche adesso le tue orecchie e senti la parola divina dei Dottori, i quali dicono, che colui il quale rifugge dal confessare tre ipostasi è ammalato della dottrina di Sabellio, e cessa dall' accusare coloro i quali rettamente coi Santi Padri confessano *una* Divinità e sostanza in tre ipostasi!

Poi hai detto : i quali anatematizzano empiamente coloro che confessano le ipostasi sante e divine coi Santi Padri sostanze uguali e non accidenti o nomi vacui. Questo è di nuovo un massacro, non minore di quello di Caino, ma tutto questo è tanto più audace dello stesso, quanto è più nobile l'anima del corpo. Quando mai hai tu cioè inteso, che io vi condanno, perchè non confessate le ipostasi (essere) accidenti o nomi vacui? Che vi si condanna

1. Basilius, *Epist.* CCXXXVI *ad Amphilochium* (Migne, *P. G.*, t. XXXII, c. 884).

ܐܠܗܘ̈ܬܐ ܡܢ̈ܝܢܐ ܡܘܕܝܢ܂ ܘܠܘ ܓܕ̈ܫܐ ܐܘ ܫܡܗ̈ܐ ܣܦܝ̈ܩܐ܀ ܐܘܟ ܡܬܬܟܣܬܐ ܕܠܐ ܒܪܝܫܐ ܡܢ ܗܘ ܕܐܡܝܢ܂ ܐܠܐ ܗܘܬ ܒܠܗ ܡܫܐ ܡܚܝܢܘ܂ ܒܡܐ ܕܡܥܠܬܐ ܕܫܐ ܡܢ ܦܪܐ܂ ܡܕܝܢ ܓܝܪ ܫܒܩܬ ܡܫܡܠܝܘܬ ܕܐܣܪܡܟܘܢ܆ ܡܛܠ ܕܠܘ ܓܕ̈ܫܐ ܐܘ ܫܡܗ̈ܐ ܣܦܝ̈ܩܐ ܡܘܕܝܢ ܐܢܘܢ ܠܗܘܢ ܠܩܢܘ̈ܡܐ܂ ܕܡܣܬܪܩܝܢ ܐܢܘܢ ܓܝܪ܆ ܡܛܠ ܗܘ ܕܡܣܢܝܢܐܝܬ ܠܘܬ ܐܘܣ̈ܝܐ ܘܟܝܢ̈ܐ ܘܐܠܗܘ̈ܬܐ ܡܘܕܐ ܐܢܘܢ ܐܝܟ ܩܢܘ̈ܡܐ ܠܬܠܝܬܝܘܬܐ ܡܚܪܡ܂ ܗܘܐ ܢܦܠ ܒܗ܂ ܐܦ ܐܢܬ ܗܘ ܕܒܝ̈ܫܬܐ ܘܠܐܠܗܘ̈ܬܐ ܣܒܠܝܘܣ ܕܡܠܬܐ܂ ܠܐ ܓܝܪ ܫܡܥܘܢ ܠܟܠ ܕܠܐ ܡܘܕܝܢ ܐܢܘܢ ܠܗܘܢ ܠܩܢܘ̈ܡܐ ܓܕ̈ܫܐ ܐܘ ܫܡܗ̈ܐ ܣܦܝ̈ܩܐ܂ ܐܦ ܓܝܪ ܗܘܐ ܕܡܚܪܡ ܠܟܠ ܕܐܡܪ ܐܘܣ̈ܝܐ ܕܬܠܝܬܝܘܬܐ܆ ܒܬܪܥܝܬܐ ܒܝܫܬܐ ܕܣܒܠܝܘܣ ܢܦܠ܆ ܓܕ̈ܫܐ ܐܘ ܫܡܗ̈ܐ ܣܦܝ̈ܩܐ ܐܡܪ ܠܗܘܢ ܠܩܢܘ̈ܡܐ ܐܝܟ ܡܠܬܟ܂ ܐܦ ܗܘ ܕܡܣܠܐ ܠܗܘ ܕܐܡܪ ܠܗܘܢ ܐܘܣ̈ܝܐ܂ ܒܗܝܢ ܒܗ̈ܝܢ ܢܦܠ܂ ܘܗܕܐ ܩܕܡܝܬ ܓܕܫܬ ܐܝܟ ܚܪܡܟ ܠܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ܂ ܗܘ ܓܝܪ ܩܕܡ ܦܣܩ ܡܢ ܟܢܘܫܬܗ܂ ܠܐܝܠܝܢ ܕܐܘܣ̈ܝܐ ܘܟܝ̈ܢܐ ܐܡܪܝܢ ܒܬܠܝܬܝܘܬܐ܂ ܗܘ ܓܝܪ ܕܒܚܪܡܐ ܡܕܡ ܦܣܩ܂ ܫܘܬܦܐ ܘܒܪ ܝܘܠܦܢܐ ܐܝܬܘܗܝ ܠܗܘ ܕܡܚܪܡ ܠܗܝ ܕܐܬܦܣܩܬ܂ ܐܝܟ ܕܩܕܝܫܐ ܩܘܪܝܠܠܘܣ܂ ܕܐܣܠܝ ܠܗܘ ܕܢܐܡܪ ܡܘܙܓܐ ܠܘܬ ܡܬܒܪܢܫܢܘܬܗ ܕܡܠܬܐ ܐܠܗܐ܂ ܫܘܬܦܐ ܘܒܪ ܝܘܠܦܢܐ ܐܝܬܘܗܝ ܕܩܕܝܫܐ ܣܘܝܪܐ܂ ܕܡܚܪܡ ܠܟܠ ܕܐܡܪ ܗܕܐ܆ ܘܐܢ ܗܘ ܕܚܪܡ ܒܨܘܚܝܬܐ ܢܦܠ܂ ܐܦ ܗܘ ܕܐܣܠܝ ܒܨܘܚܝܬܐ ܢܦܠ܂ ܕܐܡܪ ܓܝܪ ܐܘܣ̈ܝܐ ܠܬܠܝܬܝܘܬܐ ܘܠܐ ܐܝܟ ܕܡܟܠܡܢܐ ܐܡܪ ܓܝܪ ܗܘܐ܂ ܐܘ ܒܡܥܠܬܐ ܢܦܠ

1. ܒܗܘ ܡܢ ܒܗܘ sarebbe più giusto.

cioè perchè confessate pluralmente alla santa Trinità sostanze, nature e Divinità quali ipostasi, è chiaro, quantunque tu abbia taciuto or ora della natura e delle Divinità. La vostra vergogna non si basa cioè sul fatto che non confessate (essere) le ipostasi accidenti o vacui nomi. Se cioè chiunque condanna chi afferma pluralmente le sostanze alla Trinità, cade nella cattiva dottrina di Sabellio ed afferma secondo la tua parola (essere) le ipostasi accidenti o nomi vacui, allora anche colui che ripudia chi le dice sostanze, cade nelle medesime (dottrine). E questo accadde per la prima volta, secondo la tua scomunica, a San Teodosio. Egli fu cioè il primo a recidere dalla sua comunità coloro i quali affermano sostanze e nature nella Trinità. Colui cioè che mediante una scomunica recide qualche cosa, è consocio e condottrinario di colui che anatematizza ciò che è stato reciso, come San Cirillo, che condannò che affermassimo la mescolanza circa la umanazione del Verbo Dio, è consocio e condottrinale di San Severo, il quale anatematizza chiunque afferma questo; e se colui che ha anatematizzato cade in vituperio, cade in vituperio anche colui che ha ripudiato. Che cioè affermando sostanze alla

ܗܘ ܕܐܣܝܪ. ܟܕ ܟܬܒܐ ܢܦܠ ܗܘܐ ܕܐܫܟܚ. ܕܠܗ ܐܡܪ ܒܟܬܒ ܕܐܢܩܘܪ ܐܘܣܛܝܣ ܠܫܘܠܡܐ ܕܬܕܡܪܬܐ ܫܠܝܚܝܬܐ ܒܟܬܒܐ ܕܐܢܩܘܪܛܘܣ ܗܟܢܐ. ܐܢ ܐܡܪ ܐܢܬ ܫܘܝܘܬ ܐܘܣܝܐ ܡܫܪܐ ܐܢܬ ܚܝܠܗ ܕܣܒܠܝܘܣ. ܗܝܕܝܢ ܕܡܫܬܟܚܐ ܗܘܝܘ ܐܝܟܐ ܕܐܝܬ ܫܘܝܘܬ ܐܘܣܝܐ. ܘܠܐ ܠܚܕ ܕܡܫܘܕܥܐ ܚܕ ܡܢ ܗܘܦܘܣܛܐܣܝܣ. ܡܫܘܕܥܐ ܕܝܢ ܠܐܒܐ ܡܩܢܡܐ ܘܠܒܪܐ ܡܩܢܡܐ ܘܠܪܘܚܐ ܩܕܝܫܐ ܡܩܢܡܐ[1] ܐܫܡܥ ܡܒܘܥܐ ܕܥܣܩܘܬܐ ܐܢܬ ܕܐܝܟ ܕܐܡܪ ܣܡܬ ܓܠܬܐ. ܐܝܟ ܕܡܫܪܐ ܗܘ ܐܒܐ ܗܢܐ ܚܝܠܗ ܕܣܒܠܝܘܣ. ܗܟܢ ܕܝܢ ܒܫܘܝܘܬ ܐܘܣܝܐ. ܐܠܐ ܠܐܒܐ ܡܩܢܡܐ ܡܫܘܕܥܐ. ܘܠܒܪܐ * 90 a 1. ܡܩܢܡܐ ܘܠܪܘܚܐ ܩܕܝܫܐ ܡܩܢܡܐ. ܘܠܐ ܐܝܬ ܐܘ ܡܕܡ ܐܘܣܝܣ ܕܒܣܟܠܘܬܐ: ܗܘ ܕܐܝܟ ܕܠܐܬܪܐ ܕܝܠܟ ܣܢܐܬ: ܟܠܗ ܐܕܢܟ ܗܘܐ ܐܢܬ ܕܡܢ ܚܕ ܕܡܠܐ ܡܠܐ ܕܣܒܠܝܘܣ. ܗܘ ܕܝܢ ܒܠܘܢ ܐܠܗܐ. ܘܕܘܝܐ ܠܐܒܐ ܡܩܢܡܐ ܡܫܘܕܥܐ: ܘܠܒܪܐ ܡܩܢܡܐ: ܘܠܪܘܚܐ ܩܕܝܫܐ ܡܩܢܡܐ. ܘܠܐ ܐܘܣܝܣ ܐܝܟ ܣܟܠܘܬܟ ܣܪܝܩܬܐ. ܪܟܢ ܕܝܢ ܐܕܢܟ ܗܝ ܕܐܝܟ ܕܒܨܒܝܢܟ ܣܟܪܬ. ܘܫܡܥ ܠܘܬ ܚܕ ܡܢ ܡܠܐ ܐܠܗܝܬܐ ܕܬܪܝܢ ܣܗܕܐ ܫܪܝܪܐ ܕܐܝܟ ܕܡܠܦܝܢ ܠܢ. ܕܦܪܘܩܢ ܡܫܝܚܐ ܠܗܪܣܝܣ ܕܣܒܠܝܘܣ ܫܪܝܗ. ܣܘܝܪܐ ܕܝܢ ܩܕܝܫܐ ܡܝܬܐ ܒܟܬܒܐ ܕܠܘܩܒܠ ܓܪܡܛܝܩܘ ܐܝܟ ܕܫܡܥ ܠܢ ܥܠ ܩܕܝܫܐ ܝܘܚܢܢ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܕܒܩܦܠܐܘܢ ܥܒ ܐܡܪ ܗܘܐ. ܐܚܪܢܐ ܡܢ ܐܚܐ. ܘܐܚܪܢܐ ܦܪܨܘܦܐ ܠܒܪ ܠܗܘܢ. ܗܘ ܕܝܢ ܐܚܪܢܐ ܐܦܠܐ. ܠܬܠܬܝܗܘܢ ܘܗܘܝܢ

1. ܒܟܬܒܐ, il cod. ha ܒܟܬܒܐ.

Trinità non si distrugge la cattiva opinione di Sabellio, ma (soltanto) confessando tre ipostasi consostanziali, attestano chiaramente i Santi Padri. Ci venga (in aiuto) uno tra i molti! Sant' Epifanio, scrivendo ornatamente sul compimento dei miracoli apostolici, dice nel libro *Ancorato* così : se dici la consostanzialità, sciogli la forza di Sabellio. Dove cioè si trova la consostanzialità, essa non significa *una* ipostasi, ma significa il Padre ipostatico, il Figlio ipostatico e lo Spirito Santo ipostatico[1]. Ascolta, o fonte di calunnie, tu, che per dir così, poni la falsità, come questo Padre dice che si dissolve la forza di Sabellio, cioè, mediante la consostanzialità, e che ciò significa il Padre ipostatico, il Figlio ipostatico e lo Spirito Santo ipostatico e niente affatto sostanze secondo la tua vana stoltezza. Inclina la tua orecchia, che chiudesti volontariamente, ed ascolta da uno dei divini discorsi di due veraci testimoni, come essi ci insegnano, che il nostro Salvatore, il Messia, ha distrutto la eresia di Sabellio. San Severo cioè cita nel libro contro il Grammatico San Giovanni di Costantinopoli, il quale nel capitolo 75

1. Epiphanius, *Ancoraton* VI, 4-6 (Migne, *P. G.*, XLIII, 25).

ܕܒܗܠܝܢ ܕܣܒܠܝܘܣ ܒܬܪ̈ܝܗܘܢ. ܘܗܢܘܢ ܕܡܛܠ ܪܘܚܐ. ܠܗ ܗܝ ܟܕ ܗܝ
ܪܕܝܬܐ ܕܙܕܩܐ ܡܢܟܘܢ. ܐܦ ܗܢܐ ܕܝܢ ܬܗܪܐ ܕܡܠܬܐ ܗܕܐ. ܕܐܦ ܠܗܪ̈ܣܝܣ
ܗܠܝܢ ܕܓܒܐ ܕܠܩܘܒܠܐ. ܒܚܕܐ ܡܚܘܬܐ ܡܣܚܦ. ܟܕ ܗܘ ܓܝܪ ܕܐܡܪ ܐܚܪܢܐ.
ܡܚܘܐ ܦܘܠܓܐ ܕܩܢܘ̈ܡܐ. ܟܕ ܕܝܢ ܕܐܡܪ ܦܪܩܠܛܐ ܠܫܘܝܘܬܐ ܕܓܢܣܐ܀
ܗܠܝܢ ܐܘ ܠܐ ܩܪܝܬ. ܐܘ ܩܪܝܬ ܡܢ. ܒܨܒܝܢܟ ܕܝܢ ܟܘܫܬ ܡܢ ܗܘ ܕܬܬܟܣܣ
ܠܗܠܝܢ ܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ. ܘܠܗ ܠܡܫܝܚܐ. ܘܫܬܘܩ ܡܢ ܗܘ ܕܬܥܘܩ ܠܢ.
ܕܐܚܝܕܝܢ ܘܡܘܕܝܢ. ܗܠܝܢ ܕܗܠܝܢ ܐܠܦܘ ܠܢ. ܕܒܝܕܗܝܢ ܪܕܝܬܐ
ܡܣܠܝܬܐ ܕܣܒܠܝܘܣ ܡܬܬܣܚܦܐ ܘܚܝܠܗ ܡܫܬܪܐ. ܘܐܒܐ ܐܚܪܢܐ ܐܟܠ ܩܪܨܐ
ܐܝܬ ܠܟ. ܘܐܬܡܪܚܬ ܒܡܠܬܐ ܗܕܐ ܕܬܪܡܐ ܠܢ ܗܪܣܝܣ ܕܣܒܠܝܘܣ. ܐܝܟܢܐ
ܕܐܚ̈ܝܟ ܕܡܢ ܐܒܐ ܬܐܘܕܘܪܝܛܐ ܘܒܢ̈ܝ ܣܝܥܬܗ ܛܢܦܬܐ. ܥܩܝܢ ܗܘܘ ܠܩܕܝܫܐ
ܩܘܪܝܠܠܘܣ. ܕܒܗܠܝܢ ܕܐܦܘܠܝܢܪܝܘܣ ܘܕܐܪܝܘܣ ܚܫܝܫ. ܐܢ ܕܝܢ ܡܬܚܦܛ ܕܠܐ
ܥܩܬ: ܟܕ ܐܡܪ ܕܨ̈ܒܝܐ ܐܘ ܣܪ̈ܝܩܐ ܫܡ̈ܗܐ ܙܒܝܢ ܐܝܠܝܢ ܕܬܘܕܘܢ ܐܝܟ

del commento del Vangelo di Giovanni dice così : Domanderò al Padre, ed egli vi manderà un altro Paracleto, cioè un altro come me. Vergognatevi, tanto voialtri che siete affetti delle (dottrine) di Sabellio, quanto anche voialtri che circa lo Spirito non avete la medesima dottrina che bisogna (avere). Il mirabile cioè di questo discorso è anche *questa*, che con *un* colpo esso distrugge anche le eresie che (si trovano) dal lato opposto. Dicendo cioè *un altro*, egli dimostra la diversità delle ipostasi, dicendo invece *Paracleto* la medesimità del genere[1]. Questo non hai letto, oppure lo hai bensì letto, però volontariamente hai esitato a lasciarti convincere da questi Santi Padri e dal Messia, e (perciò) taci e non calunnia noi, i quali comprendiamo e confessiamo le (dottrine) che questi ci insegnarono, mediante le quali la dottrina aborrita di Sabellio viene distrutta e la sua forza disciolta! Tu hai un altro Padre, il Calunniatore, e mediante questo discorso hai osato di imputare a noi l'eresia di Sabellio, come i tuoi fratelli, discendenti dal Padre Teodoreto e dai compagni della sua setta impura, calunniarono San Cirillo di essere affetto della dottrina di Apollinario e di Ario. Se però ribatti di non aver(ci) calunniati, dicendo che voialtri volete confessare (essere) accidenti o vacui nomi le ipostasi — condannando cioè voialtri chiunque dice sostanze, cadete in questa dottrina degli accidenti e dei vani nomi, non

1. Iohannes Chrysostomus *in Ioannem homil.* LXXV (Migne, *P. G.*, LIX, 403).

ܠܩܢܘ̈ܡܐ: ܒܗܘ ܓܝܪ ܕܐܣܬܪܡܠܗ ܠܟܠܗ ܕܐܡܪ ܐܘܣܝܣ: ܒܗܘܐ ܕܓܕ̈ܫܐ ܘܡܘܕܝܢܘܬܐ ܫܡ̈ܗܐ ܣܦܝ̈ܩܐ ܢܩܠܝܢ ܐܠܗ̈ܐ. ܠܝܬ ܓܝܪ ܡܕܡ ܐܚܪܢ ܠܒܪ ܡܢ ܗܠܝܢ. ܐܢܢܩܐ ܠܟ ܕܐܡܪ ܕܡܢ ܢܩܝܦܘܬܐ ܕܦܘܢܝܟ: ܘܡܘܕܝܢܘܬܗ ܕܓܪܡܛܝܩܘܣ ܡܠܦܢܟ. ܕܐܦ ܐܠܗ̈ܐ ܠܡܐܡܪ. * ܐܦ ܗܘ ܓܝܪ ܝܘܚܢܢ ܓܪܡܛܝܩܘܣ ܒܟܬܒܗ ܕܥܠ ܗܪܣܝܣ ܕܝܠܟܘܢ: ܒܩܦܠܐܘܢ ܩܕܡܝܐ ܐܡܪ ܗܟܢܐ. * 90 a 2.
ܟܝܢܐ ܕܝܢ ܕܐܠܗܐ. ܕܠܐ ܡܕܡ ܐܚܪܝܢ ܐܝܬܘܗܝ ܐܠܐ ܐܠܗܐ. ܘܐܢ ܟܝܢܐ ܕܐܠܗܐ ܐܠܗܐ ܗܘ. ܐܢܢܩܐ ܕܐܦ ܐܠܗܐ ܟܝܢܐ ܕܐܠܗܐ ܐܝܬܘܗܝ. ܘܓܠܝܐ ܗܘ[1] ܕܟܝܢܐ. ܐܘܣܝܐ ܐܝܬܘܗܝ ܠܘܬ ܬܪ̈ܝܨܝ ܫܘܒܚܐ. ܘܟܕ ܐܘܣܝܣ ܘܟܝ̈ܢܐ ܐܡܪܝܢ ܐܢܬܘܢ. ܐܢܢܩܐ ܕܐܦ ܐܠܗ̈ܐ ܐܡܪܝܢ ܐܢܬܘܢ. ܐܘ ܐܢ ܗܕܐ ܠܐ. ܐܦ ܡܢ ܗܝ ܕܠܡܐܡܪ ܐܘܣܝ̈ܣ ܘܟܝ̈ܢܐ ܦܣܩܝܢ ܐܢܬܘܢ. ܘܟܕ ܡܢ ܗܕܐ ܫܬܩܝܢ ܐܢܬܘܢ. ܩܢܘ̈ܡܐ ܓܕ̈ܫܐ ܘܫܡ̈ܗܐ ܣܦܝ̈ܩܐ ܡܘܕܝܢ ܐܢܬܘܢ ܠܗܘܢ ܠܩܢܘ̈ܡܐ ܐܝܟ ܡܠܬܟ. ܐܢ ܕܝܢ ܬܐܡܪ ܕܐܒܗ̈ܐ ܠܐ ܐܡܪܘ ܐܠܗ̈ܐ: ܘܡܛܠ ܗܕܐ ܘܠܐ ܚܢܢ ܐܡܪܝܢܢ. ܫܡܥ ܐܠܐ ܡܢܢ. ܕܐܝܟܐ ܐܡܪܘ ܐܒܗ̈ܐ ܗܕܐ ܐܝܟ ܡܠܬܟ ܚܕܬܐ. ܕܗܘ ܕܠܐ ܡܘܕܐ ܠܩܢܘ̈ܡܐ ܕܐܠܗܘܬܐ ܐܘܣܝ̈ܣ. ܓܕ̈ܫܐ ܘܫܡ̈ܗܐ ܣܦܝ̈ܩܐ ܐܡܪ ܠܗܘܢ. ܐܢ ܕܝܢ ܬܐܡܪ ܗܝ ܕܐܡܪ ܓܪܝܓܘܪܝܘܣ ܥܠ ܪܘܚܐ ܩܕܝܫܐ: ܕܐܘ ܡܢ ܐܝܠܝܢ ܕܩܝܡܝܢ ܠܗܘܢ ܒܢܦܫܗܘܢ ܐܝܬܘܗܝ: ܐܘ ܡܢ ܐܝܠܝܢ ܕܒܐܚܪ̈ܢܝܬܐ ܡܬܚܙܝܢ: ܘܐܡܪ ܕܗܠܝܢ ܕܒܗܕܐ ܗܠܝܢ ܡܕܪ̈ܫܝܢ. ܠܚܕܐ ܐܘܣܝܐ

1. Dopo ܗܘ il cod. ins. un ܕܝ cancellato mediante lineette.

c'è altro cioè all' infuori di questi — tu devi necessariamente dire secondo la necessaria conseguenza della tua risposta e la confessione del tuo maestro, il Grammatico, anche Dei.

Anche Giovanni il Grammatico cioè dice così nel primo capitolo del suo libro in favore della vostra eresia : la natura di Dio non è altro che Dio. E se la natura di Dio è Dio, anche Dio è necessariamente la natura di Dio. È chiaro che la natura è presso gli ortodossi la sostanza. E siccome dite sostanza, dovete necessariamente dire anche Dei. Oppure se questo non (è il caso), cessate di dire anche sostanze e nature! E siccome di questo tacete, confessate (essere) le ipostasi accidenti e nomi vacui secondo il tuo discorso! Se però dici che i Padri non dissero Dei e che perciò non lo diciamo neppure noi, ascoltaci : dove dissero i Padri questo secondo il tuo nuovo discorso, (cioè) che colui il quale non confessa le ipostasi della Divinità sostanze, le chiama accidenti e nomi vacui? Se però tu ribatti con ciò che disse Gregorio circa lo Spirito Santo, che cioè esso è o una di quelle (cose) le quali esistono da sè e per sè, oppure una di quelle che si vedono nelle altre e che coloro che sono versati in questa (materia) chiamano l'una

ܩܢܘܡܐ. ܘܠܐܣܬܪܐ ܓܒܝܐ: ܡܛܠ ܗܕܐ ܕܟܠ ܚܕ ܐܡܪ ܗܘܐ ܕܝܢ ܗܘ ܕܐܘܣܝܐ. ܙܒܢܐ ܐܝܬ ܕܬܦܢܐ ܗܘ ܕܐܘܣܝ̈ܐ ܬܘܕܐ: ܥܕܢܐ ܗܘ ܠܟ. ܕܐܦ ܬܦܢܐ ܕܐܡܪ ܗܘ ܐܒܐ ܠܟܠ ܚܕ ܡܢ ܩܢܘܡܐ ܐܠܗܐ ܐܡܪ. ܘܬܘܕܐ ܐܠܗ̈ܐ. ܗܕܐ ܕܡܗܦܟܢܝܬ ܫܡܥܐ ܐܬܦܢܝ ܐܘܦܐ. ܠܟܠ ܗܠܝܢ ܕܡܢ ܗܘ ܕܟܠ ܩܢܘܡܐ ܐܘܣܝܐ ܡܬܐܡܪ: ܐܘܣܝ̈ܐ ܨܒܘ ܕܢܐܡܪܘܢ. ܗܠܝܢ ܦܢ ܡܛܠ ܪܘܫܡܐ ܕܟܠ ܫܘܐܠܝܟ. ܢܩܪܘܒ ܕܝܢ ܠܗܠܝܢ ܕܫܘܐܠܝܟ ܘܢܚܙܐ ܚܝܠܐ ܕܒܗܘܢ܀ ܫܐܠܬ ܓܝܪ ܗܟܢܐ܀ ܐ܀ ܠܠܐ ܐܘܣܝ̈ܐ ܐܡܪܝܢ ܐܢܬܘܢ ܚܕܐ ܐܘܣܝܐ ܓܘܢܝܬܐ. ܐܘ ܠܗ ܠܐܘܣܝ̈ܐ ܩܢܘܡܝܬܐ. ܗܠܝܢ ܕܐܝܕܐ ܚܕ ܡܬܝܕܥ ܕܐܝܬܝܗܝܢ. ܘܚܕܐ ܐܘܣܝܐ ܓܘܢܝܬܐ. ܟܕ ܫܘܝܘܬܐ ܘܠܐ ܡܫܚܠܦܘܬܐ ܟܝܢܝܬܐ ܡܫܡܗܝܢ ܐܢܬܘܢ ܚܕܐ ܐܘܣܝܐ ܓܘܢܝܬܐ. ܐܢ ܗܟܝܠ ܠܠܐ ܐܘܣܝ̈ܐ ܚܕܐ ܐܘܣܝܐ ܓܘܢܝܬܐ ܐܡܪܝܢ ܐܢܬܘܢ. ܡܟܝܠ ܠܓܕ̈ܫܐ ܕܒܐܘܣܝܐ. * 90 b 1.
ܐܘܣܝܐ ܓܘܢܝܬܐ ܡܣܬܟܠܝܢ ܐܢܬܘܢ. ܘܐܝܟܢܐ ܡܬܡܨܝܐ ܗܘܐ. ܕܓܕ̈ܫܐ ܐܘܣܝܐ ܢܗܘܘܢ ܐܘ ܢܬܐܡܪܘܢ. ܐܢ ܕܝܢ ܠܐܘܣܝ̈ܐ ܩܢܘܡܝܬܐ ܘܒܢܝ̈ ܐܕܫܐ: ܚܕܐ ܐܘܣܝܐ ܓܘܢܝܬܐ ܡܛܠ ܠܐ ܡܫܚܠܦܘܬܐ ܘܠܐ ܢܘܟܪܝܘܬܐ ܕܓܢܣܐ ܘܫܘܝܘܬܐ ܕܗܘ ܕܐܝܬܝܗܝܢ ܟܝܢܐܝܬ ܐܡܪܝܢ ܐܢܬܘܢ. ܐܝܟܢܐ ܡܚܪܡܝܢ ܐܢܬܘܢ ܠܐܝܠܝܢ ܕܥܡ ܐܒܗ̈ܐ ܕܠܩܢܘܡ̈ܐ ܐܘܣܝ̈ܐ ܟܠܗ

sostanza e l'altra accidente, e se intendi dedurre dal (fatto), che egli ha detto di *una* il (nome) di sostanza, di (poter) confessare le sostanze, è tempo che tu faccia la deduzione dal (fatto) che il Padre ha detto *ognuna* delle ipostasi Dio e (le) confessi Dei. Ciò che ribattè per la prima volta San Teodosio a coloro, i quali dal (fatto) che ogni ipostasi è detta sostanza vollero dedurre sostanze. Questo circa l'iscrizione delle tue questioni! Ma appropinquiamoci alle tue questioni stesse e vediamo quale forza (probatoria ci sia) nelle stesse. Hai posto cioè la questione così :

1ª. Attribuite alle non-sostanze una sostanza comune, oppure alle sostanze ipostatiche, delle quali si sa che sono una specie? La sostanza comune ed una voi chiamate sostanza comune ed una causa la medesimità e non-differenza naturale. Se dunque voi dite la sostanza comune ed una non-sostanza, quindi voi concepite gli accidenti nella sostanza (quale) sostanza comune. Ma come è possibile che accidenti siano o vengano detti una sostanza? Se però voi dite le sostanze ipostatiche e conspeciali una sostanza comune causa la non-diversità e non-estraneità del genere e la medesimità di ciò che esse sono naturalmente, come anatematizzate voi coloro che dicono coi Padri che le ipostasi sono sostanze e non accidenti o vacui nomi?

Soluzione : La tua domanda, se attribuiamo alle non-sostanze una

ܐܒܗܬܐ ܐܡܪܝܢ ܕܐܠܗܘܬܐ܆ ܘܠܐ ܝܚܝܕܝܐ ܐܘ ܩܢܘܡܬܐ ܩܢܘܡܝܬܐ܀ ܐܢܬ ܕܐܬܐܠܨܬ ܕܐܦ ܟܠܗ ܐܘܣܝܣ ܐܡܪܝܢ ܚܕܐ ܐܘܣܝܐ ܓܘܢܝܬܐ. ܕܗܕܝܘܛܘܬܟ ܒܠܚܘܕ ܐܝܬܝܗ. ܡܢܘ ܓܝܪ ܡܢ ܐܝܠܝܢ ܕܡܫܬܘܬܦܝܢ ܒܡܠܬܐ ܠܐ ܝܕܥ܇ ܕܠܐ ܐܘܣܝܐ܆ ܕܠܡܬܚܘܝܘ ܗܝ ܡܕܡ ܡܫܘܕܥܐ. ܐܝܟܢܐ ܕܐܡܪ ܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ. ܘܐܦ ܕܒܒܘܚܢܐ ܕܟܠܗ ܐܘܣܝܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܐܘܣܝܣ ܐܡܪܬ ܕܐܝܬܝܗ. ܘܡܠܬܐ ܗܝ ܕܡܠܬܗ ܕܠܐ ܡܠܦܢܘܬ ܕܠܒܟ ܐܝܬܝܗ. ܚܢܢ ܓܝܪ ܠܐ ܠܠܐ ܐܘܣܝܣ ܐܘܣܝܐ ܐܡܪܝܢܢ. ܘܠܐ ܐܘܣܝܐ ܕܬܠܝܬܝܘܬܐ. ܕܐܘܣܝܣ ܐܝܬܝܗ ܐܘ ܕܐܘܣܝܣ ܡܫܘܕܥܐ ܫܡܥܢ ܠܢ ܡܢ ܐܢܫ ܡܢ ܬܪܝܨܝ ܫܘܒܚܐ. ܘܠܐ ܕܠܓܕܫܐ ܐܘ ܫܡܗܐ ܣܪܝܩܐ ܢܦܩܐ ܐܡܪܝܢܢ. ܐܦ ܐܘܣܝܣ ܐܝܟ ܒܫܘܫܝܟ ܠܐ ܡܬܐܡܪܐ܀ ܒܪܡ ܕܝܢ ܡܫܐܠܝܢܢ ܠܟ[1]. ܕܡܢܝܬ ܠܟ ܠܝܕܥܬܐ ܕܠܐ ܡܬܕܪܟܢܘܬܐ. ܡܢܐ ܡܬܪܥܐ ܐܢܬ ܚܕܐ ܐܘܣܝܐ ܓܘܢܝܬܐ ܕܬܠܝܬܝܘܬܐ. ܐܝܟ ܐܘܣܝܐ ܩܢܘܡܝܬܐ. ܐܘ ܓܕܫܐ ܘܫܡܐ ܣܪܝܩܐ. ܐܢ ܕܝܢ ܐܘܣܝܐ ܩܢܘܡܝܬܐ. ܕܝܠܟ ܒܡܠܝܟ ܢܐܡܪ ܠܟ. ܙܠ ܥܡ ܣܒܐ ܣܒܠܝܘܣ ܠܟܢܘܫܬ ܕܝܗܘܕܝܐ. ܐܢ ܕܝܢ ܓܕܫܐ ܘܫܡܐ ܣܪܝܩܐ. ܡܢ ܐܘܣܝܣ ܘܟܝܢܐ ܐܪܟܒܬ ܠܟ ܚܕܐ ܐܘܣܝܐ ܐܝܟ ܡܠܬܟ. ܕܐܝܬܝܗ ܓܕܫܐ ܘܫܡܐ ܣܪܝܩܐ. ܒܪܡ ܣܒܥ ܐܢܬ ܡܢ ܫܪܝܩܬܐ ܩܠܐ ܕܐܝܟ ܗܠܝܢ. ܚܢܢ ܕܝܢ ܐܝܟ ܠܬܘܕܝܬܐ ܬܪܝܨܬܐ ܕܥܕܬܐ. ܚܕܐ ܐܘܣܝܐ

1. ܠܟ, il cod. lo ripete.

sostanza comune è soltanto (un segno) della tua ignoranza. Chi cioè di coloro che sono partecipi della ragione non sa che non-sostanza significa che non esiste affatto qualcosa, come disse San Gregorio. Poi, che nell' esame della sostanza della Santa Trinità tu dici che essa è sostanze, è soltanto (un segno) della medesima tua mancanza d' istruzione. Noi cioè non attribuiamo alle non-sostanze la sostanza, e che la sostanza della Trinità è sostanze o che significa sostanze, non abbiamo udito da nessuno degli ortodossi. Neppure diciamo che essa risulta in accidenti o nomi vani, anche se non venga detta sostanze secondo le tue chiacchiere. Però chiediamo a te che ti attribuisci la scienza delle (cose) inafferabili : come concepisci una sostanza comune della Trinità, (quale) sostanza ipostatica o quale accidente o nome vacuo? Se (quale) sostanza ipostatica, ti diremo colle tue stesse (parole) : vattene assieme al vecchio Sabellio nella sinagoga dei Giudei! Se però (quale) accidente o nome vacuo, (allora) con sostanze e nature hai composto secondo il tuo discorso *una* sostanza, che è un accidente ed un nome vano. Però tu saziati di simili vani discorsi! Noi invece confessiamo, secondo la retta confessione della Chiesa, *una* sostanza comune della Divi-

ܚܘܝܕܐ ܕܐܠܗܘܬܐ ܒܬܠܬܐ ܩܢܘܡܐ ܡܫܘܕܥ. ܐܝܟ ܕܡܠܦ ܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ ܡܡܠܠܐ ܐܠܗܝܐ: ܒܡܐܡܪܐ ܕܥܠ ܐܬܢܐܣܝܘܣ. ܟܕ ܟܬܒ ܗܟܢܐ܀ ܚܕܐ ܓܝܪ ܐܘܣܝܐ ܘܬܠܬܐ ܩܢܘܡܐ ܡܬܬܘܕܝܢ ܡܢܢ
* 90 b 2. ܒܐܠܗܘܬܐ.. ܗܝ ܕܝܢ ܗܕܐ ܡܠܦ ܘܩܕܝܫܐ ܣܘܝܪܐ ܒܡܐܡܪܐ ܕܬܪܝܢ ܕܠܘܩܒܠ ܓܪܡܛܝܩܘܣ. ܟܕ ܟܬܒ ܗܟܢܐ... ܠܢ ܓܝܪ ܡܢ ܡ̈ܠܐ ܘܡܣܟܠܢܘܬܐ ܕܐܝܬ ܒܟܬܒܐ ܐܠܗܝܐ ܐܬܓܠܝ ܠܢ ܕܢܗܝܡܢ. ܕܐܠܗܐ ܗܘ ܒܚܕܐ ܐܘܣܝܐ ܘܒܬܠܬܐ ܩܢܘܡܐ܀ ܘܬܘܒ ܒܗ ܒܡܐܡܪܐ ܡܛܠ ܗܝܘܬ ܐܘܣܝܐ ܕܐܠܗܘܬܐ. ܗܟܢ ܟܬܒ܀ ܐܘܣܝܐ ܟܠܗ ܗܝ ܐܠܗܘܬܐ. ܗܝ ܐܝܕܐ ܕܐܚܝܕܐ ܩܢܘܡܐ: ܕܐܒܐ ܘܕܒܪܐ ܘܕܪܘܚܐ ܩܕܝܫܐ܀ ܘܬܘܒ ܒܗ ܕܝܢ ܒܗ ܒܡܐܡܪܐ ܐܡܪ܀ ܫܡܐ ܡܪܫܝܐ ܕܐܘܣܝܐ. ܣܘܟܠܐ ܟܢܝܫܐ ܐܚܝܕ ܡܫܘܕܥ. ܘܐܚܝܕܐ ܕܩܢܘܡܐ ܣܓܝܐܐ܀ ܝܠܦ ܡܢ ܗܠܝܢ ܐܦ[1] ܗܫܐ. ܕܚܕܐ ܐܘܣܝܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܒܬܠܬܐ ܩܢܘܡܐ ܡܘܕܝܢܢ. ܘܠܐ ܒܐܘܣܝܣ ܐܘ ܠܠܐ ܐܘܣܝܣ. ܘܠܐ ܬܘܒ ܓܕ̈ܫܐ ܘܫܡܗ̈ܐ ܣܦܝ̈ܩܐ ܡܬܬܘܕܝܢ ܩܢܘܡܐ ܕܬܠܝܬܝܘܬܐ. ܐܦܢ ܐܘܣܝܣ ܣܓܝܐܐܝܬ ܠܐ ܡܬܩܪܝܢ. ܘܡܛܠ ܕܐܡܪܬ: ܕܐܝܟܢܐ ܡܚܪܡܝܢܢ ܠܟܘܢ ܕܠܩܢܘܡܐ ܐܘܣܝܣ ܥܡ ܐܒܗ̈ܬܐ ܡܩܪܒܝܢ ܐܢܬܘܢ. ܘܠܗܕܐ ܣܓܝ ܡܟܪܟ ܐܢܬ: ܕܐܝܟ ܕܒܗ ܗܕܐ ܠܡܕܚܠܘ

1. ܐܦ, cod. ܐܦܢ.

nità in tre ipostasi, come ha insegnato San Gregorio il Teologo nel discorso sopra Atanasio, scrivendo così : una sostanza cioè e tre ipostasi vengono confessate da noi in Dio[1]. *La medesima (cosa) insegna anche San Severo nel secondo discorso del (libro) contro il Grammatico, scrivendo così :* Dalle parole e dai significati, che sono nei libri divini, ci è stato rivelato di credere che Dio è in *una* sostanza ed in tre ipostasi. Di nuovo nel medesimo discorso circa la medesimità della sostanza della Divinità, egli scrive così : la sostanza (è) tutta la Divinità, la quale comprende le tre ipostasi, del Padre, del Figlio e dello Spirito Santo. *Di nuovo, nel medesimo discorso egli dice :* il nome principale di sostanza significa un concetto raccolto e comprendente molte ipostasi. Impara da queste (parole) anche ora, che noi confessiamo *una* sostanza della Santa Trinità in tre ipostasi e non in sostanze o che la attribuiamo alle non-sostanze. Di nuovo le ipostasi della Trinità non si confessano (quali) accidenti e vacui nomi, quantunque esse non siano chiamate pluralmente sostanze. E poichè hai detto, come mai noi anatematizziamo voi altri che coi Padri attribuite alle ipostasi sostanze, e fai girare molto questo (argomento) come se tu volessi spaventare collo stesso i semplici, cioè, che se venite anatematizzati voialtri, vengono anatematizzati assieme a voi

1. Gregorius Theologus, *In laudem Athanasii*, XXXV (P. G., XXXV, 1124 D).

ܠܥܡ̈ܡܐ: ܐܝܟ ܗܘ ܕܐܦ ܡܬܚܪܡܝܢ ܐܒܗ̈ܝ: ܒܡܠܘܗܝ ܡܬܚܪܡܝܢ ܐܒ̈ܗܬܐ. ܕܗ ܕܠܢܦܫܟ ܒܠܚܘܕ ܡܛܥܐ ܐܢܬ. ܘܠܐ ܠܐܢܫ ܕܐܝܬ ܒܗ ܗܘܢܐ. ܘܫܡܥ ܐܢܬ ܡܢܢ ܒܝܕ ܥܠ ܐܠܗܐ. ܗܝ ܕܐܡܪ ܩܕܝܫܐ ܣܐܘܝܪܐ ܒܡܐܡܪܐ ܕܬܪܝܢ ܕܠܘܬ ܢܦܠܝܘܣ܀ ܗܢܐ ܗܘ ܣܟܠܐ ܘܚܒܪ̈ܘܗܝ ܣܛܪ̈ܘܗܝ. ܠܦܫ̈ܝܛܐ ܒܪܗܒܘ ܡܕܚܠܝܢ ܗܘܘ. ܐܝܟ ܗܘ ܕܡܬܚܪܡܝܢ ܐܒ̈ܗܬܐ. ܡܛܠ ܕܐܝܬ ܡ̈ܠܐ ܕܡܬܐܡܪ̈ܢ ܗܘܝ ܡܢܗܘܢ. ܘܒܬܪܟܢ ܐܬܚܪܡ ܟܠ ܕܐܡܪ ܠܗܝܢ. ܡܢ ܩܕ̈ܝܫܐ ܩܘܪܝܠܠܘܣ ܘܣܐܘܝܪܐ܀ ܟܬܒ ܓܝܪ ܗܘ ܩܕܝܫܐ ܣܐܘܝܪܐ ܗܟܢܐ܀ ܠܐ ܗܟܝܠ ܢܬܝܢ ܡ̈ܠܐ ܡܦܝܣܢܝܬܐ ܠܘܩܒܠܢ. ܐܦܠܐ ܓܝܪ ܬܐܕܘܪܛܐ ܟܠܐ ܠܩܘܪܝܠܠܘܣ ܩܕܝܫܐ ܕܢܚܪܡ ܠܟܠ ܕܐܡܪ ܠܡܫܝܚܐ ܒܪܢܫܐ ܠܒܝܫ ܐܠܗܐ. ܡܛܠ ܕܚܘܝ ܠܪܒܐ ܒܣܝܠܝܘܣ. ܕܙܒܢܝ̈ܢ ܬܪ̈ܬܝܢ ܘܬܠܬ: ܒܣܪܐ ܠܒܝܫ ܠܐܠܗܐ ܘܠܘ ܒܪܢܫܐ ܠܒܝܫ ܠܐܠܗܐ ܐܡܪ. ܘܠܐ ܚܢܢ ܐܦܠܐ ܕܡܚܪܡܝܢܢ ܕܠܐ ܕܚܠܬܐ ܐܝܟ ܕܗܝ. ܠܟܠ ܕܐܡܪ ܡܘܙܓܐ ܠܗ ܠܡܬܒܪܢܫܢܘܬܗ ܕܡܠܬܐ. ܠܐܒ̈ܗܬܐ ܡܚܪܡܝܢܢ ܕܐܬܚܫܚܘ ܒܗ ܒܡܠܬܐ. ܘܕܥ ܕܝܢ ܕܐܦ ܒܗܕܐ ܐܢܬ ܘܕܡܐ[1] ܠܗܪ̈ܛܝܩܘ ܡܬܕܡܐ ܐܢܬ: ܟܕ ܡܝܬܐ ܐܢܬ ܡ̈ܠܐ ܡܢ ܕܐܒ̈ܗܬܐ. ܘܨܒܐ ܐܢܬ ܕܒܬܪ ܟܠܝܢܗܘܢ ܠܡܬܚܫܚܘ * ܒܗܝܢ * 91 a 1.
ܠܫܘܪܪܐ ܕܗܪܣܝܣ ܕܝܠܟ ܚܢܦܝܬܐ. ܐܬܬܥܝܪ ܡܢ ܫܢܬܟ. ܦܘܩ ܡܢ ܚܫܘܟܐ

1. ܘܕܡܐ, ܘܕܡܕ cod.

anche i Padri, apprendi che tu induci in errore soltanto te stesso e nessuno che abbia intelligenza! Ed ascolta da noi circa Dio *ciò che ha detto San Severo nel secondo discorso contro Nefalio.* Questo stolto ed i suoi compagni eretici spaventavano i semplici, come (fai) tu, (dicendo) che vengono anatematizzati i Padri, perchè ci sono delle parole le quali sono state dette da loro, e poi chiunque le dice è stato anatematizzato dai Santi Cirillo e Severo. *San Severo ha scritto cioè così :* Queste parole persuasive non vengano addotte dunque contro di noi! Neppure cioè Teodoreto impedì a San Cirillo di anatematizzare chiunque dice (essere) il Messia un uomo che ha rivestito Dio, perchè aveva dimostrato che Basilio il Grande due o tre volte ha detto « carne che ha rivestito Dio » e non « uomo che ha rivestito Dio »; così neppure noi, quando anatematizziamo senza paura alcuna chiunque chiama l'umanazione del Verbo una mescolanza, anatematizziamo i Padri, i quali hanno fatto uso di questa parola. Apprendi quindi che anche in questo assomigli agli eretici, quando adduci parole dai Padri e vuoi dopo la loro proibizione farne uso per stabilire la tua eresia gentilesca. Svegliati dalla tua sonnolenza, esci dalla oscurità del peccato e ti illumini il Messia!

ܕܝܠܝܬܐ ܘܫܘܝܘܬ ܠܗܘܢ ܡܫܡܫܢܐ܀ ܫܐ. ܟܕ ܠܐ ܐܪܐ ܐܝܬܝܗܘܢ ܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܐܘܣܝܣ ܩܢܘܡܝܬܐ: ܡܫܬܘܕܝܢ ܕܫܘܝܢ ܠܐܒܐ ܒܐܘܣܝܐ. ܐܘ ܟܕ ܐܘܣܝܣ ܐܝܬܝܗܘܢ. ܕܫܘܝܢ ܠܐܒܐ ܒܐܘܣܝܐ ܡܬܐܡܪܝܢ ܘܡܬܗܝܡܢܝܢ ܡܢ ܬܪܝܨܝ ܫܘܒܚܐ. ܐܢ ܗܘ ܟܕ ܠܐ ܐܝܬܝܗܘܢ ܐܘܣܝܣ ܩܢܘܡܝܬܐ. ܡܫܬܘܕܝܢ ܕܫܘܝܢ ܠܐܒܐ ܒܐܘܣܝܐ[1] ܐܝܟܢܐ ܒܠܐ ܐܘܣܝܣ ܠܐܒܐ ܒܐܘܣܝܐ ܡܬܚܫܒܝܢ. ܐܢ ܕܝܢ ܟܕ ܐܝܬܝܗܘܢ ܐܘܣܝܣ ܩܢܘܡܝܬܐ: ܡܬܚܫܒܝܢ ܫܘܝܢ ܒܐܘܣܝܐ ܠܐܒܐ. ܐܝܟܢܐ ܠܚܪܡܐ ܫܘܝܢ ܗܢܘܢ ܕܡܘܕܝܢ ܠܗܘܢ ܗܘ ܡܕܡ ܕܐܝܬܝܗܘܢ. ܒܗܘܢ ܒܩܢܘܡܐ ܩܕܝܫܐ ܘܐܠܗܝܐ. ܟܕ ܒܫܡ ܗܘ ܕܐܘܣܝܣ ܡܟܪܙܝܢ ܠܗܝܢ. ܠܣܒܠܝܘܣ ܪܫܝܥܐ ܡܟܦܪܝܢ. ܟܕ ܕܝܢ ܗܘ ܕܫܘܝܢ ܒܐܘܣܝܐ ܠܐܒܐ. ܠܐܪܝܘܣ ܡܚܪܡܝܢ܀ ܫܪܝܐ. ܡܛܠ ܕܟܕ ܥܠ ܫܘܝܘܬ ܐܘܣܝܐ ܡܫܐܠ ܐܢܬ: ܐܘܣܝܣ ܡܘܕܐ ܐܢܬ: ܐܝܟ ܗܘ ܕܠܐ ܗܘܬ ܫܘܝܘܬ ܐܘܣܝܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ: ܐܠܐ ܐܢ ܒܬܘܕܝܬܐ ܕܐܘܣܝܣ. ܘܣܒܪܐ ܠܟ ܕܟܢܘܫܝܐ ܠܐ ܡܬܙܟܝܢܐ ܥܒܕܬ. ܐܦ ܚܢܢ ܡܫܐܠܝܢ ܠܟ. ܐܠܐ ܡܫܬܘܕܝܐ ܫܘܝܘܬ ܐܘܣܝܐ: ܐܠܐ ܡܢ ܗܠܝܢ ܕܫܡܗܝܢ ܚܕ. ܐܝܟܢܐ ܫܘܝܘܬ ܐܠܗܘܬܐ ܡܫܬܘܕܝܐ ܐܠܐ ܡܢ ܐܠܗܐ. ܒܬܪ ܕܝܢ ܡܫܠܡܬ ܠܟ ܐܝܟ ܫܛܝܘܬܟ. ܡܢ ܠܐ ܫܘܝܘܬ ܫܡܐ ܕܩܢܘܡܐ ܘܕܦܪܨܘܦܐ. ܠܐ

1. ܩܢܘܡܝܬܐ. ܡܫܬܘܕܝܢ ܕܫܘܝܢ ܠܐܒܐ ܒܐܘܣܝܐ. il cod. omette queste parole.

II^a^. Mentre dunque il Figlio e lo Spirito Santo non sono sostanze ipostatiche, vengono confessati essi eguali al Padre nella sostanza, oppure son detti e creduti dagli ortodossi essere eguali al Padre nella sostanza mentre sono sostanze? Se mentre essi non sono sostanze ipostatiche vengono confessati eguali al Padre nella sostanza, come (mai) essi, nelle non-sostanze vengono estimati eguali in sostanza al Padre? Se però mentre sono sostanze ipostatiche, vengono estimati consostanziali al Padre, come meritano l'anatema coloro i quali confessano (essere) essi ciò che sono nelle sante e divine ipostasi? Annunciandole mediante la (parola) sostanze, essi ripudiano l'empio Sabellio, (dicendole) consostanziali al Padre, anatematizzano Ario.

Soluzione. Poichè, ponendo tu la questione circa la consostanzialità, confessi le sostanze, come se non ci fosse la consostanzialità della Santa Trinità che confessando le sostanze, e credi di fare una conclusione invincibile, anche noi ti chiederemo, se forse la consostanzialità non viene confessata che degli omonimi, come la condivinità non viene confessata che degli Dei. Poi, nella tua stupidità hai concluso dalla non-omonimità delle ipostasi e delle persone la non-consostanzialità in queste. Le ipostasi e le

ܩܢܘܡܐ ܐܘܣܝܐ ܕܡܘܕܝܢ. ܠܐ ܓܝܪ ܫܘܝܢ ܒܫܡܐ ܩܢܘܡܐ ܘܦܪܨܘܦܐ ܠܐܘܣܝܐ. ܐܢ ܕܝܢ ܡܘܕܐ ܐܢܬ ܕܫܘܝܢ ܗܢܘܢ ܠܐܒܐ ܒܪܐ ܘܪܘܚܐ ܒܐܠܗܘܬܐ: ܠܐ ܕܝܢ ܡܬܐܠܨ ܐܢܬ ܕܬܘܕܐ ܠܐܠܗܐ. ܐܝܟܢܐ ܚܢܢ ܡܛܠ ܫܘܝܘܬ ܐܘܣܝܐ. ܡܬܐܠܨܝܢ ܕܢܐܡܪ ܐܘܣܝܣ. ܐܘ ܓܝܪ ܐܟܚܕܐ ܓܠܝܬ. ܐܘ ܐܟܚܕܐ ܐܬܦܠܓܬ. ܐܘ ܐܘܕܝܬ ܒܓܠܝܐܝܬ ܠܐܠܗܐ ܐܝܟ ܐܘܣܝܣ. ܗܝ ܕܟܠ ܟܠܗ ܢܘܟܪܝܐ ܠܟܪܣܛܝܢܐ. ܘܡܛܠ ܕܫܐܠܬ ܐܝܟ ܕܐܝܬ ܒܘܠܩܝܟ ܣܪܝܩܐ: ܕܐܝܟܢܐ ܡܚܪܡܝܢ ܐܢܬܘܢ: ܠܐܝܠܝܢ ܕܐܡܪܝܢ ܠܗܘܢ ܠܩܢܘܡܐ ܗܘ ܡܕܡ ܕܐܝܬܝܗܘܢ. ܦܢܝ ܦܬܓܡܐ ܐܦ ܐܢܬ. ܕܐܝܟܢܐ ܡܚܪܡܝܢ ܐܢܬܘܢ ܠܟܠ ܕܐܡܪ ܐܠܗܐ. ܐܝܟ ܐܘܣܝܣ ܘܟܝܢܐ. ܟܕ ܟܝܢܐ ܘܐܘܣܝܐ ܘܐܠܗܐ. ܕܥܠ ܐܠܗܘܬܐ ܗܘ ܚܕ ܗܘ: ܐܝܟ ܕܐܦ ܐܢܬܘܢ ܐܡܪܝܢ ܐܢܬܘܢ. ܒܪܡ ܕܝܢ ܫܡܘܥ ܐܘܣܝܐ ܗܝ ܕܥܠ ܡܬܝܕܥܐ ܡܕܥܬܐ ܕܒܠܐ ܝܕܥܬܟ ܒܠܒܠܬ. ܫܡܥܘ ܟܡܝ ܠܫܘܝܘܬܐ ܕܐܝܟܢܐ ܘܥܠ ܡܕܡ ܡܫܬܘܕܝܐ. ܡܢ ܡܠܬܐ ܫܠܝܚܝܬܐ ܕܩܕܝܫܐ ܐܬܢܣܝܘܣ. ܟܬܒ ܓܝܪ ܒܡܠܝܢ ܕܐܡܪ ܥܠ ܕܢܚܐ ܕܦܪܘܩܢ ܗܟܢܐ... ܐܝܟ ܦܘܩܕܢܐ ܓܝܪ ܕܦܪܘܩܢ ܡܫܝܚܐ ܝܫܘܥ. * ܡܥܡܕܝܢܢ ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܕܩܘܕܫܐ. * 91 a 2.
ܩܢܘܡܐ ܫܘܝܝ ܒܐܘܣܝܐ ܕܚܕܐ ܐܠܗܘܬܐ. ܚܕܐ ܓܝܪ ܐܘܣܝܐ ܡܛܠ ܕܚܕܐ ܐܠܗܘܬܐ. ܀ܗܘܝܐ ܘܩܝܡܐ ܗܘܝܐ܀ ܗܘ ܕܒܗ ܘܒܟܠܗܝܢ ܚܒܝܒܘܬܗ ܠܟܠ ܚܕ. ܕܟܠ ܡܕܡ ܡܬܐܡܪ

persone, cioè, non sono omonimi alla sostanza. Se però tu ammetti che il Figlio e lo Spirito sono eguali al Padre nella Divinità, ma che non sei costretto ad ammettere Dei, come saremo noi costretti a dire sostanze, causa la consostanzialità? O cioè tu sei nel medesimo tempo chiaro, oppure nel medesimo tempo dubiti oppure confessi apertamente Dei quali sostanze, ciò che è del tutto estraneo ai Cristiani. Poichè hai chiesto secondo le tue futili conclusioni, come anatematizzate voialtri coloro, i quali attribuiscono alle ipostasi ciò che esse sono, rispondi anche tu : come anatematizzate voialtri chiunque dice Dei come sostanze o nature, mentre natura, sostanza e Dio sono la medesima cosa (se detti) della Divinità, come dite anche voi?

Comunque, ascolta brevemente come e di che (cosa) viene confessata la consostanzialità, il cui concetto hai perturbato nella tua ignoranza, dalla parola apostolica di Sant' Atanasio. Egli scrisse cioè in ciò che disse dell'epifania del Salvatore così : Secondo cioè il comando del nostro Salvatore [1], il Messia Gesù, battezziamo in nome del Padre, del Figliuolo e dello Spirito Santo, ipostasi consostanziali dell' unica Divinità; è *una* cioè la sostanza,

1. Matt. xxviii. 19.

ܫܘܝܘܬ ܐܘܣܝܐ: ܚܕܐ ܐܘܣܝܐ ܓܘܢܝܬܐ ܕܐܠܗܘܬܐ ܠܟܠܗ ܐܝܕܐ. ܐܘ ܡܫܘܕܥܐ ܐܘ ܚܒܩܐ. ܒܟܠܕܘܟ ܕܡܠܦܢܘܬܗ. ܥܠ ܩܢܘ̈ܡܐ ܐܘ ܦܪ̈ܨܘܦܐ ܡܠܦ ܕܡܬܐܡܪܐ ܫܘܝܘܬ ܐܘܣܝܐ. ܘܐܘܣܝܐ ܓܘܢܝܬܐ ܕܐܠܗܘܬܐ. ܘܠܐ ܡܬܘܡ ܐܡܪ ܕܫܘܝܘܬ ܐܘܣܝܐ ܥܠ ܐܘܣܝ̈ܣ ܐܘ ܟܝ̈ܢܐ ܡܬܐܡܪܐ. ܘܕܠܐ ܠܐܘܪܟܐ ܡܡܠܠܐ ܢܦܘܩ: ܟܕ ܠܟܠܗܝܢ ܕܐܡܝܪܢ ܠܗ ܡܝܬܝܬܘ ܢܝܬܐ. ܣܦܩ ܕܗܫܐ ܬܪܬܝܢ ܐܘ ܬܠܬ ܡܢ ܣܓܝܐ̈ܬܐ ܢܝܬܐ܀

ܒܡܐܡܪܐ ܕܬܪܝܢ ܕܠܘܩܒܠ ܓܪܡܛܝܩܘܣ: ܟܕ ܐܝܬܝ ܠܫܘܝܘܬ ܐܘܣܝܐ ܕܥܠ ܬܠܝܬܝܘܬܐ ܠܘܬ ܕܐܢܫܘܬܐ. ܐܡܪ ܗܠܝܢ܀

ܗܟܢܐ ܡܛܠ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܐܘܣܝܐ ܗܝ ܗܝ ܟܠܗ ܐܠܗܘܬܐ. ܗܝ ܐܚܝܕܐ ܕܬܠܬܝܗܘܢ ܩܢܘ̈ܡܐ. ܕܐܒܐ ܘܕܒܪܐ ܘܕܪܘܚܐ ܩܕܝܫܐ. ܟܠ ܚܕ ܡܢ ܩܢܘ̈ܡܐ[1] ܕܝܢ ܡܫܘܬܦ[2] ܒܫܘܝܘܬ ܐܝܩܪܐ. ܘܐܠܗܐ ܡܫܡܠܝܐܝܬ ܐܝܬܘܗܝ. ܘܠܘܬ ܗܠܝܢ ܩܢܘ̈ܡܐ ܕܫܘܝܢ ܠܗ ܒܐܘܣܝܐ. ܘܠܐ ܚܕ ܦܘܪܫܢܐ ܐܝܬ ܠܗ. ܘܡܬܦܪܫܐ ܦܪܝܫܐ ܒܚܕ ܫܡܗܐ ܡܚܝܕܬܐ ܐܘ ܠܐ ܝܠܝܕܘܬܐ. ܡܘܠܕܐ ܘܡܦܩܢܐ. ܟܕ ܢܛܪܐ ܕܝܠܝܘܬܐ ܠܠܐ ܚܠܝܛܘܬܐ܀ ܘܬܘܒ ܒܗ ܒܡܐܡܪܐ. ܟܕ ܠܟܠ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܬܠܝܬܝܘܬܐ ܒܕܝܠܝܘܬܗ

1. Dopo ܩ̈ܢܘܡܐ il cod. ha ܗܠܝܢ, cancellato mediante lineette. — 2. Dopo ܡܫܘܬܦ sul marg. ܘܫܘܐ ܒܐܘܣܝܐ.

perchè è *una* la Divinità[1]. *Così pure San Severo*, il quale nei suoi scritti c'insegna innumerevoli volte di (che cosa) si dice la consostanzialità e che cosa comprende o significa od abbraccia la sostanza comune, *una* della Divinità. Dappertutto nei suoi scritti egli insegna che la consostanzialità e la sostanza comune della Divinità viene detta delle ipostasi o persone. Giammai egli ha detto che la consostanzialità viene detta delle sostanze o nature. Per non fare un discorso troppo lungo, adducendo tutto ciò che egli ha detto in proposito, ci basti di addurre ora due o tre tra i molti (passi). *Nel secondo discorso cioè contro il Grammatico, quando adduce in prova della consostanzialità della Trinità l'umanità, egli dice queste* (*parole*) : Così circa la Santa Trinità : (è) sostanza tutta la Divinità, la quale comprende le tre ipostasi del Padre, del Figlio e dello Spirito Santo. Ognuna delle ipostasi è partecipe del medesimo onore ed è compiutamente Dio ed in confronto alle ipostasi, che le sono consostanziali, essa non ha nessuna distinzione, ed è distinta e divisa mediante una denominazione certa, (cioè) non-generazione, generazione e processione, conservando la proprietà alla non-confusione. *Di nuovo nel medesimo discorso* egli ha scritto così, chiamando ognuna delle ipostasi della Trinità colla sua proprietà ed (affermando) che una non è diversa dall'altra :

1. Athanasius, *ad Serapionem epistola* III (*P. G.*, XXVI, 633).

ܐܘܟܝ. ܘܠܐ ܡܫܬܠܚܦ ܚܕ ܡܢܗܘܢ ܠܘܬ ܐܚܪܢܐ. ܒܥܠܬ ܗܘܢܐ܀ ܬܪܝܨܐܝܬ ܡܛܠ ܓܘܐ ܘܗܝ ܕܗܝ ܒܗ ܐܘܣܝܐ ܘܐܠܗܘܬܐ[1]. ܟܠ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܠܚܒܪܝܗܝܢ ܐܚܝܢܐ ܡܬܐܡܪ ܗܘܐ ܒܐܘܣܝܐ. ܘܐܘܦ ܒܐܓܪܬܐ ܕܬܪܬܝܢ ܕܠܘܬ ܢܟܦܐ ܣܪܓܝܣ ܓܪܡܛܝܩܘܣ. ܐܝܬܝ ܠܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ ܡܡܠܠ ܐܠܗܘܬܐ. ܕܐܡܪ ܗܟܢܐ܀ ܕܬܠܬܐ ܕܠܐ ܣܘܦ. ܬܘܣܦܬܐ ܕܐܟܚܕܐ ܕܠܐ ܣܘܦ. ܘܟܕ ܠܗܕܐ ܬܘܣܦܬܐ ܦܫܩ ܐܡܪ ܗܟܢܐ܀ ܬܘܣܦܬܐ ܕܐܟܚܕܐ ܩܪܐ. ܠܒܪܘܬ ܟܝܢܐ ܕܬܠܬܐ ܩܢܘ̈ܡܐ܀ ܫܡܥܬ ܐܝܟ ܕܒܪܘܬ ܟܝܢܐ ܘܒܪܘܬ ܐܘܣܝܐ ܕܐܠܗܘܬܐ: ܥܠ ܩܢܘ̈ܡܐ ܡܬܐܡܪܐ: ܘܟܠܗ ܟܠ ܐܘܣܝ̈ܐ ܘܟܝ̈ܢܐ ܐܝܟ ܕܡܣܬܒܪܐ ܣܟܠܐ. ܡܛܠ ܕܚܬܡܬ ܠܟ ܕܬܐܡܪ ܐܝܟ ܡܣܒܪܢܘܬܟ: ܕܐܢ ܟܕ ܐܝܬܝܗܘܢ * ܐܘܣܝ̈ܐ ܩܢܘܡܝ̈ܬܐ ܫܘܝܢ ܠܐܒܐ ܒܐܘܣܝܐ: ܐܝܟܢܐ ܡܬܚܪܡܝܢ ܗܢܘܢ ܕܡܘܕܝܢ ܠܗܘܢ ܗܘ ܡܕܡ ܕܐܝܬܝܗܘܢ. ܙܕܩ ܗܘܐ ܠܟ ܕܬܕܥ. ܐܦ[2] ܗܠܝܢ ܕܓܪܡܛܝܩܘܣ ܡܠܦܢܟܘܢ... ܐܦ ܗܘ ܓܝܪ ܐܡܪ. ܕܫܡܐ ܕܐܠܗܐ ܠܐܘܣܝܐ ܡܫܘܕܥ. ܟܬܒ ܓܝܪ ܒܡܐܡܪܐ ܕܬܠܝܬܝܐ ܕܟܬܒܐ ܗܘ ܕܣܡ ܠܡܩܝܡܘ ܕܗܪܣܝܣ ܕܝܠܟܘܢ ܗܟܢܐ܀ ܟܕ ܐܠܗܐ ܕܝܢ ܐܡܪ ܐܢܐ. ܘܠܐ ܡܕܡ ܐܚܪܢܐ ܡܫܡܗ ܐܢܐ. ܐܠܐ ܐܘܣܝܐ ܐܠܗܝܬܐ܀ ܘܐܢ ܫܡܐ ܕܐܠܗܐ ܐܘܣܝܐ

* 91 b 1.

1. ܐܘܣܝܐ ܘܐܠܗܘܬܐ. ܐܘܣܝܐ ܘܕܐܠܗܘܬܐ cod. — 2. ܐܦ, cod. ܐܦ.

Rettamente ognuna delle ipostasi è detta consostanziale alle altre, causa (ciò che è) comune e perchè è la stessa in sostanza ed in Divinità. *Di nuovo nella seconda lettera al puro Sergio il Grammatico* egli cita San Gregorio Teologo, il quale disse : tre senza fine, crescenza che è assieme senza fine, e commentando questa crescenza egli dice così : crescenra che (è) assieme egli chiama la connaturalità delle tre ipostasi. Hai inteso, che la connaturalità e la consostanzialità della Divinità viene detta delle ipostasi, e niente affatto delle sostanze e nature, come pretende la tua balordaggine? Poichè hai conchiuso di dire secondo la tua opinione, se mentre sono sostanze ipostatiche sono eguali al Padre nella sostanza, come vengono anatematizzati coloro che le confessano ciò che sono, devi sapere *anche queste parole del vostro maestro il Grammatico.* Anche egli cioè ha detto che il nome di Dio significa la sostanza. Egli ha scritto cioè nel terzo discorso del libro che ha composto per stabilire la vostra eresia così : Quando io dico Dio, non nomino altro che la sostanza divina. E se il nome di Dio significa la sostanza, anche il nome di sostanza (se detta) di Dio, significa Dio. Se, perchè il Figlio e lo Spirito sono eguali al Padre nella sostanza, tu inferisci sostanze, (devi) inferire anche Divinità[1], perchè essi sono uguali al Padre nella Divinità. Appare cioè

1. Plurale.

ܡܫܘܘܝܢ. ܐܦ ܫܡܐ ܕܐܘܣܝܐ ܠܘܬ ܐܠܗܐ. ܐܠܗܐ ܡܫܘܘܝܢ. ܘܐܢ ܡܛܠ ܕܫܘܝܢ ܒܪܐ ܘܪܘܚܐ ܠܐܒܐ ܒܐܘܣܝܐ: ܐܘܣܝܘܬ ܡܟܪܙ ܐܢܬ. ܡܟܝܠ ܡܛܠ ܕܫܘܝܢ ܠܐܒܐ ܒܐܠܗܘܬܐ. ܟܕ ܠܐ ܐܠܗܘܬܐ. ܐܠܗܝܬ ܚܙܝ ܘܡܟܪܙܘܢ. ܕܗܘ ܡܢ ܗܘ ܐܝܬܘܗܝ ܟܠ ܐܠܗܐ ܐܘܣܝܐ ܘܐܠܗܐ. ܘܐܢ ܗܘ ܡܢ ܗܘ ܐܝܬܘܗܝ. ܐܡܪ ܓܠܝܐܝܬ ܐܠܗܘܬܐ ܐܝܟ ܐܘܣܝܘܬ ܘܠܐ ܬܕܚܠ. ܟܕ ܢܦܠܬ ܐܢܬ ܬܚܝܬ ܚܪܡܐ ܕܐܒܗܬܐ ܩܕܝܫܐ. ܐܡܪ ܒܡܪܚܘܬܟ ܐܦ ܥܠܝܗܘܢ. ܕܐܝܟܢܐ ܡܚܪܡܝܢ ܐܢܬܘܢ ܠܗܢܘܢ ܕܡܘܕܝܢ ܠܗܘܢ ܠܩܢܘܡܐ ܗܘ ܡܕܡ ܕܐܝܬܝܗܘܢ. ܘܬܘܒ ܡܛܠ ܕܐܡܪܬ: ܕܟܕ ܗܘ ܕܐܘܣܝܘܬ ܡܟܪܙܝܢ ܐܢܬܘܢ ܠܗܘܢ ܠܣܒܠܝܘܣ ܡܛܪܕܝܢ ܐܢܬܘܢ: ܟܕ ܕܝܢ ܗܘ ܕܫܘܝܢ ܒܐܘܣܝܐ ܠܐܒܐ: ܠܐܪܝܘܣ ܡܚܪܡܝܢ ܐܢܬܘܢ: ܠܘܩܕܡ ܚܙܝ ܠܫܛܝܘܬܟ. ܕܐܦܠܐ ܡܕܡ ܐܡܪ ܐܢܬ ܝܕܥ ܐܢܬ. ܟܕ ܓܝܪ ܬܘܕܝܬܐ. ܗܘ ܕܠܘܩܒܠܗ ܠܐ ܡܬܚܪܡ. ܠܐ ܓܝܪ ܐܢܫ ܐܡܪ. ܕܟܕ ܗܘ ܕܡܘܕܝܢܢ ܚܕ ܟܝܢܐ ܡܬܒܣܪܐ ܕܡܠܬܐ. ܠܟܠ ܕܐܡܪ ܬܪܝܢ ܟܝܢܝܢ ܒܬܪ ܚܝܘܬܐ ܡܚܪܡܝܢܢ. ܐܝܟܢܐ ܕܫܦܪ ܐܦ ܠܩܕܝܫܐ ܣܘܝܪܐ: ܗܘ ܕܗܘܢܐ ܕܐܒܗܬܐ ܐܢ ܐܢܫ ܢܩܪܝܘܗܝ ܠܗ. ܠܐ ܦܥܐ ܡܢ ܫܪܪܐ. ܐܠܐ ܡܬܚܪܡ ܫܬܐܣܬܐ ܕܗܪܣܝܣ. ܐܘ ܟܕ ܒܗ ܒܫܡܐ ܐܦ ܚܪܡܐ ܡܫܬܚܫܚ. ܐܘ ܟܕ ܓܘܕܦܐ ܒܗܝܢ ܒܡܠܐ[1] ܡܬܚܪܡܝܢ. ܘܬܘܒ ܐܚܪܢܐܝܬ. ܐܢ ܓܝܪ ܐܪܝܘܣ ܒܝܕ ܕܫܘܝܘܬ ܐܘܣܝܐ ܡܬܚܪܡ: ܘܣܒܠܝܘܣ ܒܝܕ

1. Dopo ܒܡܠܐ il cod. ha un ܠܐ cancellato mediante due lineette.

anche da (quanto dite) voialtri, che sostanza e Dio, (detti) di Dio, sono la medesima (cosa). Se sono la medesima (cosa), di pure apertamente Dei come (hai detto) sostanze e non temere! Cadendo (così) sotto gli anatemi dei Santi Padri dì nella tua audacia anche a loro : come anatematizzate coloro che confessano alle ipostasi quello che sono? E di nuovo, poichè hai detto che annunciando loro sostanze, scacciate Sabellio, (dicendole) però consostanziali al Padre anatematizzate Ario, prima guarda la tua stoltezza, se per caso non sai neppure quello che dici. Mediante una confessione cioè non viene anatematizzato il suo contrario. Nessuno cioè dice che confessando una natura incorporata del Verbo anatematizziamo chiunque dice due nature dopo l'unione, come piace anche a San Severo, (del quale si può dire) che non si staccherebbe dal vero chi lo chiamasse l'intelletto dei Padri. Viene anatematizzata la base (stessa) dell'eresia, o quando l'anatema fa uso del medesimo nome oppure quando i blasfemi vengono anatematizzati colle stesse parole. Di nuovo, in modo diverso : se cioè Ario fu anatematizzato causa la sostanzialità e Sabellio perchè toglie le sostanze, è assolutamente neces-

ܕܐܘܣܝ̈ܣ ܢܐܡܪ. ܐܢܢܩܐ ܡܢ ܟܠ ܦܘܪܣ. ܕܐܝܟܢܐ ܕܒܬܪ ܗܪܣܝܣ ܕܐܪܝܘܣ: ܟܠ ܕܠܐ ܡܘܕܐ ܫܘܝܘܬ ܐܘܣܝܐ ܒܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܒܝܘܠܦܢܐ ܕܐܪܝܘܣ ܢܦܠ. ܗܟܢܐ ܐܦ ܟܠ ܕܠܐ ܐܡܪ ܐܘܣܝ̈ܣ. ܒܟܘܪܗܢܐ ܒܝܫܐ ܕܣܒܠܝܘܣ ܟܪܝܗ. ܬܘܒ ܡܛܠ ܕܐܡܪܬ ܕܟܕ ܐܘܣܝ̈ܣ *ܡܟܪܙܝܢ ܐܢܬܘܢ ܠܩܢܘ̈ܡܐ ܠܣܒܠܝܘܣ ܡܛܪܕܝܢ ܐܢܬܘܢ. ܘܟܕ ܗܕܐ ܒܟܠ ܕܘܟ ܡܟܪܟܝܢ ܐܢܬܘܢ: ܐܝܟ ܕܠܐ ܕܐܚܪܢܐܝܬ ܬܫܬܩܠ ܝܘܠܦܢܗ ܕܣܒܠܝܘܣ ܠܐ ܡܫܟܚܐ. ܝܠܦ ܟܚܕܐ ܗܠܝܢ ܕܡܢ ܠܥܠ ܣܡܢ ܠܟ ܡܢ ܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ. ܐܘܦ ܡܢܗ ܕܪܒܐ ܒܣܝܠܝܘܣ ܐܝܟ. ܕܐܠܦ ܗܘܐ ܕܠܗ ܕܡܬܬܪܨܐ ܝܘܠܦܢܗ ܕܣܒܠܝܘܣ. ܘܕܫܘܝܘܬ ܐܘܣܝܐ ܠܗ ܡܢ ܐܘܣܝ̈ܣ ܐܝܟ ܕܐܡܪܬ ܐܡܪ ܕܡܬܐܡܪܐ. ܐܠܐ ܡܛܠ ܗܝ ܕܩܢܘ̈ܡܐ ܡܢ ܟܝܢܐ ܕܚܕ ܐܝܬܝܗܘܢ ܡܫܘܝܐ. ܟܬܒ ܓܝܪ ܒܐܓܪܬܐ ܗܝ ܕܠܘܬ ܒܪܬ ܩܝܡܐ ܗܟܢܐ. ܠܘ ܓܝܪ ܗܠܝܢ ܕܐܝܬܝܗܘܢ ܐܚ̈ܐ ܡܬܐܡܪܝܢ ܕܒܢ̈ܝ ܟܝܢܐ. ܐܠܐ ܐܡܬܝ ܕܗܘ ܕܐܝܬܘܗܝ ܥܠܬܐ. ܘܗܘ ܕܡܢܗ ܕܥܠܬܐ ܩܘܡܐ ܐܝܬ ܠܗܘܢ ܡܢܗ ܡܢ ܡܢܗ ܕܟܝܢܐ. ܡܬܐܡܪܝܢ ܒܢ̈ܝ ܟܝܢܐ. ܗܕܐ ܕܝܢ ܡܠܬܐ ܡܬܪܨܐ. ܐܦ ܠܒܝܫܘܬܗ[1] ܕܣܒܠܝܘܣ ܡܬܪܨܐ. ܡܣܬܪܐ ܓܝܪ ܠܗܝ ܕܗܘ ܗܘ ܐܝܬܘܗܝ ܩܢܘܡܐ. ܘܡܥܠܐ ܣܘܟܠܐ ܡܫܡܠܝܐ ܕܦܪ̈ܨܘܦܐ܀ ܗܟܢܐ ܕܝܢ ܐܦ ܩܕܝܫܐ ܝܘܚܢܢ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ: ܒܡܐܡܪܐ ܕܠܘܬ ܕܐܡܪ ܦܘܣܩܘܣ. * 91 b 2.

1. ܠܒܝܫܬܗ cod.

sario, che come dopo l'eresia di Ario chiunque non confessa nella Santa Trinità la consostanzialità cade nella dottrina di Ario, così pure, chi non dice sostanze, sia ammalato del cattivo pensiero di Sabellio. Di nuovo, poichè hai detto che annunciando le ipostasi (quali) sostanze, scacciate Sabellio e voialtri fate girare ovunque questo (argomento) come se altrimenti non si (potesse) togliere la dottrina di Sabellio, apprendi assieme a quei (passi) dai Santi Padri, che sopra ti abbiamo addotti, *anche da Basilio Magno*, come egli ha insegnato che sia da raddrizzare la dottrina di Sabellio e che egli non dice che la consostanzialità sia da predicare delle sostanze, come hai affermato tu, ma soltanto perchè le ipostasi sono della medesima natura. *Egli ha scritto cioè nella lettera alla monaca così :* Coloro cioè che sono fratelli non sono detti connaturali, ma soltanto quando colui che è la causa e colui che (deriva) dalla causa hanno (ricevuto) l'esistenza dalla medesima natura, sono detti connaturali[1]. Questo discorso raddrizza il cattivo (pensiero) di Sabellio; esso distrugge cioè la (dottrina) che l'ipostasi è la medesima ed introduce l'idea perfetta delle persone. *Così pure San Giovanni di Costantinopoli scrive,*

1. Basilius, *Epistolarum* LII, *ad Canonicas* (*P. G.*, XXXII, 393).

ܟܕ ܡܦܫܩ ܠܐܓܪܬܐ ܕܠܘܬ ܦܝܠܝܦܣܝܐ: ܕܠܐ ܚܛܘܦܝܐ ܚܫܒ ܠܗ̇ ܕܢܗܘܐ ܫܘܐ ܠܐܠܗܐ. ܘܐܡܪ ܕܒܗܕܐ ܣܒܠܝܘܣ ܢܦܠ: ܒܡܐܡܪܐ ܕܫܬܐ ܗܟܢ ܡܚܘܝܐ:܀ ܗܘ ܕܝܢ ܕܫܘܐ. ܠܘܬ ܚܕ ܦܪܨܘܦܐ ܠܐ ܡܬܐܡܪܐ. ܗܘ ܓܝܪ ܕܫܘܐ. ܠܐܚܪܢܐ ܐܝܬܘܗܝ ܕܫܘܐ. ܚܙܝ ܐܝܬ ܩܢ̈ܘܡܐ ܕܬܪ̈ܝܢ ܦܪ̈ܨܘܦܐ: ܘܠܐ ܫܡ̈ܗܐ ܣܪ̈ܝܩܐ ܕܠܒܪ ܡܢ ܨܒ̈ܘܬܐ ܡܬܐܡܪܝܢ܀ ܦܬܚ ܗܟܝܠ ܐܘ ܐܢܬ ܪܓܫܐ ܕܡܫܡܥܬܟ: ܗܘ ܕܐܣܬܟܪ ܒܝܕ ܗܪܣܝܣ. ܘܚܦܛ ܠܡܫܡܥ ܕܟܠ ܗܠܝܢ ܐܝܟ ܠܗܘܢ ܟܠܗܘܢ ܩܕܝ̈ܫܐ: ܕܢܘܕܐ ܠܫܘܝܘܬ ܐܘܣܝܐ ܘܟܝܢܐ ܕܟܠ ܩܢ̈ܘܡܐ ܐܘ ܟܝܬ ܦܪ̈ܨܘܦܐ ܟܠܗܘܢ ܕܢܘܕܐ: ܘܒܝܕ ܬܘܕܝܬܐ ܕܗܠܝܢ ܡܢ ܬܪܥܝܬܐ ܕܣܒܠܝܘܣ ܢܥܪܘܩ. ܘܢܦܘܫ ܡܢ ܦܩܩܝܬ ܣܪ̈ܝܩܬܐ. ܗܘ ܕܡܢ ܚܕܐ ܐܘܣܝܐ. ܐܘܣܝܐ ܙܕܩܐ ܕܢܘܕܐ ܠܚܕܐ ܐܘܣܝܐ ܕܐܠܗܘܬܐ. ܘܡܥܫܝܢ ܠܗܘ ܠܗ̇ܘ ܕܐܘܣܝ̈ܐ ܠܐ ܐܡܪ. ܕܒܟܘܪܗܢܐ ܕܣܒܠܝܘܣ ܟܪܝܗ. ܗܠܝܢ ܕܡܢ ܟܢܫ ܠܘܩܒܠܟ ܠܟ ܠܚܘܕ ܘܠܡܠܦ̈ܢܝ ܐܠܗܘܬܟ܀ ܓ ܡܢܘ ܕܠܐ ܝܕܥ. ܕܩܢܘܡܐ ܡܢ ܗܘ ܕܡܩܝܡ

* 92 a 1. ܡܬܐܡܪ. ܘܐܘܣܝܐ ܡܢ ܗܘ ܕܐܝܬܘܗܝ ܡܬܩܪܝܐ. ܡܢ ܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ ܘܡܠܦ̈ܢܐ ܕܥܕܬܐ. ܘܐܢ ܗܘ ܕܗܟܢܐ ܐܝܬܘܗ̇ ܐܝܟ ܕܐܦ ܐܝܬܘܗ̇. ܡܛܠ ܡܢܐ ܐܝܬܘܗ̇ ܕܚܠܬܐ. ܕܝܢ ܡܢ ܗܘ ܕܡܫܡܫܝܢ ܠܐ ܒܗܬܝܢ ܕܩܢ̈ܘܡܐ ܢܐܡܪ ܐܢܝܢ. ܡܢ ܗܘ ܕܐܘܣܝ̈ܐ

quando commenta ciò che disse Paolo del Messia nell'epistola ai Filippesi, che egli cioè non reputò rapina di divenire eguale a Dio e dice che in questa (dottrina) cadde Sabellio, nel sesto discorso, nei termini seguenti : eguale non si dice cioè di *una* persona; colui che è eguale è cioè eguale ad un altro. Vedi le ipostasi delle due persone e non nomi vacui, i quali son detti all'infuori delle cose [1]? Apri dunque, o tu, il senso del tuo udito che è stato chiuso dall' eresia e sforzati, udendo che tutti questi Santi ci insegnano egualmente di confessare la consostanzialità e connaturalità delle ipostasi ossia persone e mediante la confessione di ciò di sfuggire al pensiero di Sabellio, di desistere dalle tue vuote chiacchiere, le quali vogliono farci confessare la sostanza *una* della Divinità, sostanza in conseguenza della consostanzialità, ed accusano poi colui che non dice sostanze d'essere ammalato della eresia di Sabellio, ciò che si trova essere soltanto il caso tuo e dei tuoi condottrinari.

III°. Chi è che non sappia, che ipostasi ὑπόστασις è detta dai Santi Padri e dai Dottori della Chiesa da esistere (ὑφιστάναι) e che sostanza (οὐσία) è chiamata da essere (εἶναι)? Se è così — come è anche (in realtà) — perchè ci dovrebbe essere l'apprensione e dovremmo noi temere di chiamare le ipostasi sostanze (οὐσίαι), perchè esse *sono*, non vergognandoci noi di dirle

1. Joannes Chrysostomus, *in ep. ad Philipp.* cap. II, Hom. VI (*P. G.*, LXII, 219).

ܢܩܡܘܢ ܐܢܘܢ ܒܩܢܘ̈ܡܐ ܡܛܠ ܗܢܐ ܕܐܝܬܝܗܘܢ. ܩܝܡܝܢ ܕܐܡܪܬ: ܡܩܝܡܝܢ ܓܝܪ ܘܐܝܬܝܗܘܢ ܒܠܚܘܕܝܗܘܢ. ܟܕ ܠܐ ܣܢܝܩܝܢ ܕܒܡܕܡ ܐܚܪܢ ܢܩܘܡܘܢ ܐܝܟܢܐ ܕܢܗܘܘܢ ܐܝܬܝܗܘܢ. ܘܐܝܟܢܐ ܐܝܠܝܢ ܕܡܚܪܡܝܢ ܠܐܝܠܝܢ ܕܐܘܣܝ̈ܐ ܩܢܘܡܝܬܐ ܐܡܪܝܢ ܠܐܒܐ ܘܠܒܪܐ ܘܠܪܘܚܐ ܩܕܝܫܐ[1]. ܠܐ ܗܘܐ ܐܦ ܠܐܝܠܝܢ ܕܐܡܪܝܢ ܕܐܝܬܝܗܘܢ ܡܚܪܡܝܢ ܒܗ ܗܕܐ. ܐܢ ܕܗܘ ܕܫܡܐ ܕܐܘܣܝܐ ܡܢ ܗܘ ܕܐܝܬܘܗܝ ܡܫܬܐܠ ܫܡܗ. ܐܝܟܢܐ ܕܡܠܦܢܘܬܐ ܕܐܒܗ̈ܬܐ ܡܠܦܐ* ܫܪܝܐ ܡܛܠ ܕܐܦ ܒܗܕܐ ܫܘܐܠܐ ܐܫܦܪܬ ܕܬܚܬܘܡ ܠܟ: ܕܐܘܣܝ̈ܐ ܐܝܟ ܩܢܘ̈ܡܐ ܢܘܕܐ ܒܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܘܡܛܠܗܕܐ ܫܐܠܬ: ܕܡܢܐ ܐܦ ܐܝܬ ܕܚܠܬܐ: ܕܟܕ ܡܢ ܗܢܐ ܕܡܫܬܡܗܝܢ ܠܐ ܒܗܬܝܢ ܕܩܢܘ̈ܡܐ ܢܐܡܪ ܐܢܝܢ. ܡܢ ܗܢܐ ܕܐܘܣܝ̈ܐ ܢܩܪܘܢ ܐܢܝܢ ܒܕܚܠܬܐ ܡܛܠ ܗܢܐ ܕܐܝܬܝܗܘܢ ܩܝܡܝܢ. ܡܩܝܡܝܢ ܓܝܪ ܘܐܝܬܝܗܘܢ. ܩܒܠ ܫܘܐܠܐ ܐܦ ܐܢܬ. ܕܟܕ ܐܝܟ ܡܠܬܟ ܩܢܘ̈ܡܐ ܡܢ ܗܢܐ ܕܡܩܝܡܝܢ ܡܬܐܡܪܝܢ: ܘܐܘܣܝ̈ܐ ܡܢ ܗܢܐ ܕܐܝܬܝܗܘܢ ܡܫܬܡܗܘܢ[2]. ܒܡܢܐ ܡܛܠ ܗܢܐ ܕܡܩܝܡܝܢ ܬܠܬܐ ܩܢܘ̈ܡܐ ܒܟܠܕܘܟ ܐܡܪܘ ܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ. ܘܠܗܘ ܕܠܘܩܒܠ ܒܚܪܡܐ ܕܚܩܘ. ܟܕ ܕܝܢ ܬܠܬܐ ܐܝܬܝܗܘܢ. ܠܐ ܡܡܬܘܡ ܐܘܕܝܘ ܬܠܬ ܐܘܣܝ̈ܐ. ܐܠܐ ܘܐܣܬܠܝܘ ܒܟܘܠ. ܙܒܢܐ ܗܘ ܟܝܬ ܐܦ ܠܡܐܡܪ ܠܟܘܢ: ܕܐܢ ܡܛܠ ܗܢܐ ܕܡܩܝܡܝܢ ܩܪܝܢ ܐܢܝܢ ܬܠܬܐ ܩܢܘ̈ܡܐ.

1. ܩܕܝܫܐ, il cod. ha ܠܗ, sul marg. ܩܕܝܫܐ. 2. ܕܐܝܬܝܗܘܢ ܡܫܬܡܗܘܢ cod., si dovrebbe leggere ܕܐܝܬܝܗܝܢ ܡܫܬܡܗܝܢ.

ipostasi, perchè *esistono*? Esse cioè esistono e sono da sè, non avendo esse bisogno di sussistere in alcunchè d'altro, affinchè esistano. E come coloro i quali anatematizzano quelli che dicono il Padre, il Figliuolo e lo Spirito Santo sostanze ipostatiche, non anatematizzano mediante ciò anche coloro che dicono che *sono*, se la parola sostanza [οὐσία] deriva il proprio nome da essere [εἶναι], come insegna la dottrina dei Padri?

Soluzione. Poichè anche in questa questione hai creduto bene di concludere di confessare le sostanze quali ipostasi della Trinità e per questo hai chiesto, perchè ci dovrebbe essere apprensione e dovremmo noi temere di chiamare le ipostasi sostanze, perchè esse *sono*, non vergognandoci noi di dirle ipostasi, perchè *esistono* — esse cioè *esistono* e *sono* — accetta anche tu una domanda! Poichè secondo la tua parola le ipostasi sono dette dal (fatto) che esistono, e le sostanze son chiamate dal (fatto) che sono, perchè i Santi Padri hanno detto ovunque tre ipostasi perchè esistono, ed hanno respinto il contrario mediante l'anatema, e pur essendo esse tre, non hanno mai confessato tre sostanze, ma sempre ripudiarono questo? È tempo dunque

ܡܛܠ ܕܝܢ ܐܢܬ ܕܬܫܐܠ. ܕܡܛܠ ܗܘ ܕܐܝܬܝܗܘܢ[1] ܠܐ ܐܡܪܝܢ ܐܢܬܘܢ ܬܠܬ
ܩܢܘܡܝܢ. ܐܡܛܠ ܓܝܪ ܕܡܣܬܡܣܝܢ ܠܡܐܡܪ ܐܝܬܝܗܘܢ ܕܝ ܠܐ ܣܢܝܩܝܢ ܕܒܡܕܡ ܐܚܪܢܐ
ܠܡܬܩܢܡܘ. ܗܟܢܐ ܘܐܝܬܝܗܘܢ ܠܬܠܬܝܗܘܢ. ܟܕ ܡܫܕܝܢ ܐܢܬܘܢ ܠܟܠ ܕܐܡܪ
ܬܠܬ ܐܘܣܝܣ ܘܬܠܬ ܟܝܢܐ. ܠܟܠ ܕܐܡܪ ܕܐܝܬܝܗܘܢ ܬܠܬ ܩܢܘܡܐ ܡܫܕܝܢ
ܐܢܬܘܢ. ܕܠܐ ܓܝܪ ܐܡܪܘ ܐܒܗܬܐ ܗܢܘܢ ܕܬܠܬ ܐܘܣܝܣ ܘܬܠܬ ܟܝܢܐ. ܡܣܗܕ ܐܦ
*92 a 2. ܝܘܚܢܢ ܓܪܡܛܝܩܘܣ ܕܗܟܢܐ ܐܡܪ: ܕܡܢܝܢܐ ܕܝܢ ܕܬܠܬ * ܗܘ ܒܡܠܬܐ ܦܫܝܛܐ ܕܝܢ
ܕܡܢܝܢܐ. ܠܐ ܡܫܬܟܚ ܠܘܬ ܐܒܗܬܐ. ܠܐ ܥܠ ܐܘܣܝܐ ܘܠܐ ܥܠ ܟܝܢܐ:܀ ܕܡܫܕܝܢ ܕܝܢ
ܐܒܗܬܐ ܩܕܝܫܐ ܠܬܠܬ ܐܘܣܝܣ ܘܬܠܬ ܟܝܢܐ: ܐܝܟ ܕܠܬܠܬܐ ܐܠܗܐ.
ܫܡܥ ܐܦ ܡܢ ܡܠܦܢܘܬܐ ܕܝܠܗܘܢ. ܗܟܢ ܓܝܪ ܟܬܒ ܐܬܢܣܝܘܣ ܒܡܐܡܪܐ ܕܥܠ ܬܠܝܬܝܘܬܐ: ܕܪܝܫܗ ܗܢܘ:
ܡܗܝܡܢܝܢ ܚܢܢ ܒܚܕ ܐܠܗܐ. ܐܒܐ ܐܚܝܕ ܟܠ:܀ ܗܘ ܓܝܪ ܗܘ ܡܢ ܕܐܝܬܘܗܝ ܬܠܝܬܝܘܬܐ ܛܘܒܢܝܬܐ.
ܗܘ ܐܝܬܘܗܝ ܢܘܗܪܐ. ܗܘ ܪܘܚܐ. ܗܘ ܐܘܣܝܐ. ܡܢ ܗܕܐ ܠܐ ܬܠܬܐ ܐܠܗܐ ܐܡܪܝܢ.
ܘܠܐ ܡܪܘܬܐ. ܡܛܠ ܕܚܕ ܐܝܬܘܗܝ ܚܝܠܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܗܝ ܕܐܝܬܝܗ ܡܪܐ
ܕܟܠ ܟܠ. ܘܠܐ ܬܠܬܐ ܚܝܠܐ ܐܡܪܝܢ. ܘܠܐ ܬܠܬ ܐܘܣܝܣ. ܪܥܝܢܐ ܕܝܢ[2] ܓܝܪ
ܡܫܡܠܝܐ ܠܐܪܫܥܘܬܐ ܕܐܝܟ ܗܢܐ:܀ ܗܟܢܐ ܘܦܝܠܟܣܝܢܘܣ ܐܦܝܣܩܘܦܐ ܕܡܒܘܓ: ܒܡܐܡܪܐ ܕܬܪܝܢ ܕܬܝܒܘܬܐ.

1. ܕܐܝܬܝܗܘܢ cod., si dovrebbe leggere ܕܐܝܬܝܗܝܢ. — 2. ܗܘ s. l.

che tu dica contro di essi : se voialtri chiamate tre ipostasi perchè esistono, perchè dovreste voialtri temere di dire tre sostanze, poichè sono? Come cioè *esistono* esse tre, senza aver bisogno di esistere in qualche altra (cosa), così esse tre *sono* anche. Ripudiando voialtri chiunque dice tre sostanze e tre nature, ripudiate chiunque dice che sono tre ipostasi. Che i Padri non hanno detto tre sostanze e tre nature, attesta anche Giovanni il Grammatico, il quale dice così : il numero di tre non si trova (detto) alla lettera presso i Padri — per quanto io sappia — nè della sostanza nè della natura. Che i Santi Padri ripudiano « tre sostanze » e « tre nature » come (equivalente) a tre Dei, sentilo anche dalla loro dottrina. *Sant' Atanasio cioè ha scritto così nel discorso sulla Trinità, di cui il principio è Crediamo in un Dio, Padre, onnipotente :* Ciò che è cioè la Beata Trinità, è luce, è Spirito, è sostanza. Non per questo diciamo tre Dei e neppure tre Signori, poichè *una* è la potenza della Santa Trinità, la quale è il Signore di tutto, e neppure tre potenze e neppure tre sostanze. Tale pensiero (sarebbe) cioè empietà completa[1]. *Così pure Filosseno, vescovo di Mabug,* (*dice*) *nel secondo discorso della penitenza,*

1. Athanasii *Expositio Fidei* P. G. XXVI 200 A.

ܟܕ ܣܓܝܐܬܐ ܐܝܬܝ ܡܛܠ ܬܠܬ ܩܢܘܡܝܢ ܕܐܠܗܘܬܐ: ܕܒܗܝܡܢܘܬܐ ܒܠܚܘܕ ܐܢܝܢ
ܕܡܫܟܚܝܢܢ ܕܢܩܒܠ ܐܢܝܢ. ܡܢܗܝܢ ܕܗܠܝܢ ܕܐܝܬܝ ܐܝܬܝܗܝܢ ܗܠܝܢ:܀: ܘܐܝܟܢܐ
ܐܬܝܠܕ ܒܪܐ ܟܕ ܠܐ ܐܬܦܪܫ ܡܢ ܐܒܐ. ܘܐܝܟܢܐ ܐܘܠܕܗ ܐܒܐ ܟܕ ܠܐ ܢܦܩ ܠܒܪ
ܡܢܗ: ܘܐܝܟܢܐ ܟܕ ܡܬܡܠܝܢ ܐܝܬ ܒܟܠ ܐܝܬܝܗܘܢ ܕܠܐ ܫܘܪܝ: ܠܬܠܬ ܐܝܬܘܬܐ[1] ܠܐ
ܡܬܐܡܪܝܢ. ܗܠܝܢ ܘܕܐܟܘܬܗܝܢ ܒܗܝܡܢܘܬܐ ܡܬܩܒܠܢ. ܘܠܐ ܡܫܟܚܐ ܐܢܫ
ܕܢܫܡܥ ܐܢܝܢ ܠܐ ܡܗܝܡܢܐܝܬ܀ ܗܟܢܐ ܕܐܟܘܬ ܗܠܝܢ ܩܕܝܫܐ: ܐܡܪ ܐܦ ܝܘܚܢܢ ܩܕܝܫܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ: ܒܡܠܐ ܕܠܘܬ
ܗܪܩܠܝܛܘܣ ܐܡܪ:܀: ܠܬܠܬ ܐܠܗܐ ܠܐ ܐܡܪܝܢܢ. ܡܛܠ ܕܐܦܠܐ ܠܬܠܬ ܟܝܢܐ ܐܡܪܝܢܢ܀
ܡܣܬܟܠ ܐܢܬ ܐܝܟܢܐ ܠܡܘܕܥܘ[2] ܕܗܘ ܕܠܐ ܡܘܕܝܢܢ ܠܬܠܬ ܟܝܢܐ: ܗܘ ܕܠܐ ܐܡܪܝܢܢ
ܠܬܠܬ ܐܠܗܐ ܐܝܬܝ. ܐܢܬܘܢ ܕܝܢ ܕܗܫܐ ܡܛܠ ܕܕܚܠܝܢ ܐܢܬܘܢ ܕܒܓܠܝܐܝܬ
ܠܬܠܬ ܐܠܗܐ ܬܘܕܘܢ. ܗܘ ܕܟܝܢܐ ܐܡܪܝܢ ܐܢܬܘܢ. ܟܕ ܒܗ ܗܘܐ ܗܘ ܕܠܐܠܗܐ ܢܥܠܘܢ
ܐܢܬܘܢ ܕܬܥܠܘܢ. ܘܬܘܒ ܕܥ ܗܘܐ ܠܟ ܕܐܒܗܐ. ܕܐܒܗܬܐ ܩܕܝܫܐ ܗܢܘܢ ܕܠܡܠܬܐ
ܕܐܘܣܝܐ ܘܕܩܢܘܡܐ ܐܠܦܘ. ܘܐܘܕܝܘ ܕܟܠ ܚܕ ܡܢ ܩܢܘܡܐ ܕܬܠܝܬܝܘܬܐ ܕܐܝܬܘܗܝ
ܘܡܩܝܡ ܐܝܬܘܗܝ. ܠܐ ܡܛܘ ܐܝܟ ܠܗܢܐ ܣܘܟܐ ܕܗܕܝܘܛܘܬܟ. ܘܠܐ ܬܘܒ ܐܢܫ ܡܢ
ܡܡܠܠܝ ܐܠܗܘܬܐ * ܐܫܠܡ ܠܢ. ܕܡܛܠ ܗܘ ܕܡܩܘܡܝܢ ܩܢܘܡܐ ܕܬܠܝܬܝܘܬܐ * 92 b 1.

1. ܐܝܬܘܬܐ cod. — 2. Il cod. ha ܐܝܟܢܐ ܠܡܘܕܥܘ.

dopo aver addotto molte (cose) circa le tre ipostasi della Divinità, che le possiamo accogliere soltanto mediante la fede, (e) tra quanto adduce ci sono anche le seguenti (parole): come è stato generato il Figlio senza essersi disgiunto dal Padre, come lo generò il Padre senza uscire fuori di sè stesso e come, pur essendo per sempre ed ab aeterno in essere, non sono detti tre esseri, queste (cose) e quelle simili a queste vengono accolte in fede e non è possibile che qualcuno le ascolti senza fede[1]. *Similmente a questi Santi dice anche San Giovanni di Costantinopoli negli (scritti) ad Eraclito*[2] : Non diciamo tre Dei, perchè non diciamo neppure tre nature. Comprendi come egli adduce (l'argomento) che non confessiamo tre nature, per stabilire il fatto che non diciamo tre Dei? Voialtri invece dite ora tre nature, perchè temete di confessare apertamente tre Dei, intendendo con ciò di introdurre gli Dei. Poi devi sapere che i Santi Padri, i quali insegnarono le parole sostanza ed ipostasi e confessarono che ognuna delle ipostasi della Trinità è ed esiste, non arrivarono mai a questa conclusione della tua ignoranza. Di nuovo, nessuno dei teologi ci ha tramandato che le ipostasi della Trinità pervengono ad un

1. Cf. éd. Budge, p. 32_{1-17}. — 2. Vedi Wright, *Catalogue*, 942.

ܡܢܝܢܐ ܘܠܐܡܬܚܡܢܘܬܐ. ܒܕܝܠܝܐ ܡܬܚܡܢܐ ܐܘ ܠܐ ܡܬܚܡܢܐ ܐܝܬܝ. ܐܝܟ ܕܐܡܪ ܐܦ ܩܘܪܝܠܘܣ
ܕܟܬܒ ܗܟܢܐ ܕܣܝܡܬܐ ܒܡܐܡܪܐ ܩܕܡܝܐ܀ ܦܫܝܛܐ ܐܝܬܘܗܝ ܡܕܡ ܘܠܐ ܡܪܟܒܐ ܟܝܢܐ ܐܠܗܝܐ. ܘܠܐ
ܡܬܘܡ ܡܬܦܠܓܐ ܒܡܣܬܟܠܢܘܬܐ ܕܬܪܝܢܘܬܐ ܕܐܒܐ ܘܕܒܪܐ. ܐܠܘ ܡܣܬܒܪܐ ܠܐ
ܕܡܬܝܗܒ ܗܘܐ ܕܫܘܚܠܦ. ܠܘ ܕܝܢ ܟܠܠ ܒܐܘܣܝܐ ܐܡܪܢܐ. ܐܠܐ ܕܡܬܚܫܒ ܡܢ ܠܒܪ.
ܕܒܐܝܕܝܗܘܢ ܘܦܪܨܘܦܐ ܕܟܠ ܚܕ ܡܢܗܘܢ ܥܐܠ: ܗܘ ܕܣܝܡ ܒܝܚܝܕܝܘܬܐ ܕܩܢܘܡܐ.
ܝܚܝܕܝܘܬܐ ܕܝܢ ܕܐܠܗܘܬܐ. ܒܟܝܢܘܬܐ ܚܝܠܐ ܡܫܟܚܐ܀ ܘܝܘܚܢܢ ܓܪܡܡܛܝܩܘܣ ܡܠܦܢܟܘܢ. ܡܢ
ܩܕܡ ܕܢܥܡܨܝܗ ܠܥܝܢܗ ܡܢ ܫܪܪܐ. ܟܕ ܡܫܠܐ ܠܬܘܕܝܬܐ ܕܐܠܗܐ. ܐܡܪ ܕܬܠܬ
ܬܠܬ ܩܢܘܡܐ ܩܕܝܫܐ ܕܒܕܝܠܝܬܐ ܡܬܦܠܓܝܢ: ܒܐܚܪܢܝܢ ܕܝܢ ܐܚܪܢܝܬܐ. ܗܢܘ
ܕܝܢ ܒܐܘܣܝܐ ܘܒܐܝܠܝܢ ܕܗܘܝܐ ܡܬܬܚܡܐ: ܒܪܝܢ ܡܢ ܡܢܝܢܐ. ܟܬܒ ܓܝܪ ܒܗܠܝܢ
ܕܠܘܩܒܠ ܐܪܝܢܘ ܗܟܢܐ... ܒܗܠܝܢ ܕܠܐ ܡܫܚܠܦܢ: ܐܠܐ ܠܐ ܡܫܚܠܦܢܐܝܬ ܐܝܬܝܗܝܢ.
ܐܡܪܢܐ ܒܐܘܣܝܐ ܐܠܗܝܬܐ ܘܒܐܝܠܝܢ ܕܗܘܝܐ ܡܬܬܚܡܐ: ܒܗܠܝܢ ܡܢ ܡܢܝܢܐ ܒܪܝܢ.
ܙܕܩܐܝܬ ܐܝܟ ܚܕ ܐܠܗܐ ܠܬܠܝܬܝܘܬܐ ܡܟܪܙܢ ܡ̈ܠܐ ܐܠܗܝܬܐ. ܘܚܢܢ ܟܕ ܡܩܒܠܝܢ
ܠܗܠܝܢ ܡܫܒܚܝܢܢ ܘܡܫܡܗܝܢܢ. ܡܢܘ ܓܝܪ ܗܘ ܕܠܣܓܝܐܘܬܐ ܕܐܠܗ̈ܐ ܡܦܠܓ
ܠܗܝܢ ܐܡܪ ܠܝ. ܟܠ ܣܓܝܐܘܬܐ ܓܝܪ. ܒܐܠܨܘܬܐ ܡܢܝܢܐ ܗܘܝܐ ܕܡܢ ܣܓܝܐ

numero definito ed indefinito, perchè esistono e sono, *come (dice) anche San Cirillo, il quale scrive così nel primo libro dei Tesori :* la natura divina è alcunchè di semplice e non composto e giammai si divide nel pensiero nella dualità del Padre e del Figlio, se non si suppone che sia stata posta una differenza, non dico affatto nella sostanza, ma che venga pensata dal di fuori, mediante cui entra nella persona di ciascuna di esse ciò che è posto nell' unicità dell'ipostasi, l'unicità della Divinità però trova maggior forza nella connaturalità[1]. *Ed il vostro maestro Giovanni il Grammatico* ha detto, prima che chiudesse il suo occhio alla verità, ripudiando la confessione di Dei, delle tre sante ipostasi che si dividono mediante le proprietà, che nelle altre (cose) però, cioè nella sostanza ed in quelle (cose) da cui è determinata, esse sfuggono al numero. Egli ha scritto *cioè negli scritti contro gli Ariani così :* In quelle (cose) che non sono diverse, ma sono non diversamente, dico nella divina sostanza, ed in quelle (cose) da cui è determinata, esse sfuggono al numero. Giustamente quindi le parole divine annunziano la Trinità quale *un* Dio, e noi prendendo la stesse, la lodiamo e chiamiamo (così). Dimmi, chi è che le divida in una pluralità di Dei? Ogni pluralità cioè crea necessariamente,

1. Questo passo non ricorre nel 1° λόγος (non libro) — del *Tesauro*. Cf. *De Trinitate, Dialogus* VII, *P. G.*, LXXV, 1092 C-D.

ܡܫܠܡܝܢ ܡܢ ܟܠ ܦܪ̈ܘܫܘ ܚܕܐ ܠܡܢܝܢܐ܀ ܡܕܝܢ ܐܢ ܫܘܚܠܦܐ ܥܒܕ
ܠܡܢܝܢܐ ܕܩܢܘ̈ܡܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܚܘܐ ܕܐܡܪ ܐܢܫ ܡܢ ܬܪ̈ܝܨܝ ܫܘܒܚܐ
ܥܠ ܬܠܝܬܝܘܬܐ ܫܘܚܠܦܐ ܕܐܘܣܝ̈ܣ. ܕܡܢ ܗܢܐ ܬܐܬܐ ܠܡܢܝܢܐ ܕܐܘܣܝ̈ܣ. ܐܠܐ
ܠܝܬ ܠܟ. ܡܕܝܢ ܦܘܫ ܡܢ ܕܡܢܝܢܐ ܣܓܝܐܝܐ ܕܐܘܣܝ̈ܣ ܠܡܗܦܟ ܥܠ ܒܠܥܕܝܥܘܬܟ.
ܬܘܒ ܕܝܢ ܕܥ ܗܕܐ. ܕܐܢ ܐܝܠܝܢ ܕܡܚܪܡܝܢ ܠܟܠ ܕܐܡܪ ܐܘܣܝ̈ܣ
ܠܬܠܝܬܝܘܬܐ. ܠܗܠܝܢ ܕܐܡܪܝܢ ܕܐܝܬܝܗܘܢ ܩܢܘ̈ܡܐ[1] ܡܚܪܡܝܢ. ܡܕܝܢ ܘܩܕܝܫܐ
ܬܐܘܕܘܣܝܘܣ ܕܦܣܩ ܗܕܐ. ܠܟܠ * ܕܐܡܪ ܕܐܝܬܝܗܘܢ ܩܢܘ̈ܡܐ ܦܣܩ. ܘܐܒܗ̈ܬܐ * 92 b 2.
ܩܕ̈ܝܫܐ ܕܡܫܠܝܢ ܠܟܠ ܕܐܡܪ ܬܠܬ ܐܘܣܝ̈ܣ ܘܬܠܬܐ ܟܝ̈ܢܐ. ܠܟܠ ܕܐܡܪ
ܕܐܝܬܝܗܘܢ ܬܠܬܐ ܩܢܘ̈ܡܐ ܡܫܠܝܢ. ܗܕܐ ܐܦ ܐܢܬܘܢ ܥܒܕܝܢ ܐܢܬܘܢ. ܐܢ
ܒܓܘܚܟܐ ܘܐܝܟ ܕܠܡܛܥܝܘ ܠܦܫܝ̈ܛܐ ܠܐ ܐܡܪܝܢ ܐܢܬܘܢ. ܕܠܐ ܡܘܕܝܢ ܐܢܬܘܢ ܬܠܬ
ܐܘܣܝ̈ܣ ܠܬܠܝܬܝܘܬܐ. ܬܘܒ ܐܝܟܢܐ ܕܫܡܐ ܕܐܘܣܝܐ܆ ܡܢ ܗܘ ܕܐܝܬܘܗܝ ܡܬܢܣܒ.
ܗܟܢܐ ܘܫܡܐ ܕܐܠܗܐ. ܐܘ ܡܢ ܡܥܒܕܢܘܬܐ ܫܩܝܠ. ܐܘ ܠܐܘܣܝܐ ܡܫܘܕܥ. ܘܐܢ ܡܢ
ܡܥܒܕܢܘܬܐ ܫܩܝܠ. ܐܝܟܢܐ ܕܡܢ ܗܘ ܕܐܝܬܘܗܝ ܟܠ ܩܢܘܡܐ ܐܘܣܝ̈ܣ ܟܢܫܬ.
ܗܟܢܐ ܘܡܢ ܗܘ ܕܣܥܪ ܟܠ ܩܢܘܡܐ. ܐܠܗ̈ܐ ܟܢܘܫ. ܐܘ ܐܢ ܐܘܣܝܐ ܡܫܘܕܥ ܐܝܟ

1. Il cod. ha ܩܢܘ̈ܡܐ ܕܐܝܬܝܗܘܢ.

mediante le differenze che sono diverse tra di loro, il numero. Quindi se la diversità crea il numero delle ipostasi della Santa Trinità, mostrami che qualcuno degli ortodossi ha detto della Trinità la diversità delle sostanze, chè da questa tu potresti passare al numero delle sostanze. Però non puoi. Quindi smetti di ribattere nella tua ignoranza col numero plurale di sostanze! Di nuovo sappi anche questo! Se coloro i quali anatematizzano chiunque dice avere la Trinità sostanze, anatematizzano coloro che dicono che sono ipostasi, allora anche San Teodosio che ha ripudiato questo, ha ripudiato chiunque dice che sono ipostasi, ed i Santi Padri che hanno rigettato chiunque dice tre sostanze e tre nature, hanno rigettato chiunque dice che sono tre ipostasi. Questo fate anche voi, quando per burla ed allo scopo d' indurre in errore i semplici non dite, che non confessate tre sostanze alla Trinità. Di nuovo, come il nome di sostanza è derivato da essere, così anche il nome di Dio è preso o dall' attività oppure significa la sostanza. Se è preso dall' attività, allora, come dal (fatto) che ogni ipostasi è, hai conchiuso le sostanze, così conchiudi dal (fatto) che ogni ipostasi esercita un attività gli Dei! Oppure, se esso significa la sostanza, come ha detto il Grammatico, di Dei, poichè

ܕܐܡܪ ܓܪܡܛܝܩܘܣ. ܟܕ ܐܘܣܝ̈ܣ ܡܘܕܐ ܐܢܬ. ܐܠܗ̈ܐ ܐܦܢ ܐܢܬ. ܐܢ ܓܝܪ ܐܠܗܐ ܐܘܣܝܐ ܡܫܘܕܥ. ܐܦ ܐܘܣܝ̈ܣ ܐܠܗ̈ܐ ܡܚܘܝܢ ܒܗ̇ ܒܬܠܝܬܝܘܬܐ. ܘܐܢ ܟܕ ܡܚܪܡܝܢ ܠܟܠ ܕܐܡܪ ܐܘܣܝ̈ܣ. ܠܟܠ ܕܐܡܪ ܕܐܝܬܝܗܘܢ ܩܢܘ̈ܡܐ ܡܚܪܡܝܢ. ܘܐܢܬܘܢ ܐܝܟ ܡܠܬܟ. ܟܕ ܡܚܪܡܝܢ ܐܢܬܘܢ ܠܟܠ ܕܐܡܪ ܐܠܗ̈ܐ. ܠܗܘ ܕܐܡܪ ܕܐܝܬܝܗܘܢ ܩܢܘ̈ܡܐ ܡܚܪܡܝܢ ܐܢܬܘܢ. ܐܘ ܠܐ ܐܘܣܝܐ ܡܫܘܕܥ ܫܡܐ ܕܐܠܗܐ. ܘܐܬܕܓܠ ܓܪܡܛܝܩܘܣ ܡܠܦܢܟܘܢ. ܐܘ ܐܢ ܡܥܒܕܢܘܬܐ ܦܢ ܡܫܘܕܥ ܫܡܐ ܕܐܠܗܐ: ܡܚܪܡܝܢ ܐܢܬܘܢ ܕܝܢ ܠܟܠ ܕܐܡܪ ܐܠܗ̈ܐ. ܡܢ ܡܥܒܕܢܘܬܐ ܡܫܠܚܝܢ ܐܢܬܘܢ ܠܗܘܢ ܠܩܢܘ̈ܡܐ. ܘܗܠܝܢ ܐܝܟ ܦܘܢܩ̈ܝ ܬܡܝ̈ܗܬܐ⁘ ܕ. ܟܠ ܩܢܘܡܐ ܒܗ ܒܗ ܡܬܝܕܥ ܘܐܝܬܘܗܝ ܐܘܣܝܐ ܩܢܘܡܝܬܐ. ܐܘ ܠܐ ܐܡܝܢܐܝܬ ܐܘܣܝܐ ܗ̇ܘ ܩܢܘܡܝܬܐ. ܐܠܐ ܒܠܚܘܕ ܐܡܬܝ ܕܒܬܐܘܪܝܐ ܡܬܚܙܝܐ. ܐܢ ܦܢ ܐܡܝܢܐܝܬ ܒܗ̇ ܒܗ̇ ܐܝܬܘܗܝ ܐܘܣܝܐ ܩܢܘܡܝܬܐ. ܐܝܟܢܐ ܠܐ ܒܬܐܘܪܝܐ ܘܠܐ ܠܬܐܘܪܝܐ. ܘܝܚܝܕܐܝܬ ܘܡܫܡܠܝܐܝܬ. ܥܡ ܐܚܪ̈ܢܐ ܕܐܟܘܬܗ. ܐܘܣܝܐ ܩܢܘܡܝܬܐ ܡܬܝܕܥܐ ܘܐܝܬܘܗܝ. ܐܢ

* 93 a 1. ܕܝܢ ܐܡܬܝ ܕܒܠܚܘܕ ܒܬܐܘܪܝܐ[1] ܡܬܝܕܥܐ *ܡܫܬܘܕܐ ܐܘܣܝܐ. ܠܘ ܐܪܐ ܒܗ ܒܗ ܐܝܟ ܕܡܢ ܡܠܬܐ ܕܐܝܟ ܗܕܐ. ܐܝܬܘܗܝ ܐܘܣܝܐ ܩܢܘܡܝܬܐ. ܗܘ ܓܝܪ ܕܒܗ ܒܗ ܐܝܬܘܗܝ ܐܘܣܝܐ. ܠܐ ܐܝܬ ܐܡܬܝ ܕܠܐ ܐܠܨ ܕܢܐܡܪ ܕܐܝܬܘܗܝ ܐܘܣܝܐ. ܘܐܢܗܘ

1. Il cod. ha ܕܒܬܐܘܪܝܐ e dopo questa parola ha ܐܝܬܘܗܝ cancellato mediante lineette.

confessi le sostanze! Se cioè Dio significa la sostanza, le sostanze dimostrano nella Trinità anche gli Dei. Se anatematizzando chiunque dice sostanze, anatematizziamo chiunque dice che sono ipostasi, anche voialtri, secondo il tuo discorso, anatematizzando chiunque dice Dei, anatematizzate chi dice che sono ipostasi. Oppure il nome di Dio non significa la sostanza ed il vostro maestro il Grammatico si è sbagliato. Se il nome di Dio significa l'attività, ed anatematizzate chiunque dice Dei, spogliate le ipostasi dell'attività. E questo secondo le tue mirabolanti conclusioni.

IV[a]. Ogni ipostasi viene conosciuta in sè stessa ed è una sostanza ipostatica, oppure essa non è sempre una sostanza ipostatica, ma soltanto quando viene contemplata in teoria. Se essa è sempre in sè stessa una sostanza ipostatica, come essa non viene conosciuta e non è nè in teoria nè fuori di teoria singolarmente ed in complesso assieme alle altre come essa una sostanza ipostatica? Se però si ammette che soltanto quando la si conosce in teoria essa è sostanza, allora essa non è, secondo il concetto come questo, una sostanza ipostatica. Ciò che è cioè in sè stesso una sostanza, non lo è, se non si deve *necessariamente* dire che esso è una sostanza. E se questo è così, perchè è assurdo il (nostro) discorso, se chiamiamo anche le ipostasi

ܕܗܘܐ ܗܟܝܠ ܐܠܗܘܬܐ܂ ܐܟܢܐ ܡܟܪܙܝܢ ܐܢܬ ܡܫܠܡܢܘܬܐ܀ ܘܐܦ ܠܩܢܘ̈ܡܐ ܐܘܣܝ̈ܐ ܩܢܘܡܝ̈ܬܐ ܢܩܪܘܢ܂ ܘܠܗܘܢ ܡܢ ܠܗܘܢ ܚܕ ܐܕܫܐ ܘܚܕܐ ܐܘܣܝܐ ܓܘܢܝܬܐ ܢܐܡܪ܀ ܡܛܠ ܫܘܝܘܬܐ ܘܠܐ ܡܫܚܠܦܢܘܬܐ ܕܠܘܬ ܚܕܕܐ܀ ܫܪܝܐ ܙܕܩ ܗܘܐ ܠܟ ܕܬܩܪܐ ܡܐܡܪܐ ܕܩܕܝܫܐ ܠܬܐܘܕܘܣܝܘܣ: ܗܘ[1] ܕܡܩܒܠܬ ܐܢܬ ܕܬܩܒܠܝܘܗܝ ܐܢܬ ܠܗ܂ ܘܬܐܠܦ ܡܢܗ ܐܘܪܚܐ ܬܪܝܨܬܐ ܕܟܠ ܒܥܬܐ ܗܕܐ܂ ܘܠܐ ܠܡܪܚܘ ܘܠܡܒܣܪܘܬܗ[2] ܒܚܨܝܦܘܬܟ. ܗܘ ܓܝܪ ܐܠܦܢ ܕܟܠ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܬܠܝܬܝܘܬܐ ܡܐ ܕܒܗ ܒܝܠܗ ܡܬܝܕܥ: ܐܘܣܝܐ ܠܟܠ ܠܗ ܕܢܘܕܐ܂ ܘܐܝܬܝ ܦܘܢܝܐ ܗܕܐ ܕܐܝܬܝܗ ܕܪ̈ܫܝ ܗܪܣܝܣ ܕܝܠܟ ܐܝܕܐ ܗܝ ܕܐܡܪܐ܀ ܕܐܢ ܟܠ ܩܢܘܡܐ ܐܘܣܝܐ܀ ܐܝܟܢܐ ܠܐ ܬܠܬ ܐܘܣܝ̈ܣ. ܘܣܬܪܗ ܥܡܗ ܗܝ ܕܐܡܪ ܒܡܠܬܗ܀ ܕܐܢ ܟܠ ܩܢܘܡܐ ܕܬܠܝܬܝܘܬܐ܀ ܐܠܗܐ. ܐܝܟܢܐ ܠܐ ܬܠܬܐ ܐܠܗ̈ܐ. ܡܟܝܠ ܡܢ ܢܩܦܝܢ ܠܗܢܐ ܩܕܝܫܐ: ܕܡܢܗ ܗܘ ܕܐܠܗ̈ܐ ܠܟܠ ܗܝ ܕܐܘܣܝ̈ܣ ܐܠܦܢ ܕܢܣܬܪ: ܡܫܐܠܝܢ ܠܟ ܗܝ ܕܫܐܠܬ ܥܠ ܐܘܣܝܐ܂ ܥܠ ܗܝ ܕܐܠܗܐ. ܟܠ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܒܝܠܗ ܘ ܐܡܝܢܐܝܬ ܡܬܝܕܥ ܘܐܝܬܘܗܝ ܐܠܗܐ܀ ܐܘ ܠܐ ܐܡܝܢܐܝܬ ܐܝܬܘܗܝ ܐܠܗܐ. ܐܠܐ ܠܚܘܕ ܐܡܬܝ ܕܒܬܐܘܪܝܐ ܡܬܚܙܐ. ܐܢ ܗܟܝܠ ܐܡܝܢܐܝܬ ܟܠ ܩܢܘܡܐ ܒܝܠܗ ܐܝܬܘܗܝ ܐܠܗܐ. ܐܝܟܢܐ ܠܐ ܒܬܐܘܪܝܐ ܘܠܐ ܠܬܐܘܪܝܐ܀ ܒܠܚܘܕ ܐܢܬܝܢ ܕܐܝܬܘܗܝ ܐܠܗܐ ܡܬܝܕܥ ܘܐܝܬܘܗܝ. ܐܢ ܕܝܢ ܐܡܬܝ ܕܒܬܐܘܪܝܐ ܠܚܘܕ ܡܬܝܕܥ ܐܝܬܘܗܝ ܐܠܗܐ. ܠܐ ܡܕܝܢ ܐܝܟ ܡܠܬܟ ܟܠܗ ܐܝܬܘܗܝ ܐܠܗܐ. ܘܐܢ ܟܠܗ ܐܝܬܘܗܝ ܐܠܗܐ.

1. ܗܘ s. marg. — 2. ܘܠܡܒܣܪܘܬܗ. ܘܠܡܒܣܪܘܬܗܘܢ cod. Si potrebbe correggere anche ܘܠܡܒܣܪܗܘܢ.

sostanze ipostatiche e le diciamo *una* specie ed *una* sostanza comune in conseguenza della eguaglianza e la non-differenza tra loro?

Soluzione. Devi leggere il discorso di San Teodosio, che tu ammetti d'accogliere, ed apprendere da lui la via retta in questo quesito, e non azzardarti di disprezzarlo nella tua impudenza. Egli cioè ci ha insegnato di confessare ogni ipostasi della Trinità, quando viene conosciuta in sè stessa, sostanza, ed ha addotto la seguente risposta, che è dei capiscuola della tua eresia, la quale dice : se ogni ipostasi (è) sostanza, come non (ci sono) tre sostanze ? Egli la ha distrutta (col discorso) : se ogni ipostasi della Trinità (è) Dio, come non (ci sono) tre Dei? Quindi, aderendo noi a questo Santo, dal quale abbiamo appreso a ribattere la sostanza cogli Dei, ti chiediamo ciò che hai chiesto circa la sostanza, circa Dio. Ogni ipostasi o viene conosciuta ed è sempre in sè stessa Dio oppure non è sempre Dio, ma soltanto quando viene contemplata in teoria? Se dunque ogni ipostasi è sempre Dio in sè stessa, come essa non viene conosciuta e non è in teoria e fuori della

ܡܕܝܢ ܐܝܟ ܡܠܬܟ. ܠܐ ܗܘܬ ܠܗ̇ ܥܡ ܬܐܘܪܝܐ ܕܠܘܬ ܠܐܠܗܐ. ܐܘ ܠܐ ܬܐܡܪ ܕܐܚܪ̈ܢܝܬܐ ܐܡܪܬ
ܟܠܗ̇ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܐܠܗܐ ܐܡܬܝ ܕܒܬܐܘܪܝܐ ܡܬܚܙܝܐ: ܦܫܝܛܐ ܕܠܐ ܢܬܐܡܪܘܢ
ܐܠܗ̈ܐ. ܙܕܩ ܗܘܐ ܠܟ ܕܬܕܥ. ܕܐܒܗ̈ܐ ܕܝܢ ܟܕ ܐܬܬܫܐܠܘ ܐܟܘܬܐ: ܐܢ ܟܠ ܩܢܘܡܐ
ܐܠܗܐ: ܐܝܟܢܐ ܠܐ ܬܠܬܐ ܐܠܗ̈ܐ: ܐܠܦܘ ܠܢ ܕܠܟܠ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܐܠܗܐ ܢܘܕܐ:
* 93 a 2. ܘܦܫܛܘ ܕܠܐ ܢܐܡܪ ܐܠܗ̈ܐ. ܗܟܢܐ * ܘܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ ܟܕ ܪܕܐ ܒܥܩܒܬܗܘܢ. ܟܕ
ܐܬܦܬܟܠ ܕܐܢ ܟܠ ܩܢܘܡܐ ܐܘܣܝܐ: ܐܝܟܢ ܠܐ ܬܠܬ ܐܘܣܝ̈ܣ. ܠܟܠ ܚܕ ܡܢ
ܩܢܘ̈ܡܐ ܟܕ ܒܠܚܘܕܗ ܡܬܝܕܥ ܐܘܣܝܐ ܐܘܕܝ. ܘܦܣܩ ܕܠܐ ܢܐܡܪ ܐܘܣܝ̈ܣ. ܘܡܛܠ
ܕܫܐܠܬ ܕܠܐ ܐܝܬ ܐܡܬܝ ܕܠܐ ܙܕܩ ܕܢܬܐܡܪ ܟܠ ܩܢܘܡܐ ܐܘܣܝܐ: ܐܝܟܢܐ ܫܛܝܐ
ܕܠܩܢܘ̈ܡܐ ܐܘܣܝ̈ܣ ܢܩܪܘܢ: ܘܥܪܩ ܠܡܢܝܢܐ ܠܐ ܡܬܚܡܢܐ ܕܪܘܬܐ: ܐܠܘ ܩܪܝܬ
ܡܐܡܪܐ ܕܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ: ܒܗ ܒܡܠܬܐ ܡܫܟܚ ܗܘܝܬ ܕܐܡܪ ܠܘܩܒܠ ܒܢ̈ܝ
ܗܪܣܝܣ ܕܝܠܟ: ܡܛܠ ܗܘ ܡܢܝܢܐ ܠܐ ܡܬܚܡܢܐ ܕܠܗ ܐܡܪܝܢ ܗܘܘ: ܟܕ ܫܒܩܘ
ܗܘ ܕܬܠܬܐ. ܕܫܛܝܘܬܐ ܐܝܬܝܗ̇ ܕܐܢܫ ܢܡܪܚ ܠܡܫܒܩ ܡܢܝܢܐ ܡܬܚܡܢܐ.
ܘܢܬܠܐ ܠܘܬ ܗܘ ܠܐ ܡܬܚܡܢܐ. ܗܘ ܕܐܢܬ ܐܝܟ ܠܐ ܫܛܝܐ ܨܒܐ ܐܢܬ ܕܬܩܒܠܝܘܗܝ. ܟܕ
ܐܘܣܝ̈ܣ ܐܡܪ ܐܢܬ. ܘܐܡܬܝ ܡܫܬܘܕܐ ܐܢܬ ܕܡܫܡܠܝ ܐܢܬ ܠܡܬܐܡܪܘ. ܒܗ ܒܝܕ

teoria assieme alle altre come essa Dio? Se però essa è Dio soltanto quando viene conosciuta in teoria, allora essa non è in sè stessa Dio, secondo il tuo discorso. Se essa è Dio in sè stessa, allora secondo il tuo discorso non ti riescirà assurdo di confessare gli Dei. Se tu dici che i Padri hanno detto ogni ipostasi, quando viene contemplata in teoria, Dio, e ripudiarono che (le ipostasi) venissero dette Dei, devi sapere come i Padri, quando fu loro posto il quesito « se ogni ipostasi (è) Dio, come non ci sono tre Dei »? ci insegnarono di confessare ogni ipostasi Dio e ci proibireno di dire Dei. Così ha confessato anche San Teodosio, seguendo le loro orme, quando gli fu ribattuto, che se ogni ipostasi (è) una sostanza, come mai non (ci sono tre) sostanze, ognuna delle ipostasi, quando viene conosciuta in sè stessa, (come) sostanza ed ha inibito de dire sostanze. Poichè hai chiesto « non lo è, quando non si deve dire ogni ipostasi sostanza, come è stolto il chiamare le ipostasi sostanze » e sei ricorso al numero indefinito: se tu avessi letto il trattato di San Teodosio, avresti trovato nel discorso stesso che egli dice contro i tuoi coneresiarchi circa il numero indefinito che gli dicevano, mentre omettevano il tre, che è stolto di azzardarsi di omettere il numero definito e ricorrere a quello indefinito, che tu (invece) vuoi ammettere come non stolto, quando dici sostanze.

ܐܝܟܢ ܗܘ ܡܩܒܠ. ܥܠ ܐܠܝܢ ܕܐܦܢܝ ܙܝܢ ܡܢܝܢܐ ܠܐ ܡܬܚܡܐ ܕܐܘܣܝܣ̈
ܢܗܘܢ. ܕܐܢ ܐܘܣܝܣ ܐܡܪܝܢ ܐܢܬܘܢ: ܬܠܬ ܕܝܢ ܠܐ ܐܡܪܝܢ ܐܢܬܘܢ. ܐܠܨܐ ܕܐܘ
ܩܢܘܡܐ ܐܚܪܢܐ ܠܒܠܥܕ ܒܬܘܕܝܬܐ ܕܐܒܐ ܘܕܒܪܐ ܘܕܪܘܚܐ ܕܩܘܕܫܐ: ܗܠܝܢ ܕܢܡܘܣ ܡܪܝܐ
ܠܡܣܓܕܘ ܗܟܢ ܠܢ ܢܡܘܣܐ ܡܠܦ. ܐܘ ܠܚܕ ܡܢ ܩܢܘܡܐ ܕܒܬܠܝܬܝܘܬܐ ܠܡܫܠܚܘ
ܐܢܬܘܢ. ܘܡܚܕܐ ܡܘܣܦ ܐܦ ܗܕܐ. ܕܠܘ ܠܢ ܗܟܝܠ ܕܡܢܝܢܐ ܘܠܐ ܚܕ ܢܩܒܠ
ܒܐܘܣܝܐ ܐܠܗܝܬܐ ܘܟܝܢܐ. ܘܠܐ ܢܥܠ ܣܓܝܐܘܬܐ ܕܐܘܣܝܣ. ܒܠܐ ܚܕܐ ܐܠܗܘܬܐ ܠܐ
ܡܬܦܠܓܬܐ ܕܒܬܠܝܬܝܘܬܐ܀ ܗ ܡܘܢܘܐܘܣܝܘܢ ܗܘ ܕܝܢ ܚܕܐ ܐܘܣܝܐ ܒܡܢܝܢܐ:
ܡܘܕܝܢ ܐܢܬܘܢ ܠܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܐܘ ܐܘܡܘܘܣܝܘܢ. ܐܡܪ ܐܢܐ ܕܝܢ ܩܢܘܡܐ
ܐܘܣܝܐ ܡܘܕܝܢ ܐܢܬܘܢ ܠܬܠܬܐ ܩܢܘܡܐ ܐܠܗܝܐ. ܕܐܒܐ ܘܕܒܪܐ ܘܕܪܘܚܐ ܩܕܝܫܐ.
ܐܢ ܓܝܪ ܡܘܢܘܐܘܣܝܘܢ: ܗܘ ܕܝܢ ܚܕܐ ܐܘܣܝܐ ܒܡܢܝܢܐ ܡܟܪܙܝܢ ܐܢܬܘܢ
ܠܬܠܝܬܝܘܬܐ ܣܓܝܕܬܐ. ܗܘܝܬܘܢ ܥܡ ܣܒܐ ܣܒܠܝܘܣ ܠܟܢܘܫܬܐ ܕܝܗܘܕܝܐ.
ܐܢ ܕܝܢ ܐܘܡܘܘܣܝܘܢ. ܐܡܪ ܐܢܐ ܕܝܢ ܩܢܘܡܐ ܒܐܘܣܝܐ ܠܩܢܘܡܐ ܡܘܕܝܢ ܐܢܬܘܢ:
ܘܚܕܐ ܐܘܣܝܐ ܓܘܢܝܬܐ ܒܠܐ ܡܫܚܠܦܘܬܐ ܘܫܘܝܘܬܐ ܟܝܢܝܬܐ. ܐܠܦܘܢܘ ܐܢܘܢ
ܚܟܝܡܐ. ܕܫܘܝܝ ܒܐܘܣܝܐ. ܠܘ ܗܢܘܢ ܕܠܐ *ܐܝܬܝܗܘܢ ܒܩܢܘܡܐ ܐܘܣܝܣ * 93 b 1.
ܡܬܐܡܪܝܢ. ܐܝܟܢܐ ܓܝܪ ܟܕ ܠܐ ܐܝܬܝܗܘܢ ܐܘܣܝܣ. ܫܘܝܝ ܒܐܘܣܝܐ ܡܬܐܡܪܝܢ.

Come ammetti tu d'accogliere il trattato? Nello stesso cioè quel Santo si rivolge contro coloro i quali, come te, ricorrono al numero indefinito di sostanze. Poichè se voialtri dite sostanze, ma non dite tre, dovete necessariamente o introdurre nella confessione del Padre, del Figliuolo e dello Spirito Santo, i quali la legge del Signore ci insegna di adorare come *un* Dio, un' ulteriore ipostasi, oppure rigettare una delle ipostasi della Trinità. Ed istantaneamente aggiunge anche questo : non dobbiamo quindi accogliere nella sostanza e natura divina neppure *un* numero ed introdurre la pluralità delle sostanze nella Divinità *una*, non divisa, la quale (è) nella Trinità!

V[a]. Confessate voialtri la Santa Trinità μονοούσιον, cioè *una* sostanza di numero, oppure ὁμοούσιον, voglio dire, confessate le ipostasi divine del Padre, del Figliuolo e dello Spirito Santo consostanziali? Se annunciate l'adorata Trinità μονοούσιον, cioè *una* sostanza di numero, andate in compagnia del vecchio Sabellio nella Sinagoga degli Ebrei, se pero ὁμοούσιον, voglio dire, se confessate le divine ipostasi consostanziali ed *una* sostanza comune nella non-diversità ed eguaglianza naturale, spiegate da sapienti, che i consostanziali, non quelli che non sono nelle ipostasi, vengono detti sostanze! Come cioè vengono detti consostanziali, se non sono sostanze? Qualcuno

ܠܐ ܓܝܪ ܒܗܘ ܡܕܡ ܕܠܐ ܐܝܬܘܗܝ ܐܝܟ ܐܘ ܠܝܬ ܠܗ. ܡܫܬܐܡܪ ܫܘܐ ܠܐܚܪ̈ܢܐ. ܐܠܐ ܒܗܘ ܡܕܡ ܕܐܝܬܘܗܝ ܐܘ ܐܝܬ ܠܗ.܀ ܫܪܝܐ ܐܝܟ ܚܟܝܡܐ ܐܡܪ. ܕܠܒܐ ܡܬܚܡܨ ܘܐܝ̈ܕܝܐ ܡܬܪ̈ܦܝܢ. ܕܪ̈ܕܝܐ¹ ܕܪܕܐ ܒܟܠ ܫܒ̈ܝܠܐ ܣܓ̈ܝܐܐ. ܗܝ ܕܐܦ ܠܟ ܓܕܫܬ. ܟܕ ܒܣܓ̈ܝܐܬܐ ܨܒܐ ܐܢܬ ܕܬܫܬܡܗ. ܘܠܐ ܚܕܐ ܫܦܝܪ ܝܕܥ ܐܢܬ. ܘܒܟܠܗ ܫܘܐܠܟ ܗܕܝܘܛܘܬܟ ܘܠܐ ܡܠܦܢܘܬܟ ܡܬܚܙܝܐ. ܟܕ ܠܒܠܚܘܕ ܓܝܪ ܣܘܪܝܝܐ ܠܫܢܐ ܩܢܐ ܐܢܬ: ܘܥܕܟܝܠ ܠܐ ܐܫܟܚܬ ܕܬܐܠܦ ܫܦܝܪ. ܗܫܐ ܒܝܘܢܝܬ ܡܫܐܠ ܐܢܬ. ܘܡܦܫܩ ܐܢܬ ܡܠܬܟ ܠܣܘܪܝܝܐ. ܘܡܢܘ ܕܠܐ ܓܚܟ ܥܠ ܒܨܝܪܘܬ ܝܕܥܬܟ. ܕܐܦܠܐ ܡܢܐ ܠܐ ܝܕܥ ܐܢܬ ܝܕܥܬ. ܐܡܪܬ ܓܝܪ ܡܘܢܘܐܘܣܝܘܢ. ܘܦܫܩܬܗ ܚܕܐ ܐܘܣܝܐ ܒܡܢܝܢܐ. ܡܘܢܘܐܘܣܝܘܢ ܓܝܪ. ܠܚܘܕܝ ܐܘܣܝܐ ܐܝܬܘܗܝ. ܘܠܐ ܚܕܐ ܐܘܣܝܐ ܒܡܢܝܢܐ. ܐܝܟ ܕܐܢܬ ܓܒܝܬ ܠܟ ܕܬܦܫܩ ܡܠܬܐ ܕܠܐ ܝܕܥ ܐܢܬ. ܡܛܠ ܕܝܢ ܕܫܐܠܬ ܕܐܢ ܚܕܐ ܐܘܣܝܐ ܒܡܢܝܢܐ ܡܘܕܝܢ ܠܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ: ܘܚܬܡܬ ܐܝܟ ܕܡܢ ܗܕܝܘܛܘܬܟ. ܕܐܘ ܚܕܐ ܐܘܣܝܐ ܒܡܢܝܢܐ ܡܬܐܡܪܐ ܐܘ ܣܓ̈ܝܐܬܐ. ܐܦ ܚܢܢ ܡܫܐܠܝܢܢ ܠܟ. ܕܡܢ ܦܢܝ ܦܬܓܡܟ ܬܗܘܐ ܐܘܪܚܐ ܠܡܦܩ ܒܪܘܚ ܠܘܬܟ² ܐܝܟ ܕܐܡܪ ܓܪܝܓܘܪܝܘܣ. ܟܕ ܐܦܢܝ ܗܘ ܕܬܪܝܢܘܬ ܐܠܗܘ̈ܬܐ. ܥܠ ܗܝ ܕܐܫܬܐܠ

1. ܕܪ̈ܕܝܐ, il cod. ha ܕܪܕܝܐ. — 2. ܠܘܬܟ, il cod. ha ܕܠܘܬܟ.

non viene cioè detto eguale agli altri in ciò che egli non è o che non ha, ma in ciò che egli è o ha.

Soluzione. Un sapiente dice: imputridisce il cuore e si indeboliscono le mani di colui che cammina su molti sentieri[1], ciò che è accaduto anche a te. Mentre vuoi essere rinomato in molte (cose), non ne conosci bene neppure *una*. In tutta la tua domanda si vede la tua ignoranza e mancanza d'istruzione. Mentre cioè tu sei soltanto in possesso della lingua siriaca, e non sei stato ancora in grado di apprenderla bene, ora chiedi in greco e traduci il tuo discorso in siriaco. E chi è che non rida dell'esiguità del tuo sapere, che non sai neppure che cosa non sai? Hai detto cioè μονοούσιον e (lo) hai tradotto con *una* sostanza di numero. Μονοούσιον è cioè unicosostanziale e non *una* sostanza di numero, come hai scelto di tradurre la parola che non conosci. Poichè però hai chiesto se noi confessiamo la Santa Trinità *una* sostanza di numero, ed hai concluso secondo la tua ignoranza che essa viene detta o *una* sostanza di numero o molte, anche noi ti chiediamo, affinchè dalla tua risposta ci si schiuda una via per difenderci da te, come ha detto Gregorio quando ribattè col dioteismo a ciò che gli era stato chiesto circa la

1. Cf. Is. XIII, 7, XXI, 4, Ezech. XXI, 7, Nah. II, 10.

ܡܛܠ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܠܟܝ ܐܡܪ: ܚܕ ܐܠܗܐ ܒܡܢܝܢܐ ܡܘܕܐ ܐܢܬ ܠܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܐܘ ܫܘܝܢ ܒܐܠܗܘܬܐ ܡܘܕܐ ܐܢܬ ܠܩܢܘܡܐ ܕܐܠܗܘܬܐ. ܐܢ ܓܝܪ ܚܕ ܐܠܗܐ ܒܡܢܝܢܐ. ܗܠܟ ܠܟ ܠܝܗܘܕܝܐ ܐܝܟ ܡܠܬܟ ܥܡ ܣܒܠܝܘܣ. ܘܐܢ ܕܝܢ ܣܓܝܐܬܐ ܡܛܠ ܕܫܘܝܢ ܒܐܠܗܘܬܐ. ܗܠܟ ܠܟ ܠܚܢܦܐ ܐܚܝܐ ܕܗܪܣܝܣ ܕܝܠܟ. ܗܠܝܢ ܓܝܪ ܡܢ ܣܘܠܘܓܝܣܡܘܣ ܬܡܝܗܐ. ܒܥܐ ܕܝܢ ܒܟܘ ܕܫܐܠܬ ܕܐܢ ܚܕܐ ܐܘܣܝܐ ܒܡܢܝܢܐ ܡܘܕܝܢ ܠܬܠܝܬܝܘܬܐ. ܒܥܐ ܠܟܘ ܕܚܕܐ ܐܘܣܝܐ ܙܒܢܐ ܐܢܬ ܕܬܪܟܘܢ. ܘܡܛܠ ܗܢܐ ܠܟܘ ܕܚܕܐ ܒܡܢܝܢܐ ܐܘܣܦܬ. ܐܝܟܢܐ ܕܗܢܘܢ ܕܒܟܠܩܝܕܘܢܐ. ܟܕ ܨܒܘ ܕܢܛܠܩܘܢ * 93 b 2.
ܠܗܝ ܕܚܕ ܟܝܢܐ ܡܬܝܕܥ ܡܫܝܚܐ ܡܬܓܫܡܢܐ. ܗܘ ܕܡܬܓܫܡ ܫܒܩܘ. ܘܥܠ ܚܠܛܐ ܘܥܘܪܒܠܐ ܐܘܣܦܘ ܠܟܘ ܕܚܕ. ܘܐܠܐ ܡܢ ܐܝܟܐ ܐܠܦܬ ܕܬܫܐܠ ܗܕܐ. ܐܘ ܡܢܝܢܐ ܐܝܢܘ ܡܢܝܢܐ ܗܘ ܕܠܚܕܐ ܐܘܣܝܐ ܐܕܒܩܬ. ܐܢ ܓܝܪ ܗܘ ܕܡܢ ܚܕܝܘܬܐ ܡܪܟܒ. ܫܡܥ ܠܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ ܕܐܡܪ. ܕܡܢܝܢܐ ܘܠܐ ܚܕ ܡܩܒܠܝܢ ܒܐܘܣܝܐ ܘܟܝܢܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܐܠܐ ܒܠܚܘܕ ܒܩܢܘܡܐ. ܐܢ ܕܝܢ ܒܡܢܝܢܐ ܩܢܘܡܐ ܡܣܬܟܠ ܐܢܬ. ܩܕܡܝܬ ܓܝܪ ܐܡܬܝ ܫܡܥܬ ܡܢ ܐܢܫ ܡܢܢ. ܐܘ ܒܐܝܠܝܢ ܟܬܒܐ ܕܐܢܫ ܡܢ ܐܝܟ ܡܢܢ ܕܐܫܟܚܬ. ܕܚܕ ܩܢܘܡܐ ܡܘܕܝܢ ܠܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܒܬܪܟܢ ܕܝܢ. ܐܢ ܢܬܠ ܠܟ ܕܥܠ ܚܕ ܩܢܘܡܐ ܡܬܚܡܐ ܗܘܬ ܠܟ

Trinità. Dico a te : confessi tu la Santa Trinità *un* Dio di numero o confessi tu eguali nella Divinità le ipostasi della Divinità? Se *un* Dio di numero, vattene secondo il tuo discorso assieme a Sabellio presso gli Ebrei, e se molte, perchè sono eguali nella Divinità, vattene presso i Gentili, affini della tua eresia. Questo (si deduce) dai tuoi sillogismi mirabolanti. Ma chiedendo se confessiamo la Trinità *una* sostanza di numero, tu vuoi forse scuotere il (termine) di *una* sostanza e perciò hai aggiunto *una* (di) numero, come il (concilio) di Calcedonia, volendo ripudiare la (dottrina) che il Messia viene confessato *una* natura incorporata, ha omesso (anche) la (parola) « incorporata » ed ha aggiunto all' *una* confusione e mescolanza. Ma dove hai appreso a domandare questo? O quale è il numero che hai appiccicato alla sostanza *una*? Se è quello che è composto di unicità, ascolta San Teodosio il quale ha detto, che non accogliamo nessun numero nella sostanza e natura della Santa Trinità, ma soltanto per le ipostasi. Se per numero tu intendi l'ipostasi, primieramente, quando hai tu udito da qualcuno di noi o in quali scritti di qualcuno di noi hai tu trovato, che confessiamo la Trinità *una* ipostasi? Poi, anche se ti concedessimo che il tuo discorso verteva circa un ipostasi definita, avresti agito vanamente, non essendovi nulla che militi

ܡܠܬܐ: ܟܕ ܠܝܬ ܗܘ ܕܡܦܪܫ ܚܠܦ ܗܕܐ ܠܘܬܗ ܗܘܐ: ܘܫܪܝܪܘܬܗ ܒܡܠܬܗ. ܙܕܩ
ܗܘܐ ܠܟ ܕܬܫܐܠ. ܕܐܢ ܚܕ ܩܢܘܡܐ ܡܘܕܝܢܢ ܠܐܘܣܝܐ ܚܕܐ ܕܬܠܝܬܝܘܬܐ: ܘܠܐ ܕܐܢ
ܚܕܐ ܐܘܣܝܐ. ܗܝ ܕܨܒܬܬ ܕܕܚܠܬ ܡܢ ܢܦܪܘܫ ܥܘܠܟ. ܐܝܟ ܕܟܢܘܫܝܐ ܕܟܠܩܝܕ.
ܕܡܩܪܒܐ ܗܘܐ ܕܒܒܘܠܒܠܐ. ܘܒܚܘܠܛܢܐ ܕܨܒܬ ܚܕ ܟܝܢܐ. ܐܝܟ ܕܗܘ ܕܒܟܘܠܚܠܐ ܡܫܬܘܕܥ
ܕܢܥܠ. ܘܐܟܝܠ ܕܗܘܝ ܡܬܚܦܛܝܢ ܗܘܘ ܕܢܥܠܘܢ ܚܠܦ ܚܕ ܟܝܢܐ ܡܪܟܒܐ ܠܬܪܝܢܘܬܐ
ܕܟܝܢܐ. ܗܟܢܐ ܐܦ ܐܢܬ. ܐܘ ܚܠܦ ܗܝ ܕܚܕܐ ܐܘܣܝܐ ܐܘ ܥܡܗ ܐܘܣܝܣ ܡܥܠܬ.
ܚܢܢ ܓܝܪ ܠܘ ܒܠܚܘܕ ܒܬܠܬܐ ܩܢܘܡܝܢ ܡܘܕܝܢܢ ܠܚܕܐ ܐܘܣܝܐ ܘܚܕ ܐܠܗܐ
ܒܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܐܠܐ ܘܡܚܪܡܝܢܢ ܠܟܠ ܡܢ ܕܒܚܕ ܩܢܘܡܐ ܡܬܚܡ
ܠܗ. ܘܗܟܝܠ ܠܘ ܠܟܢܘܫܬܐ ܕܝܗܘܕܝܐ ܐܙܠܝܢܢ ܥܡ ܣܒܠܝܘܣ ܐܝܟ
ܕܥܩܦܝܟ ܘܦܛܦܛܘܬܟ ܣܪܝܩܬܐ. ܐܠܐ ܠܥܕܬܐ ܩܕܝܫܬܐ ܬܪܝܨܬ ܫܘܒܚܐ. ܡܛܠ
ܕܝܢ ܗܝ ܕܨܒܝܢܟ ܐܘܣܝܐ ܐܘܣܝܣ ܒܬܪ ܐܝܟ ܕܬܥܠ. ܒܟܘܠܚܢ ܕܡܢ ܠܥܠ
ܒܩܦܠܐܘܢ ܕܬܪܝܢ ܡܫܡܠܝܐܝܬ ܡܠܬܐ ܕܡܛܠ ܗܕܐ ܗܘܐ ܡܡܠܠܐ. ܘܡܬܬܪܐ ܕܝܢ
ܕܗܘܝܢ ܟܕ ܗܘܝܢ ܚܡܪ ܘܡܬܗܦܟ ܒܚܕܪ. ܫܐܠܬ ܕܝܢ ܣܟܠܐܝܬ. ܕܐܝܟܢܐ ܟܕ ܠܐ
* 94 a 1. ܐܝܬܝܗܘܢ ܐܘܣܝܣ. ܡܬܩܪܝܢ * ܒܪܐܘܣܝܐ. ܢܫܐܠܟ ܕܝܢ ܘܚܢܢ. ܕܐܝܟܢܐ

in favore di questa (interpretazione). Avresti dovuto chiedere, se confessiamo alla sostanza *una* della Trinità tre ipostasi, e non una sostanza la quale hai adornata colla parola numero, perchè temevi che la sua empietà fosse palese, similmente al concilio di Calcedonia, il quale in guerra contro *una* natura, ha adornato (il discorso) colla confusione e mediante la mescolanza. E come questo (concilio) si diede ogni cura di introdurre invece di *una* natura composta la *dualità* della natura, così pure tu introduci in luogo di *una* sostanza od assieme ad essa le sostanze. Noi cioè non soltanto confessiamo in tre ipostasi *una* sostanza ed un Dio nella Santa Trinità, ma anatematizziamo anche chiunque la definisce in *una* ipostasi. Così noi non ce ne andiamo con Sabellio nella Sinagoga dei Giudei, secondo la tua calunnia e le tue chiacchiere vane, ma nella Santa Chiesa ortodossa. Circa la tua intenzione di introdurre in conseguenza della consostanzialità la sostanza, è stato fatto discorso compiutamente più sopra nel capitolo secondo. È superfluo di girare e rigirare attorno la medesime (cose) in vista della tua ignoranza. Hai chiesto stoltamente, come esse vengano dette consostanziali, mentre non sono sostanze. Ti chiederemo anche noi: come si dice che sono eguali nella Divinità, mentre non sono Dei? (Adottando) un tuo

ܕܥܡܝ ܒܐܠܗܘܬܐ ܡܬܐܡܪܝܢ܁ ܟܕ ܠܐ ܐܫܬܘܝܘ ܠܚܕܕܐ. ܘܗܕܐ ܕܫܠܡ ܢܐܡܪ ܠܟ܁. ܠܗ ܒܗܕܐ ܕܠܐ ܐܝܬܘܗܝ ܐܢܫ ܐܘ ܠܝܬ ܠܗ ܡܬܐܡܪ ܕܫܘܐ ܠܐܚܪ̈ܢܐ. ܡܬܐܠܨܝܢ ܓܝܪ ܕܗܠܝܢ ܟܕ ܗܠܝܢ ܢܗܦܘܟ ܠܘܩܒܠܟ܁ ܒܗܕܐ ܕܐܢܬ ܗܠܝܢ ܟܕ ܗܠܝܢ ܡܗܦܟܦܟ ܡܗܦܟ ܐܢܬ. ܘܕܡܝܢ ܠܗܘ ܕܫܪܐ ܚܒܠܐ ܕܒܥܘܠܐ ܡܦܬܠ܁. ܕܒܟܠ ܦܘܬܠܐ ܗܦܘܟܠܐܝܬ ܡܬܗܦܟ܀ ܀ ܟܕ ܡܢ ܫܪܪܐ ܐܢܫܝܢ ܡܙܕܟܝܢ ܐܢܫܝܢ܁ ܢܦܩܝܢ ܗܘ ܕܒܝܫܐܝܬ ܠܥܘܠܐ ܢܦܩܘܢ[1]: ܚܠܦ ܕܠܘܬ ܫܪܪܐ ܬܪܝܨܐܝܬ ܢܬܦܢܘܢ܁ ܘܐܡܪܝܢ܁. ܕܐܢܗܘ ܟܝܠ ܕܐܘܣܝܣ ܐܡܪܝܢ ܐܢܬܘܢ ܠܗܘܢ ܠܩܢܘ̈ܡܐ ܐܠܗܝ̈ܐ. ܡܢ ܐܢܢܩܐ ܐܘ ܐܠܗ̈ܐ ܐܘ ܬܠܬܐ ܐܠܗ̈ܐ ܠܗܘܢ ܡܘܕܝܢ ܐܢܬܘܢ. ܘܠܗܕܐ ܦܢܝܢ ܠܢ ܒܟܐܢܘܬܐ ܐܡܪܝܢ. ܕܐܢܗܘ ܕܡܛܠ ܕܐܘܣܝܣ ܫܘ̈ܝܬܐ ܐܡܪܝܢ ܠܗܘܢ ܠܩܢܘ̈ܡܐ ܩܕ̈ܝܫܐ: ܡܬܐܠܨܝܢ ܕܐܠܗ̈ܐ ܢܐܡܪ ܐܝܟ ܡܠܬܟܘܢ܁. ܐܦ ܐܢܬܘܢ ܐܘ ܪ̈ܘܡܐ ܟܕ ܠܬܠܬܐ ܩܢܘ̈ܡܐ ܡܘܕܝܢ ܐܢܬܘܢ܁. ܘܟܠ ܩܢܘܡܐ ܐܠܗܐ ܐܡܪܝܢ ܐܢܬܘܢ ܕܐܝܬܘܗܝ܁. ܠܗܘ ܟܕ ܠܗܘ ܠܐܢܢܩܐ ܡܫܥܒܕܝܢ ܐܢܬܘܢ: ܐܝܟܢܐ ܕܠܬܠܬܐ ܐܠܗ̈ܐ ܬܐܡܪܘܢ܁. ܐܝܟܢܐ ܕܐܦ ܠܬܠܬܐ ܩܢܘ̈ܡܐ܁. ܐܘ ܕܠܗܠ ܒܟܘܦܪܐ ܕܚܕ ܡܢ ܗܠܝܢ ܩܢܘ̈ܡܐ ܠܐܠܗܘܬܗ ܕܠܐܠܗܐ ܒܩܢܘܡܐ ܠܗܘܢ܁ ܫܪܝܐ܀ ܐܘ ܠܡܪܚܘܬܐ ܕܢܦܫܐ ܕܢܦܠܬ ܡܢ ܫܪܪܐ܁. ܕܒܚܫܘܟܐ ܕܠܐ ܝܕܥܬܗ ܥܠ ܟܠܡܕܡ ܗܡܝܐ܁. ܘܥܠ ܟܠܡܕܡ ܕܠܐ ܕܚܠܐ ܡܬܪܗܒܐ܁. ܐܦ ܠܗܘܢ

1. ܢܦܩܘܢ, il cod. ha ܢܦܩܘ e sul marg. ܢ.

(argomento) ti diremo, che qualcuno non è detto essere eguale agli altri in ciò che non è o non ha. Siamo cioè costretti a ritorcere contro di te i medesimi (argomenti), perchè nella confusione della tua mente tu giri e rigiri (sui medesimi argomenti), e somigliamo a colui che scioglie una corda malamente contorta, la quale ad ogni contorsione si gira in (senso) inverso.

VI[a]. Alcuni, vinti dalla verità, si rivolgono maliziosamente all' ingiuria ed alla calunnia, invece di rettamente volgersi verso la (verità), e dicono : se dunque voi dite le divine ipostasi sostanze, le confessate necessariamente o Dei o tre Dei. Contro questo noi diciamo molto giustamente che se, perchè diciamo le sante ipostasi sostanze eguali, siamo costretti di dirle Dei, secondo il vostro discorso, anche voialtri, o prepotenti, sottostate alla medesima necessità, quando confessate tre ipostasi e dite che ogni ipostasi è Dio, di dire tre Dei, come anche tre ipostasi, oppure di passare alla negazione, (cioè) che una di queste ipostasi non è Dio in realtà.

Soluzione. O la sfacciataggine dell' anima decaduta dalla verità, la quale nelle tenebre della propria ignoranza si avventa contro ogni cosa e tutto

ܕܡܫܡܫܢܐ ܕܐܒܗܘܬܗ ܐܢܘܢ. ܘܠܐ ܡܪܓܫܐ ܒܡܕܡ ܕܡܬܬܩܠܐ. ܐܡܪܬ. ܕܟܕ ܡܢ ܫܪܪܐ ܡܙܕܟܝܢ ܐܢܫܝܢ. ܠܘܬ ܗܘ ܕܨܥܪܐ ܘܛܘܠܡܐ ܢܦܩܝܢ. ܚܠܦ ܕܠܦܐܝܐܝܬ ܡܬܦܢܝܢ ܐܠܝܢ. ܚܙܘ ܟܡܐ ܨܚܝ̈ܐ. ܨܥܘܪܐ ܘܡܫܡܫܢܐ ܘܙܟܐ ܡܢ ܫܪܪܐ. ܘܠܒܪ ܡܢ ܫܪܪܐ ܐܝܬܘܗܝ ܐܝܟܢܐ ܕܐܡܪ ܗܘ ܕܐܡܪ ܠܗܘܢ. ܕܐܢ ܐܘܣܝ̈ܐܣ ܐܡܪܝܢ ܐܢܬܘܢ ܐܠܗ̈ܐ ܐܡܪܝܢ ܐܢܬܘܢ. ܘܗܠܝܢ ܟܠܗܝܢ ܩܕܡܐܝܬ * ܥܠ ܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ ܐܡܪ. ܐܦ ܫܡܗ ܗܫܐ ܕܫܬܩ. ܗܘ ܓܝܪ ܟܕ ܠܗܪܣܝܣ ܗܕܐ ܕܐܘܣܝ̈ܐܣ ܦܣܩ. ܣܟܝܪܐ ܘܦܠܝܓܘܬܐ ܕܐܠܗ̈ܘܬܐ ܕܚܢܦ̈ܐ ܐܡܪ ܕܐܝܬܝܗ̇. ܗܘ ܕܩܕܡ ܦܠܝܓܘܬܐ ܐܘܣܝ̈ܐܣ ܬܠܬ ܐܡܪ ܐܝܟ. ܘܗܘ ܩܕܡܝܬ ܥܠ ܗܘ ܕܒܬܠܬ ܐܘܣܝ̈ܐ ܗܘ ܕܐܠܗܘܬܐ ܠܐܠܗ̈ܐ ܕܚܢܦ̈ܐ. ܗܠܝܢ ܕܝܢ ܦܠܝܓܘܬܐ ܕܐܠܗ̈ܐ ܐܝܟ. ܘܐܡܪ ܕܗܕܐ ܡܟܢܫܝܢ ܠܢܦܫܗܘܢ. ܗܠܝܢ ܕܐܘܣܝ̈ܐܣ ܐܡܪܝܢ. ܘܙܕܩܐܝܬ. ܐܢ ܓܝܪ ܫܡܐ ܕܐܠܗܐ ܐܘܣܝܐ ܡܫܘܕܥ. ܐܝܟܢܐ ܕܐܡܪ ܐܦ ܝܘܚܢܢ ܓܪܡܛܝܩܘܣ. ܐܝܟܢܐ ܠܐ ܬܪܝܨܐ ܗܦܟܬܐ. ܕܗܘ ܕܐܡܪ ܐܘܣܝ̈ܐܣ ܐܠܗ̈ܐ ܡܬܐܠܨ ܕܢܐܡܪ. ܡܛܠ ܕܗܦܟܬ ܠܢ ܕܒܗܕܐ ܗܝ ܢܦܠܝܢ: ܐܢ ܠܟܠ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܬܠܝܬܝܘܬܐ ܐܠܗܐ ܐܡܪܝܢ: ܐܘ ܒܟܦܘܪܝܐ ܕܗܘ ܕܠܝܬܘܗܝ ܐܠܗܐ ܟܠ ܚܕ ܡܢ ܩܢܘ̈ܡܐ. ܠܗܕܐ ܗܘܐ ܐܡܪܝܢ. ܕܚܢܢ ܟܕ ܡܘܕܝܢ ܠܟܠ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܟܝܢܐ ܘܐܘܣܝܐ ܘܐܠܗܐ. ܠܐ ܒܦܠܝܓܘܬܐ ܐܠܗ̈ܐ ܡܬܐܚܕܝܢ. ܘܠܐ

* 94 a 2.

maledice senza tema, anche coloro i quali essa vuol far apparire come suoi Padri e non percepisce in cosa incespica. Hai detto che alcuni, quando sono vinti dalla verità, vanno verso l'ingiuria e la calunnia, invece di rivolgersi convenientemente verso la (verità). Guardate, quanti insulti! Ingiuriatore, calunniatore, vinto dalla verità e fuori della verità è, come ha detto, colui il quale ha detto loro, che « se dite sostanze, dite Dei ». Tutto questo egli ha pronunciato anzitutto contro San Teodosio, quantunque egli abbia ora sottaciuto il suo nome. Egli cioè ha detto, ripudiando questa eresia delle sostanze che si potrebbe dire in breve polisostanzialismo, che essa è un rampollo del politeismo dei Gentili ed egli per il primo ribattè alle tre sostanze il triteismo dei Gentili, cioè il politeismo. Egli ha detto pure che questo si tirano addosso coloro i quali dicono sostanze. E giustamente. Se cioè il nome di Dio significa la sostanza, come ha detto anche Giovanni il Grammatico, come non è giusta la risposta, che chi dice sostanze viene costretto a dire Dei? Poichè hai ribattuto che noi cadiamo nel medesimo (politeismo), se diciamo Dio ognuna delle ipostasi della Trinità, oppure nella negazione che non è Dio ognuna delle ipostasi, diciamo contro questo, che quando confessiamo ognuna delle ipostasi

ܒܣܘܓܐܐ ܕܐܦ ܕܟܠ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܒܠܚܘܕܘܗܝ ܐܠܗܐ ܢܦܠܝܢ. ܐܠܐ ܡܘܕܝܢܢ ܚܕ ܐܠܗܐ ܘܐܘܣܝܐ ܚܕܐ ܘܟܝܢܐ ܒܬܠܬܐ ܩܢܘ̈ܡܐ ܐܘ ܕܝܢ ܦܪ̈ܨܘܦܐ. ܐܢܬܘܢ ܕܝܢ ܕܡܢ ܗܝ ܕܐܝܬܘܗܝ ܟܠ ܩܢܘܡܐ ܐܘܣܝܐ ܘܟܝܢܐ ܘܐܠܗܐ: ܐܘܣܝ̈ܐ ܘܟܝ̈ܢܐ ܡܢܝܬܘܢ. ܐܝܟܢܐ ܗܝ ܕܐܘܣܝ̈ܐ ܘܟܝ̈ܢܐ ܡܢܝܢܝܢ ܐܢܬܘܢ ܘܗܝ ܕܐܠܗ̈ܐ ܠܐ ܡܢܝܢܝܢ ܐܢܬܘܢ. ܐܡܪ ܓܝܪ ܡܠܦܢܟܘܢ. ܕܐܠܗܐ ܐܡܪ ܕܐܡܪ ܐܢܐ ܐܘܣܝܐ ܐܡܪ ܐܢܐ. ܘܟܝܢܐ ܕܐܠܗܐ ܐܠܗܐ ܗܘ. ܘܚܢܢ ܕܢܣܒ[1] ܗܝ ܕܐܠܗ̈ܐ ܥܠ ܗܝ ܕܐܘܣܝ̈ܐ ܢܩܫܢ. ܡܢ ܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ ܐܠܦܢܢ. ܐܢܬ ܕܝܢ ܦܫܩ ܠܢ ܡܢ ܐܝܟܐ ܐܠܦܬ ܕܬܐܡܪ: ܠܗܠܝܢ ܕܬܠܬܐ ܩܢܘ̈ܡܐ ܡܘܕܝܢ ܒܚܕܐ ܐܘܣܝܐ ܕܐܠܗܘܬܐ. ܕܐܢ ܟܠ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܐܠܗܐ ܗܘ. ܐܢܢܩܐ ܕܐܘ ܬܠܬܐ ܐܠܗ̈ܐ ܐܡܪܝܢ. ܐܘ ܕܠܝܬܘܗܝ ܐܠܗܐ ܟܠ ܚܕ ܡܢ * ܩܢܘ̈ܡܐ. ܘܐܢ ܥܣܩ ܠܟ ܕܬܐܡܪ. ܚܢܢ ܐܡܪܝܢܢ. ܕܡܢ ܐܪ̈ܝܘ ܘܚܢ̈ܦܐ * 94 b 1.
ܗܕܐ ܐܠܦܬ. ܚܢܢ ܕܝܢ ܗܝ ܕܝܠܢ ܡܢ ܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ ܐܠܦܢܢ. ܘܗܕܐ ܬܘܒ ܒܠܐ ܝܕܥܬܟ ܘܠܐ ܒܐܢܢܩܐ ܐܦܢܝܬ ܠܢ. ܕܐܢ ܠܟܠ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܐܠܗܐ ܐܡܪܝܢ: ܡܬܐܠܨܝܢ ܕܐܠܗ̈ܐ ܢܘܕܐ. ܐܠܘ ܓܝܪ ܟܐܢܝܢܟܘܢ ܡܛܠ ܗܝ ܕܠܟܠ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܬܠܝܬܝܘܬܐ ܐܘܣܝܐ ܘܟܝܢܐ ܡܘܕܝܢ ܐܢܬܘܢ. ܟܒܪ ܐܝܬ ܗܘܐ ܫܡܥܐ ܠܦܢܝܬܟ. ܡܛܠ ܕܝܢ ܕܠܘ ܥܠ ܗܕܐ ܟܐܢܝܢܟܘܢ. ܟܠ ܠܐ ܡܕܥ ܐܢܬ ܡܚܠ

1. ܢܣܒ cod.

natura, sostanza e Dio, non c'impigliamo nel politeismo e neppure cadiamo nella negazione che ognuna delle ipostasi non è Dio, ma confessiamo *un* Dio ed *una* sostanza e natura in tre ipostasi, cioè persone. Voialtri però che dall' essere ogni ipostasi sostanza, natura e Dio avete dedotto sostanze e nature, come deducete le sostanze e le nature e non deducete gli Dei? Il vostro maestro ha cioè detto : quando dico Dio, dico la sostanza, e la natura di Dio è Dio. Noi poi abbiamo appreso da San Teodosio a ribattere con « Dei » e « sostanze ». Tu però spiegaci donde hai appreso a dire a coloro i quali confessano tre ipostasi nella sostanza *una* della Divinità, che se ognuna delle ipostasi è Dio, devono necessariamente dire o tre Dei oppure che ognuna delle ipostasi non è Dio. Se ti è difficile il dirlo, ti diciamo noi, che questo hai appreso dagli Ariani e dai Gentili. Noi invece abbiamo appreso la nostra (risposta) da San Teodosio. Di nuovo ci hai risposto nella tua ignoranza e non secondo necessità, che se diciamo Dio ognuna delle ipostasi, siamo costretti a confessare Dei. Se cioè noi vi avessimo rimproverati perchè confessate sostanza e natura ognuna delle ipostasi della Trinità, si potrebbe forse prestar ascolto alla tua risposta. Poichè però noi non vi abbiamo rimproverati per questo, confondi tutto non sapendo quello che dici.

ܐܡܪ ܐܢܬ ܒܠܚܘܕ ܥܠܠ ܐܝܬ ÷ ܙ ܠܩܢܘ̈ܡܐ ܐܪܐ ܐܠܗ̈ܝܐ ܐܝܟ ܗܠܝܢ ܕܒܐܚܪ̈ܢܝܬܐ ܡܬܚܙܝܢ. ܘܠܒܪ ܡܢ ܕܒܐܚܪ̈ܢܝܬܐ ܢܬܚܙܘܢ. ܘܠܒܪ ܡܢ ܕܒܐܚܪ̈ܢܝܬܐ ܢܗܘܘܢ ܠܐ ܐܝܬܝܗܘܢ. ܐܡܪܝܢ ܐܢܬܘܢ. ܐܘ ܐܝܟ ܗܠܝܢ ܕܡܩܝܡܝܢ ܒܢܦܫܗܘܢ. ܘܠܐ ܣܢܝܩܝܢ ܕܒܡܕܡ ܐܚܪܢܐ ܢܗܘܘܢ ܐܘ ܢܬܚܙܘܢ. ܐܢ ܗܟܝܠ ܐܝܟ ܗܠܝܢ ܕܒܐܚܪ̈ܢܝܬܐ ܡܬܚܙܝܢ ܐܡܪܝܢ ܐܢܬܘܢ ܕܐܝܬܝܗܘܢ. ܠܫܘܝܐ ܗܘ ܡܠܬܟܘܢ ܠܚܪܡܟܘܢ. ܐܦ ܐܢ ܛܒ ܪܘܫܥܐ ܡܠܝܐ. ܐܢ ܕܝܢ ܠܗ ܕܐܝܟ ܗܠܝܢ: ܐܠܐ ܐܝܟ ܗܠܝܢ ܕܡܩܝܡܝܢ ܒܢܦܫܗܘܢ: ܘܠܐ ܣܢܝܩܝܢ ܕܒܐܚܪ̈ܢܝܬܐ ܢܬܚܙܘܢ ܘܢܗܘܘܢ ܐܝܬܝܗܘܢ ܠܗܠܝܢ ܡܘܕܝܢ ܐܢܬܘܢ. ܐܝܟܢܐ ܠܗ ܕܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܐܝܟܢܐ ܡܚܪܡܝܢ ܐܢܬܘܢ ܡܬܚܙܝܢ ܐܢܬܘܢ. ܐܘ ܟܕ ܝܕܥܝܢ ܐܢܬܘܢ. ܐܢܬܘܢ ܠܟܘܢ ܡܚܪܡܝܢ ܐܢܬܘܢ. ܗܠܝܢ ܓܝܪ ܕܡܩܝܡܝܢ ܒܢܦܫܗܘܢ. ܘܠܐ ܣܢܝܩܝܢ ܕܒܡܕܡ ܐܚܪܢܐ ܢܬܚܙܘܢ ܘܢܗܘܘܢ ܐܝܬܝܗܘܢ. ܐܘܣܝ̈ܣ ܐܝܬܝܗܘܢ. ܘܠܐ ܓܕ̈ܫܐ ܐܘ ܫܡܗ̈ܐ ܣܦܝ̈ܩܐ܀ ܫܪܝܐ܀ ܒܟܠܗ ܚܕ ܡܢ ܫܘܐܠܝܟ. ܓܠܝܐܝܬ ܡܬܚܙܝܐ ܠܣܟܠܘܬܟ. ܘܒܗܕܐ ܬܘܒ ܗܘ ܟܕ ܗܘ ܦܩܚܐ ܕܗܕܝܘܛܘܬܟ ܚܘܝܬ. ܕܗܦܟ ܟܕ ܘܡܗܦܟ ܠܗ̈ܝܢ ܐܝܟ ܕܒܟܘܒܐ ܦܣܝܕܘܪ ܠܙܒܠܐ. ܡܢܘ ܓܝܪ ܕܗܟܢܐ ܟܠܗ ܓܠܝܙ ܡܢ ܗܘܢܐ. ܕܢܫܐܠ ܥܠ ܩܢܘ̈ܡܐ ܕܐܢ ܒܐܚܪ̈ܢܝܬܐ ܡܬܚܙܝܢ ܐܘ ܠܐ. ܗܠܝܢ ܓܝܪ ܕܒܐܚܪ̈ܢܝܬܐ ܣܢܝܩܝܢ ܕܢܗܘܘܢ ܘܢܬܚܙܘܢ. ܠܘ ܩܢܘ̈ܡܐ ܐܢܘܢ. ܗܕܐ ܠܟܠܢܫ ܝܕܝܥܐ.

VII[a]. Dite voi dunque le divine ipostasi quali (cose), le quali si vedono in altre e non sono fuorchè siano vedute in altre e fuorchè siano in altre, oppure quali (cose), le quali esistono per sè e non abbisognano di essere ed esser vedute in qualche altra (cosa)? Se dunque voi dite che sono quali (cose) le quali vengono vedute in altre, il vostro discorso s'attaglia al vostro anatema, quantunque sia ben pieno di empietà. Se però non le dite come queste, ma le confessate quali (cose), che esistono per sè e non abbisognano di esser vedute ed esistere in altre, come non destate l'apparenza di non sapere come anatematizzate? Oppure, pur sapendolo, vi anatematizzate voi stessi. Quelle (cose) cioè, le quali esistono per sè e non abbisognano di esser vedute ed esistere in altre, sono sostanze e non accidenti o nomi vacui.

Soluzione. In tutte le due domande si scorge chiaramente la tua stoltezza. Ed in questa hai mostrato di nuovo la garrulità della tua ignoranza, girando e rigirando le medesime (cose), come il *pesìdòr* gli escrementi. Chi è dunque che sia si totalmente sprovvisto della ragione da chiedere circa le ipostasi, se si vedano in altre (cose) o no? Le cose cioè che abbisognano di essere ed esser vedute in altre, non sono affatto ipostasi. Questo è noto ad ognuno.

ܡܛܠ ܕܝܢ ܕܚܬܡܬ ܠܟ ܕܬܐܡܪ. ܕܐܢ ܠܩܢܘ̈ܡܐ ܓܕ̈ܫܐ ܡܘܕܝܢܢ. ܗܠܝܢ ܐܢܘܢ ܓܝܪ ܕܒܐܚܪ̈ܢܐ ܗܘܝܢ ܘܡܬܚܙܝܢ. * ܒܫܪܝܪܘܬܐ ܡܚܪܡܝܢܢ ܠܟܠ ܕܐܡܪ ܐܘܣܝ̈ܐ: * 94 b 2. ܘܗܢܐ ܡܠܝܐ ܗܘܐ: ܡܟܝܠ ܐܦ ܐܢܬܘܢ ܟܕ ܡܣܠܝܢ ܐܢܬܘܢ ܠܟܠ ܕܐܡܪ ܬܠܬ ܐܘܣܝ̈ܐ ܠܬܠܝܬܝܘܬܐ. ܒܡܢܝܢܐ ܕܬܠܬܐ ܩܢܘ̈ܡܐ ܟܦܪܝܢ ܐܢܬܘܢ[1] ܘܓܕ̈ܫܐ ܘܫܡܗ̈ܐ ܣܦܝ̈ܩܐ ܩܪܝܢ ܐܢܬܘܢ ܘܪܫܝܥܐܝܬ ܡܣܠܝܢ ܐܢܬܘܢ. ܘܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ. ܟܕ ܕܐܣܠܝ ܘܦܣܩ ܠܢ ܕܠܐ ܢܐܡܪ ܐܘܣܝ̈ܐ. ܓܕ̈ܫܐ ܡܘܕܐ ܠܗܘܢ ܠܩܢܘ̈ܡܐ. ܘܐܦ ܪܫܝܥ ܦܣܩܗ. ܐܢ ܓܝܪ ܚܪܡܐ ܪܫܝܥ ܘܦܣܩܐ ܪܫܝܥ. ܐܘ ܐܢ ܓܕ̈ܫܐ ܠܐ ܡܘܕܐ ܠܗܘܢ ܠܩܢܘ̈ܡܐ: ܐܠܐ ܕܒܩܢܘܡܗܘܢ ܡܩܝܡܝܢ. ܠܐ ܝܕܥ ܡܢܐ ܦܣܩ ܐܝܟ ܡܠܬܟ. ܐܢ ܚܢܢ ܠܐ ܝܕܥܝܢ ܐܝܟܢܐ ܡܚܪܡܝܢܢ. ܐܘ ܕܗܘ ܠܗ ܦܣܩ ܘܐܣܠܝ: ܐܢ ܚܢܢ ܠܢ ܡܚܪܡܝܢܢ. ܘܗܠܝܢ ܟܠܗܝܢ ܐܦ ܥܠܝܟܘܢ ܐܝܬ. ܒܡܣܠܝܢܘܬܐ ܕܗܢܝ ܕܬܠܬ ܐܘܣܝ̈ܐ. ܐܠܐ ܚܕܐ ܡܢ ܗܠܝܢ ܠܐ ܫܪܝܪܐ. ܘܬܘܕܝܬܢ ܬܪܝܨܬ ܫܘܒܚܐ ܗܕܐ ܗܝ. ܕܠܩܢܘ̈ܡܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܕܡܩܝܡܝܢ ܒܩܢܘܡܗܘܢ ܡܘܕܝܢ ܘܐܘܣܝ̈ܐ ܠܐ ܐܡܪܝܢܢ ܐܝܟܢܐ ܕܐܦܠܐ ܐܠܗ̈ܐ. ܡܢ ܐܝܟܐ ܕܝܢ ܐܫܟܚܬ ܗܕܐ ܡܪܚܘܬܐ ܕܠܐ ܝܕܥܬܐ ܐܠܨܬܟ. ܕܬܐܡܪ ܥܠ ܗܠܝܢ ܕܠܐ ܡܘܕܝܢ ܐܘܣܝ̈ܐ ܠܬܠܝܬܝܘܬܐ. ܕܓܕ̈ܫܐ ܐܘ ܫܡܗ̈ܐ ܣܦܝ̈ܩܐ ܡܘܕܝܢ ܠܗܘܢ ܠܩܢܘ̈ܡܐ. ܘܠܐ ܐܬܚܫܒܬ

1, ܟܦܪܝܢ ܐܢܬܘܢ sul margine.

Poichè però hai concluso di dire, che se confessiamo le ipostasi accidenti — sono questi cioè che sono e si vedono negli altri, — giustamente anatematizziamo chiunque dice sostanze — e questo è pieno d'empietà — quindi anche voialtri, ripudiando chiunque attribuisce tre sostanze alla Trinità, negate il numero delle tre ipostasi e le chiamate accidenti o nomi vacui e ripudiate empiamente. Anche San Teodosio, ripudiando e vietandoci di dire sostanze, confessa le ipostasi (quali) accidenti; ed il suo divieto è molto empio. Se cioè l'anatema è empio, è empio anche il divieto, o se egli non confessa le ipostasi accidenti, ma dice che esistono per sè, non sa quello che ha proibito — secondo il tuo discorso — se noi non sappiamo come anatematizziamo, oppure egli proibisce a sè stesso e ripudia (sè stesso), se noi anatematizziamo noi stessi. Tutto questo va anche contro voialtri in (conseguenza) del ripudio delle tre sostanze. Ma una di queste (alternative) non è vera. La nostra confessione ortodossa è questa, che confessiamo che le ipostasi della Santa Trinità esistono per sè e non (le) diciamo sostanze, come neppure Dei. Dove hai trovato tutta questa insolenza senza scienza, che ti (fa) dire di coloro i quali non confessano sostanze alla Trinità, che confessano le ipostasi (quali) acci-

ܡܢ ܣܚܡܐ ܠܐܪܣܛܘܣ. ܗܘ ܕܒܕܓܠܘܬܐ ܐܒܐ ܩܪܐ ܐܢܬ ܠܗ. ܘܒܢ ܫܛܐ ܐܢܬ
ܕܦܩܕ ܕܠܐ ܢܐܡܪ ܚܢܢ ܐܘ̈ܣܝܣ ܥܠ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܟܕ ܠܗ ܡܘܕܐ
ܐܢܬ. ܘܓܕ̈ܫܐ ܐܘ ܫܡܗ̈ܐ ܣܪ̈ܝܩܐ ܐܡܪ ܐܢܬ ܕܡܘܕܐ ܠܩܢܘ̈ܡܐ ܕܡܩܝܡܝܢ
ܠܗܘܢ܀ ܀ ܠܩܢܘ̈ܡܐ ܐܪܐ ܐܝܟܢܐ ܡܣܬܟܠܝܢ ܐܢܬܘܢ ܕܐܝܬܝܗܘܢ ܒܐܘܣܝܐ
ܓܘܢܝܬܐ: ܐܝܟ ܓܕ̈ܫܐ ܒܐܘܣܝܐ. ܐܘ ܐܝܟ ܐܘ̈ܣܝܣ ܡܩܢܡ̈ܢܝܬܐ. ܒܡܠܬܐ
ܕܫܘܝܘܬܐ ܕܓܘܢܝܘܬܐ. ܗܝ ܕܡܫܘܕܥܐ ܕܚܕܐ ܐܝܬܝܗܝ ܐܘܣܝܐ ܓܘܢܝܬܐ. ܐܢ ܗܟܢ
ܐܝܟ ܓܕ̈ܫܐ ܒܐܘܣܝܐ. ܩܝܡܘ ܡܠܬܟܘܢ ܒܚܝܠܐ ܕܣܘ̈ܩܒܠܬܗܘܢ. ܘܐܢܗܘ ܕܐܝܟ
ܐܘ̈ܣܝܣ ܡܩܢܡ̈ܢܝܬܐ ܒܡܠܬܐ ܕܫܘܝܘܬܐ ܕܓܘܢܝܘܬܐ: ܕܡܚܘܝܐ ܕܚܕܐ ܐܝܬܝܗܝܢ
* 95 a 1. ܐܘܣܝܐ ܓܘܢܝܬܐ. ܫܪܘ ܚܪܡܟܘܢ ܗܘ ܕܠܘܩܒܠ ܫܪܪܐ *ܡܢܟܘܢ ܐܬܬܣܝܡ܀ ܫܪܝܐ܀
ܐܦ ܒܗܕܐ ܫܘܐܠܟ. ܒܗ ܗܘ ܒܫܒܝܠܐ ܕܠܐ ܝܕܥܬܐ ܪܕܐ ܐܢܬ. ܘܠܗܕܐ ܒܝܫܬܐ
ܪܒܬܐ ܡܛܝܬ. ܕܐܦ ܠܐ ܐܝܠܝܢ ܕܠܬܠܡ̈ܝܕܐ ܓܠܝܢ ܝܕܥ ܐܢܬ. ܡܢܘ ܓܝܪ ܕܗܟܢܐ
ܣܟܠ. ܐܝܟܢܐ ܕܟܕ ܫܡܥ ܚܕܐ ܐܘܣܝܐ ܕܬܠܝܬܝܘܬܐ ܒܬܠܬܐ ܩܢܘ̈ܡܐ. ܢܫܐܠ ܕܐܢ
ܐܝܟ ܓܕ̈ܫܐ ܒܐܘܣܝܐ ܐܝܬܝܗܘܢ ܩܢܘ̈ܡܐ ܒܐܘܣܝܐ ܓܘܢܝܬܐ. ܐܘ ܡܢܘ ܡܢ ܡܠ̈ܦܢܐ
ܕܐ̈ܪܙܐ. ܟܕ ܡܦܫܩ ܕܡܢܐ ܡܫܘܕܥܝܢ ܩܢܘ̈ܡܐ ܐܘ ܕܐܝܟܢܐ ܐܝܬܝܗܘܢ. ܐܡܪ ܕܐܘ̈ܣܝܣ

denti e nomi vacui, e non ti (fa) stare in riverenza davanti San Teodosio, che tu con falsità chiami Padre e vituperi davanti a noi, dicendo che egli confessa le ipostasi che esistono per sè accidenti o nomi vacui mentre sai che ci ha proibito di dire sostanze della Santa Trinità?

VIII[a]. Come intendete che le ipostasi sono nella sostanza comune, come gli accidenti nella sostanza, oppure come le sostanze ipostatiche nel concetto di eguaglianza della comunità, ciò che significa che esse sono una sostanza comune? Se come accidenti nella sostanza, confermate il vostro discorso mediante la forza delle obbiezioni, (che si possono fare) loro! Se come le sostanze ipostatiche nel concetto dell' eguaglianza della comunità, ciò che dimostra che sono *una* sostanza comune, sciogliete il vostro anatema, che è stato posto da voi contro la verità!

Soluzione. Anche in questa tua domanda tu cammini sul medesimo sentiero dell' ignoranza e ti sei ridotto al gran male di non sapere neppure ciò che è chiaro agli scolari. Chi cioè sarà tanto stupido da domandare, quando sente (dire) *una* sostanza della Trinità in tre ipostasi, se le ipostasi sono nella sostanza comune come gli accidenti nella sostanza? Oppure, chi tra i maestri dei Misteri ha detto, spiegando che cosa significano le ipostasi o come sono, che sono sostanze nel concetto della sostanza comune, come tu dici pazza-

ܐܠܗܘܗܝ ܒܫܡܠܝܘܬܐ ܕܐܘܣܝܐ ܓܘܢܝܬܐ ܘܩܢܘܡܐ ܕܐܝܟ ܥܠܬܐ ܐܝܬ. ܘܡܛܠ ܕܚܕܐ ܡܢ ܗܠܝܢ ܐܦ ܡܢ ܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ ܠܐ ܐܬܐܡܪ. ܘܠܐ ܚܢܢ ܐܡܪܝܢܢ. ܐܠܐ ܟܕ ܒܬܪ ܟܠܗܘܢ ܡܠܦ̈ܢܐ ܬܪ̈ܝܨܝ ܫܘܒܚܐ ܢܩܦܝܢܢ. ܐܘܣܝܐ ܕܝܢ ܚܕܐ ܡܘܕܝܢܢ ܚܢܢ ܒܐܠܗܘܬܐ. ܘܩܢ̈ܘܡܐ ܕܝܢ ܦܪ̈ܝܫܐ: ܡܛܠ ܕܠܐ ܒܚܒܠܐ ܘܦܪܝܫܐ ܢܗܘܐ ܒܢ ܗܘܢܢ ܕܥܠ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ. ܟܕ ܗܟܢܐ ܡܗܝܡܢܝܢܢ ܚܢܢ. ܘܠܐ ܓܕ̈ܫܐ ܒܐܘܣܝܐ ܕܐܠܗܘܬܐ ܐܡܪܝܢܢ. ܘܠܐ ܐܘܣ̈ܝܣ: ܐܝܟܢܐ ܕܐܦܠܐ ܐܠܗ̈ܐ. ܘܡܢ ܟܠ ܕܘܟ ܡܬܚܙܝܐ. ܕܫܐܠܬܐ ܗܕܐ ܕܝܠܟ ܗܘܬ ܡܠܝܐ ܙܝܙܢܐ[1]. ܟܕ ܗܦܟܐ ܘܡܬܗܦܟܐ ܥܠ ܗܝ ܗܝ ܐܝܬܝܗ. ܐܝܟ ܕܝܢ ܕܠܐ ܬܬܚܙܐ ܕܗܢܘܢ[2] ܡܬܕܒܩܝܢ ܠܟ ܗܠܝܢ ܕܠܗܘܢ ܢܩܦܬ. ܘܕܬܚܙܐ ܐܝܬ ܠܗܘܢ ܫܘܝܐ. ܘܠܬܚܬ ܡܢ[3] ܐܝܩܪܟ. ܘܡܛܠ ܕܚܕܐ ܡܢ ܩܕ̈ܝܫܐ ܕܐܡܪܢ: ܠܐ ܐܝܟ ܡܢ ܕܫܐܠܬ ܐܡܪܘ ܐܝܟܢܐ ܕܐܡܪܢ: ܠܐ ܓܝܪ ܩܢ̈ܘܡܐ ܠܓܕ̈ܫܐ ܐܡܪܝܢ. ܘܠܐ ܐܘܣ̈ܝܣ ܒܐܘܣܝܐ ܕܐܠܗܘܬܐ ܐܘܕܝܘ. ܠܐ ܡܫܬܪܐ ܚܪܡܐ ܕܡܢܢ ܗܘܐ. ܟܕ ܒܬܪ ܦܘܩܕܢܐ ܟܐܢܐ ܕܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ ܢܩܦܝܢ. ܕܠܐ ܒܒܝܫܐܝܬ ܘܠܐ ܠܘܩܒܠ ܫܪܪܐ ܐܬܬܣܝܡ. ܐܠܐ ܠܘܩܒܠ ܛܘܥܝܝܬܐ ܕܗܪܣܝܣ ܕܝܠܟܘܢ ܕܡܘܕܝܐ ܣܓܝܐܘܬܐ ܕܟܝ̈ܢܐ ܘܐܘܣ̈ܝܣ ܘܐܠܗ̈ܐ܀ ܛ܀ ܡܢܘ ܐܪܐ ܐܠܗܘܗܝ ܒܫܡܠܝܘܬܐ ܕܝܠܗ ܕܗܘܐ ܐܠܗܘܗܝ ܩܢ̈ܘܡܐ ܠܐܘܣܝܐ

1. ܒܙܝܙܢܐ, ܒܙܢܐ cod. — 2. Il cod. ha ܕܕܗܢܘܢ — 3. ܡܢ nel cod. sta sopra la riga.

mente? Siccome neppur *una* di queste (cose) è stata detta dai Santi Padri, non le diciamo neppur noi, ma seguendo tutti i dottori ortodossi, confessiamo *una* sostanza nella Divinità e determinate ipostasi, affinchè il (nostro) pensiero circa il Padre, il Figlio e lo Spirito Santo non sia confuso, ma preciso. Avendo questa fede, non affermiamo nè accidenti nella sostanza della Divinità, nè sostanze, come neppure Dei. Da ogni luogo si vede che questa tua domanda è abbondantissima di zizzania, girando e rigirando essa attorno il medesimo (argomento) e facendo tu molte parole, affinchè non appaia che coloro ai quali aderisci ti hanno mantenuto vanamente e tu sembri essere degno di loro e (non sembri) inferiore al tuo valore. Poichè nessuno dei Santi ha detto alcuna delle cose che hai chiesto, come abbiamo detto, — essi non dicono cioè le ipostasi accidenti e non confessano sostanze nella sostanza della Divinità — non verrà sciolto l'anatema da noi scagliato, seguendo noi il giusto divieto di San Teodosio, il quale non è stato posto nè malamente nè contro la verità, ma contro l'aberrazione della vostra eresia, che confessa la pluralità di nature, di sostanze e di Dei.

IX[a]. Chi è dunque la causa, le ipostasi della sostanza comune, oppure la

ܓܘܢܝܬܐ. ܐܘܟܝܬ ܐܘܣܝܐ ܓܘܢܝܬܐ ܠܩܢܘܡܘܗܝ. ܐܢ ܗܟܝܠ ܩܢܘܡܐ ܠܐܘܣܝܐ ܓܘܢܝܬܐ. ܚܘܘ ܠܢ ܕܡܫܟܚܐ ܕܗܠܝܢ ܕܠܐ ܐܝܬܝܗܘܢ ܐܘܣܝܣ. ܥܠܬܐ ܕܐܘܣܝܐ ܢܗܘܘܢ ܐܘ ܢܬܐܡܪܘܢ. ܘܐܢ ܕܝܢ ܐܘܣܝܐ ܓܘܢܝܬܐ ܠܩܢܘܡܐ. ܐܠܦܘ ܠܢ ܘܫܪܪܘ ܠܢ. ܕܐܝܬܘܗܝ ܗܘܬ ܐܘܣܝܐ ܓܘܢܝܬܐ ܘܐܠܗܝܬܐ. ܩܕܡ ܩܢܘܡܘܗܝ ܘܠܒܪ ܡܢ ܩܢܘܡܘܗܝ. ܘܕܗܝ ܐܝܬܘܗܝ ܥܠܬܐ ܕܩܘܝܡܗܘܢ ܕܩܢܘܡܘܗܝ܀ ܫܪܝܐ܀ ܒܟܠܗܘܢ ܫܘܐܠܝܟ ܡܪ̈ܝܚܐ ܘܡܒܠܒܠܐ ܚܕ ܢܝܫܐ ܣܡܬ ܠܟ. ܕܠܡܣܪܐ ܕܡܠܬܐ ܕܩܕܝܫܐ ܬܐܕܘܣܝܘܣ ܐܠܗܝܐ. ܕܟܕ ܗܘ ܦܣܩ ܕܗܟܢ ܦܣܝܩܐܝܬ ܐܘܣܝܣ ܐܘ ܟܝ̈ܢܐ: ܠܐ ܢܥܠ ܥܠ ܚܕܐ ܐܘܣܝܐ ܘܟܝܢܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܐܢܬ ܥܠܬܐ ܕܐܘܣܝܐ ܐܘܣܝܣ ܨܒܐ ܐܢܬ ܕܬܣܝܡ. ܡܢܘ ܡܢ ܩܕܝܫܐ ܐܡܪ. ܕܥܠܬܐ ܕܚܕܐ ܐܘܣܝܐ ܕܐܠܗܘܬܐ. ܐܘܣܝܣ ܐܝܬܝܗܝܢ. ܐܠܐ ܐܢܬ ܒܠܚܘܕܝܟ ܐܘܪܚܐ ܗܕܐ ܠܐ ܕܕܪܝܟܬܐ ܪܕܝܬ. ܘܣܒܪܬ ܠܟ ܒܚܣܝܪܘܬ ܗܘܢܟ ܕܬܚܬܘܡ ܐܢܬ. ܕܐܘ ܐܘܣܝܣ ܐܝܟ ܩܢܘܡܐ ܢܘܕܐ ܠܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܐܘ ܕܠܐ ܐܝܬܘܗܝ ܐܘܣܝܐ. ܐܡܪܬ ܓܝܪ. ܐܝܟܢܐ ܗܠܝܢ ܕܠܐ ܐܝܬܝܗܝܢ ܐܘܣܝܣ. ܥܠܬܐ ܕܐܘܣܝܐ ܢܗܘܘܢ. ܐܝܟ ܗܟܝܠ ܕܠܝܬܘܗܝ ܚܕܐ ܐܘܣܝܐ ܕܐܠܗܘܬܐ. ܐܠܐ ܐܢ ܒܬܘܕܝܬܐ ܕܐܘܣܝܣ. ܗܠܝܢ ܕܬܪܬܝܗܝܢ ܥܘܠܝܢ. ܘܕܥܠܬܐ ܕܚܕܐ ܐܘܣܝܐ ܕܐܠܗܘܬܐ

sostanza comune delle sue ipostasi? Se dunque le ipostasi della sostanza comune, dimostrateci che è possibile che quelle (cose), le quali non sono sostanze, siano o vengano dette la causa di una sostanza. Se però la sostanza comune (è la causa) delle ipostasi, insegnateci e confermateci che la sostanza comune e divina era prima delle sue ipostasi ed al di fuori delle sue ipostasi, e che è la causa dell' esistenza delle sue ipostasi.

Soluzione. In tutte le tue domande insolenti e confuse ti sei posto *uno* scopo, cioè, di distruggere il discorso di San Teodosio. Mentre egli ci ha cioè proibito assolutamente di introdurre nella sostanza *una* e natura *una* della Santa Trinità una pluralità di sostanze o nature, tu vuoi porre quale causa di una sostanza le sostanze. Chi mai tra i Santi ha detto che la causa della sostanza *una* della Divinità sono le sostanze? Ma soltanto tu hai camminato su questa via incalcata, ed hai creduto di conchiudere nella tua pochezza di mente di confessare nella Santa Trinità o le sostanze quali ipostasi o che essa non è una sostanza. Hai detto cioè : come sono causa di una sostanza le (cose) che non sono sostanze, come se non fosse possibile la sostanza *una* della Divinità, che mediante la confessione delle sostanze, le quali (affermazioni) sono tutte e due empie, che cioè confessiamo le sostanze cause della sostanza *una* della Trinità e di nuovo che se questo non è il caso, non è la sostanza.

ܐܘܣܝ̈ܐ ܢܐܡܪ. ܘܗܘ ܠܘܬ ܕܐܝ ܗܘܐ ܠܐ ܠܚܠܘܦ ܐܘܣܝܐ. ܘܐܠܐ ܡܢܘ ܡܢ ܐܒܗ̈ܬܐ ܬܪ̈ܝܨܝ ܫܘܒܚܐ ܫܡܥܬ. ܕܚܕܐ ܡܢ ܗܠܝܢ ܐܡܪ. ܐܠܐ ܚܕܐ ܐܘܣܝܐ ܒܬܠܬܐ ܩܢܘ̈ܡܐ ܐܘ ܒܗܝ ܦܪ̈ܨܘܦܐ ܟܠܗܘܢ ܡܘܕܝܢ. ܡܛܠ ܕܝܢ ܕܫܐܠܬ ܕܐܝ ܩܕܝܡܐ ܐܘܣܝܐ ܐܠܗܝܬܐ ܠܩܢܘ̈ܡܝܗ. ܗܘܐ ܠܟܠܗ ܐܝܬ ܕܡܠܐ ܗܘܢܐ ܕܐܡܪ. ܘܣܪܝܩܐܝܬ ܗܘܐ ܡܣܬܦܩ ܐܢܬ. ܒܬܪ ܕܝܢ ܡܛܠ ܕܡܢ ܫܘܡܗܐ ܫܡܐ ܕܐܘܣܝ̈ܐ ܨܒܐ ܐܢܬ ܕܬܩܝܡ ܚܕܐ ܐܘܣܝܐ. ܡܫܐܠܝܢ ܠܟ. ܕܐܝ ܠܐ ܡܫܟܚ ܕܐܘܣܝܐ ܓܘܢܝܬܐ ܘܟܝܢܐ ܕܠܒܪ ܡܢ ܐܘܣܝ̈ܐ ܘܟܝ̈ܢܐ ܠܗܘܐ. ܐܡܪ ܠܢ ܗܠܝܢ ܐܣܩܘܡܝܟ. ܕܐܝܟܢܐ ܡܫܟܚܐ ܕܚܕ ܐܠܗܐ ܠܗܘܐ. ܟܕ ܠܐ ܐܡܪ ܐܢܬ ܕܐܠܗ̈ܐ ܐܝܬܝܗܘܢ ܥܠܬܗ ܕܗܢܐ܀ -- ܡܛܠ ܕܝܢ ܕܟܕ ܠܐ ܡܬܚܡܢܐܝܬ ܐܘܣܝ̈ܐ ܫܡܥܝܢ ܐܢܬܘܢ ܡܢܢ ܠܩܢܘ̈ܡܐ ܐܠܗ̈ܝܐ: ܡܛܠ ܗܝ ܕܐܝܟ ܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ * ܐܡܪܝܢ: ܡܩܒܠܝܢ ܐܢܬܘܢ ܥܠ ܗܢܐ ܡܠܬܐ ܗܝ * 95 b 1.
ܕܟܡܝܘܬܐ[1]. ܐܦ ܚܢܢ ܠܗ̇ ܗܝ ܠܡܠܬܐ ܗܝ ܕܟܡܝܘܬܐ ܠܘܩܒܠܟܘܢ ܡܩܒܠܝܢܢ: ܟܕ ܐܡܪܝܢܢ. ܕܐܡܟܐ ܕܐܝ̈ܬܐ ܘܛܒ̈ܐ ܘܚ̈ܝܐ. ܘܟܠܗܝܢ ܕܐܝܟ ܗܠܝܢ: ܡܫܡܗܝܢ ܠܡܠܦ̈ܢܐ ܕܩܪܝܢ ܘܡܫܡܗܝܢ ܠܩܢܘ̈ܡܐ ܐܠܗ̈ܝܐ ܚܐܪܐܝܬ ܘܠܐ ܡܬܚܡܢܐܝܬ. ܟܡܐ ܐܝܬ̈ܐ ܐܘ ܚ̈ܝܐ ܐܘ ܛܒ̈ܐ ܡܗܝܡܢܝܢ ܐܢܬܘܢ ܕܐܡܪܝܢ. ܗܒܘ ܐܦ ܡܠܬܐ

1. ܕܟܡܝܘܬܐ, il cod. ha invece erroneamente ܕܗܘܦܟܐ.

Ma quale tra i Padri ortodossi hai tu inteso dire qualcuna tra queste (affermazioni)? Invece tutti confessano *una* sostanza in tre ipostasi ossia persone. Poichè hai chiesto, se la sostanza Divina è anteriore alle sue ipostasi, (ti risponderemo) che non v' è alcuno, provvisto della ragione, che dica questo. Vanamente ribatti questo (argomento). Però, siccome mediante l'omonimità delle sostanze vuoi stabilire *una* sostanza, ti chiediamo, se non puoi confessare la sostanza comune e la natura all' infuori delle sostanze e delle nature, dicci queste tue definizioni : come è possibile che tu confessi un Dio, mentre non dici che Dei sono la causa di questo?

X[a]. Poichè voialtri, quantunque ci udiate dire indefinitamente sostanze delle ipostasi divine, essendo che diciamo come i Padri Santi, opponete a questo la parola della quantità, anche noi opponiamo a voialtri la medesima parola della quantità e diciamo, siccome troviamo che i Dottori chiamano e nominano le divine ipostasi liberamente e non definitamente esseri, buone e vive e (con) tutte le altre (denominazioni), quanti esseri o vivi o buoni credete voi che dicono? Dite una parola circa questo e colla medesima accettate la risposta!

ܕܡܛܠ ܗܟܢܐ. ܘܒܗ ܕܝܢ ܒܗ ܡܟܠܗ ܦܘܫ ܦܬܓܡܐ܀ ܫܪܝܐ܀ ܡܛܠ ܕܐܦ ܗܕܐ ܒܠܐ ܡܪܕܘܬܐ ܫܐܠܬܗ܆ ܐܝܟܢܐ ܕܒܗ ܒܪܘܫܐ ܡܢܗ ܠܡܓܢ ܠܟ: ܡܛܠ ܡܢܝܢܐ ܠܐ ܡܬܚܡܐ ܕܐܘܣܝܣ. ܗܘ ܕܒܟܠܗܘܢ ܕܡܟܝܠ ܠܗ ܣܥܝܬ ܐܝܟ ܕܐܬܚܙܝܬ: ܓܠܝܐܝܬ ܣܘܩܒܠ ܢܩܫܬ ܠܩܕܝܫܐ ܫܡܗܐ ܬܐܘܕܘܣܝܣ: ܐܝܟܢܐ ܕܐܦ ܒܗܠܝܢ ܕܡܢ ܠܥܠ ܐܬܚܙܝܬ: ܘܐܡܪܬ ܐܝܟ ܕܐܡܪܝܢ ܕܟܡܐ ܩܢܘܡܐ ܐܝܬܝܗܝܢ: ܡܛܠܗܘܢ ܕܐܡܪ ܗܟܝܠ ܐܡܪܝܢ ܐܒܗܬܐ: ܟܡܐ ܐܡܪܝܢ ܕܐܝܬܝܗܘܢ: ܐܝܟܢܐ ܕܒܗ ܕܡܦܢܝܢܐ ܠܟ ܡܢܝܢܐ ܕܐܘܣܝܣ ܠܥܠ. ܚܘܝ ܒܪܝܫ ܡܢ ܡܡܠܠܐ ܕܬܐܘܠܓܐ: ܕܐܝܟܢܐ ܕܐܡܪܝܢ ܚܝܐ ܘܚܝ̈ܐ: ܩܕܝܫܐ ܘܩܕܝ̈ܫܐ: ܛܒܐ ܘܛܒ̈ܐ: ܕܗܟܢܐ ܐܬܐܡܪܐ ܡܢܗܘܢ ܐܘܣܝܐ ܘܐܘܣܝܣ. ܘܗܝܕܝܢ ܐܝܬ ܠܟ ܐܬܪܐ ܕܬܫܐܠ ܠܫܐܠܬܐ. ܐܢ ܓܝܪ ܗܕܐ ܠܐ ܡܚܘܐ ܐܢܬ. ܚܣܘܟ ܢܦܫܟ ܡܢ ܢܒܚܐ ܣܪܝܩܐ. ܘܒܟܝ ܥܠ ܢܦܫܟ ܘܥܠ ܚܣܝܪܘܬܟ. ܕܐܦܠܐ ܝܕܥܬ. ܕܡܠܬܐ ܬܠܬ ܒܗ ܒܡܠܬܐ ܐܡܪܘ ܐܒܗܬܐ. ܘܐܝܟ ܕܠܐ ܡܬܐܡܪ ܐܬܐܡܪܐ ܗܘܬ. ܐܝܟܢܐ ܕܐܦܠܐ ܗܝ ܕܐܘܣܝܐ ܐܘܣܝܣ. ܡܛܠ ܐܢܬ ܡܦܫܩܢܐ. ܘܐܢܬ ܕܡܢ ܢܦܫܟ ܡܦܫܩܢܐ ܐܢܬ ܕܐܒܗܬܐ ܘܡܩܝܡܢܐ ܕܗܪܣܝܣ. ܥܠ ܗܝ ܕܓܠܝܐܝܬ ܐܬܐܡܪܬ. ܐܝܟ ܗܝ ܕܠܐ ܐܬܐܡܪܬ ܫܐܠ ܐܢܬ. ܗܕܐ ܡܢ ܠܐ ܡܪܕܝܘܬܟ ܓܕܫܬܟ܀ ܝܗ܀ ܬܘܒ ܡܛܠ ܡܐܡܪܐ ܕܬܐܘܕܘܣܝܣ܀ ܐܢܫ ܕܝܢ ܡܢ ܫܪܪܐ ܡܬܥܠܒܝܢ ܐܡܪܝܢ. ܕܠܘܬ ܫܪܪܐ ܕܡܠܬܗ

Soluzione. Poichè hai posto anche questa domanda ignorantemente per difenderti mediante la stessa circa il numero definito delle sostanze, che tu cerchi assiduamente di introdurre in tutti i tuoi (discorsi), e chiaramente ti sei mostrato in opposizione a San Teodosio, come si vede anche da quanto (hai detto) più sopra, e dici quante diciamo che sono (le ipostasi), (visto) che i Padri (le) dicono esseri, buone e vive, allo scopo di introdurre mediante la risposta il numero delle sostanze, mostra mediante un passo dei teologi, che come dicono vivo e vivi, santo e santi, buono e buoni, così da loro è detto sostanza e sostanze, e poi avrai campo di porre questo quesito. Se tu cioè non dimostri questo, trattienti dall' abbaiamento vano e piangi su te stesso e la tua ignoranza, che non sai neppure che i Padri dissero la parola stessa di tre esseri, e chiedi di questa come se non fosse stata mai detta, come neppure quella di sostanze; e tu, che da te stesso (ti fai) commentatore dei Padri e sostenitore dell' eresia, chiedi circa ciò che è stato detto chiaramente, come se non fosse stato detto! Questo ti è accaduto causa la tua mancanza d'istruzione.

XV. Di nuovo circa il discorso di Teodosio. Alcuni, quando si (sentono) molestati dalla verità, dicono di andare verso la verità della parola stessa.

ܕܡܠܬܐ ܕܐܠܗܝ ܐܡܪܝܢ. ܝܕܥܝܢ * ܚܢܢ ܐܦ ܗܟܝܠ. ܕܐܡܪܝܢ ܐܢܘܢ ܐܒܗܬܐ ܩܕܝܫܐ * 95 b 2.
ܠܩܢܘܡܐ ܐܠܗܝܐ. ܒܫܡܐ ܕܟܝܢܐ ܘܐܘܣܝܣ ܫܘܝܬܐ. ܐܠܐ ܗܢܐ ܩܕܝܫܐ ܬܐܕܘܣܝܣ. ܫܪܝܗ ܠܗܕܐ ܒܪܬ ܩܠܐ. ܒܡܐܡܪܗ ܗܘ ܕܥܠ ܛܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܘܠܘܩܒܠ ܗܠܝܢ ܩܕܡ ܡܩܕܡܐ ܐܡܪܝܢ. ܕܡܛܠ ܡܢܐ ܫܪܐ ܠܗܕܐ ܒܪܬ ܩܠܐ ܕܐܒܗܬܐ ܐܡܪܝܢ ܐܢܬܘܢ ܕܫܪܗ. ܡܛܠ ܕܠܐ ܐܝܬܝܗܘܢ ܩܢܘܡܐ ܐܘܣܝܣ ܩܢܘܡܝܬܐ ܘܫܘܝܬܐ. ܐܘ ܡܛܠ ܕܡܠܬܐ ܗܝ ܡܣܟܠܬܐ. ܘܠܘܬ ܗܪܣܝܣ ܡܥܒܪܐ. ܐܢ ܗܘ ܕܡܛܠ ܕܠܐ ܐܝܬܝܗܘܢ ܐܘܣܝܣ ܩܢܘܡܝܬܐ ܘܫܘܝܬܐ. ܐܝܟܢܐ ܕܐܡܪܘ ܐܒܗܬܐ ܩܕܝܫܐ ܠܡܐܡܪ. ܟܠܐ ܐܢܘܢ ܡܢ ܕܠܡܐܡܪܘܢ ܐܘܣܝܣ. ܚܘܘ ܒܓܠܝܐ ܕܠܐ ܚܪܝܢܐ. ܘܐܢ ܗܘ ܕܠܘ ܡܛܠ ܗܕܐ ܐܠܐ ܡܛܠ ܕܡܠܬܐ ܗܝ ܡܣܟܠܬܐ. ܘܠܘܬ ܗܪܣܝܣ ܡܥܒܪܐ ܐܝܕܐ ܕܗܝ ܡܥܒܠܐ ܫܪܝܗ ܠܗܕܐ. ܪܘܪܒܘ ܢܦܫܟܘܢ. ܘܐܦ ܠܗܕܐ ܩܝܡܘ ܐܢ ܡܫܟܚܝܢ ܐܢܬܘܢ ܒܚܝܠܐ. ܘܗܝܕܝܢ ܡܐ ܕܗܘܐ ܫܪܪܬܘܢ ܕܗܕܐ ܗܝ: ܐܘ ܗܝ ܕܩܕܡܝܗ̇ ܩܝܡܬܘܢ. ܟܕ ܐܝܟ ܡܣܟܠܐ ܡܚܘܝܢ ܠܡܫܬܡܥܘ ܠܦܘܫܩܐ ܕܡܠܬܐ ܕܡܬܕܡܪ. ܐܢ ܕܝܢ ܘܠܐ ܚܕܐ ܡܢ ܬܪܬܝܢ ܡܩܝܡܝܢ ܐܢܬܘܢ ܒܥܒܕܐ. ܡܢܐ ܡܬܚܦܛܝܢ ܐܢܬܘܢ. ܕܠܗ ܠܩܕܝܫܐ ܬܐܕܘܣܝܣ. ܠܘܩܒܠ ܐܒܗܬܐ. ܟܕ ܕܠܬܘܕܝܬܐ ܕܗܝܡܢܘܬܗܘܢ ܐܝܟ ܐܡܪ ܡܠܝܟܘܢ. ܘܠܘܩܒܠ ܢܦܫܗ ܬܘܒ. ܟܕ ܕܐܡܪ ܕܡܕܡ ܡܢ ܐܠܝܢ ܕܐܡܪܘ

Sappiamo cioè anche noi, che i Santi Padri dicono le divine ipostasi col nome di nature e sostanze eguali. Però San Teodosio ha distrutto questa parola nel suo discorso attorno la Santa Trinità. Contro questo diciamo anzitutto: perchè dite voialtri che egli ha distrutto questa parola dei Padri, perchè le ipostasi non sono sostanze ipostatiche ed eguali o perchè (questo) discorso è empio e conduce nell' eresia? Se egli vietò di chiamarle sostanze, perchè non sono sostanze ipostatiche ed eguali, come sono state dette dai Santi Padri, dimostratelo chiaramente senza controversia! Se non però per questo esso lo ha distrutto, ma perchè il discorso è empio e conduce in eresia, qualunque essa sia, siate forti e fondate con vigore anche questa (eresia), se siete capaci! Poi, dopo che avrete stabilito che questa o quella che anteriormente a questa avete fondata è empia, allora forse si potrà ascoltare la vostra mirabile interpretazione del discorso. Se però non stabilite colla (vostra) opera neppure una di (queste) due, perchè vi sforzate di mostrare San Teodosio in opposizione ai Padri, per il motivo che secondo le vostre parole egli ha aderito alla confessione della loro fede, ed in opposizione a sè stesso, perchè ha detto: non ho tolto niente di quello che hanno detto i Padri, e neppure ho aggiunto qualcosa, mentre egli riguardava come ribaldo chiunque facesse

ܠܐܒܗ̈ܬܐ ܠܐ ܒܪܘܢܐ. ܐܦܠܐ ܡܕܡ ܐܟܘܬܗ. ܬܘܒ ܡܥܒܕܢܐ ܫܠܝܛ. ܠܗܠܝܢ ܐܝܟܐ ܕܡܕܡ ܕܐܡܪ ܗܘܝܐ ܠܟܘܢ. ܐܠܘ ܕܝܢ ܘܡܕܡ ܕܠܐ ܫܠܝܛ ܗܘܐ ܠܗ ܕܢܥܒܕ ܥܒܕ. ܐܢܘܢ ܕܗܘܝܐ ܐܝܟܢܐ ܕܐܡܪܝܢ ܐܢܬܘܢ. ܠܐ ܓܝܪ ܐܝܬ ܫܘܠܛܢܐ ܠܪܒ ܟܗܢܐ. ܕܟܕ ܡܫܢܐ ܠܬܚܘܡܐ ܕܗܠܝܢ ܕܩܕܡܘܗܝ. ܠܡܫܪܐ ܡܢ ܩ̈ܠܐ ܗܠܝܢ ܕܐܬܬܚܡܘ ܕܠܫܘܪܪܐ ܕܗܝܡܢܘܬܐ ܘܕܠܡܥܪܩ ܡܢ ܗܪ̈ܣܝܣ ܡܢܗܘܢ: ܢܫܪܐ ܐܘ ܢܫܚܠܦ. ܟܕ ܠܘܬ ܗܪ̈ܣܝܣ ܐܝܕܐ ܕܗܝ ܠܐ ܡܩܪܒܐ. ܐܢ ܓܝܪ ܟܠ * ܐܝܕܐ ܕܗܝ ܡܠܬܐ: ܡܢ ܗܠܝܢ ܕܠܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ ܐܬܐܡܪ: ܫܠܝܛ ܠܗ ܠܪܒ ܟܗܢܐ ܕܢܫܚܠܦ ܘܢܫܪܐ ܒܙܒܢܗ. ܫܠܝܛ ܠܗ ܡܟܝܠ ܠܗܘ ܕܩܐܡ ܒܕܘܟܬܗ ܡܢ ܒܬܪܗ. ܕܠܗܠܝܢ ܕܡܠܘܗܝ ܘܠܟܠ ܐܝܕܐ ܕܗܝ ܡܠܬܐ. ܕܥܠ ܗܝܡܢܘܬܐ ܘܬܘܕܝܬܐ ܬܪܝܨܬܐ ܐܬܐܡܪܬ ܡܢܗܘܢ ܕܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ ܢܫܪܐ. ܘܗܝܟ ܡܚܬܝܢܢ ܒܣܘܢܗܕܘܣ ܕܟܠܩܝܕܘܢܐ. ܡܛܠ ܕܫܚܠܦܬܗ ܠܡܠܬܐ ܗܝ ܕܡܢ ܬܪܬܝܢ ܟܝ̈ܢܝܢ ܐܝܬܘܗܝ ܡܫܝܚܐ. ܒܗܝ ܕܒܬܪܬܝܢ ܟܝ̈ܢܝܢ ܫܠܡܬܐ. ܐܢ ܓܝܪ ܫܟܚ ܚܣܝܐ ܠܬܐܘܕܘܣܝܘܣ ܠܗܝ ܕܐܘܣ̈ܝܐ ܫܘ̈ܝܬܐ ܢܬܐܡܪܘܢ ܩܢܘ̈ܡܐ. ܟܕ ܫܦܝܪ ܐܬܐܡܪܬ ܡܢ ܐܒܗ̈ܬܐ. ܘܠܘܬ ܗܪ̈ܣܝܣ ܠܐ ܡܩܪܒܐ. ܐܦܢ ܚܝܠܐ ܕܢܩܦ. ܐܝܟܢܐ ܐܦ ܣܘܢܗܕܘܣ ܪܒܬܐ ܘܬܒܝܠܝܬܐ ܠܐ ܐܝܬ ܗܘܐ ܠܗ̇ ܫܘܠܛܢܐ. ܕܢܫܚܠܦ ܚܕܐ ܡܠܬܐ ܠܡܫܚܠܦ ܐܘ ܟܠܗ ܠܡܫܪܐ. ܗܘ ܓܝܪ ܡܠܦܢܐ ܐܠܗܝܐ. ܕܠܐ ܐܢܫ ܟܝ̈ܢܐ ܐܠܗ̈ܝܐ ܢܐܡܪ ܠܩܢܘ̈ܡܐ ܐܠܗ̈ܝܐ. ܦܩܕ ܒܡܠܬܗ

* 96 a 1.

qualcosa simile a questo? Di nuovo, egli ha fatto qualcosa, che non gli era permesso di fare, se (la cosa) sta così come dite voi. L'alto sacerdote non ha cioè la facoltà, quando cambia la definizione di coloro che erano prima di lui, di distruggere o cambiare qualcuna delle parole che sono state definite da essi per stabilire la fede e sfuggire alle eresie, quando essa non conduce ad un'eresia qual si sia. Se cioè l'alto sacerdote potesse bandire nel suo periodo (d'ufficio) o cambiare una qualunque delle parole dette dai Santi Padri, sarebbe lecito anche a colui che dopo di lui starà al suo posto, di bandire le sue parole e qualunque parola detta circa la fede e la retta confessione dai Santi Padri. Non biasimiamo noi forse il sinodo di Calcedone, perchè ha cambiato la parola dei Padri che il Messia è *di* due nature nella parola (che egli è) *in* due nature? Se cioè San Teodosio si è trovato in grado di espellere la parola che le sostanze eguali vengono dette ipostasi, mentre è stata detta bene dai Padri e non conduce all' eresia, come mai il grande sinodo mondiale non ha avuto la facoltà di cambiare o distruggere una parola? Il divino Dottore ha cioè comandato nel suo discorso che nessuno dicesse le ipostasi divine nature

ܐܝܬܝܗܘܢ ܕܣܓܝܐܘܬ ܐܠܗ̈ܐ ܕܚܢܦܘܬܐ: ܦܓܪ ܒܡܬܐܡܪܢܘ. ܘܠܐ ܕܐܘܣܝ̈ܣ ܫܘ̈ܝܬܐ
ܠܐ ܢܩܪܐ ܘܢܐܡܪ ܠܩܢܘ̈ܡܐ ܕܐܒܐ ܘܕܒܪܐ ܘܕܪܘܚܐ ܩܕܝܫܐ. ܡܛܠ ܗܢܐ ܕܡܩܝܡܝܢ
ܘܐܝܬܝܗܘܢ ܠܗܘܢ. ܐܝܟܢܐ ܕܐܦ ܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ ܐܠܦܘ ܠܢ. ܕܐܡܪ ܐܢܘܢ ܓܝܪ
ܢܐܡܪ ܐܢܫ ܐܘܣܝ̈ܣ ܢܘܟܪ̈ܝܬܐ ܠܩܢܘ̈ܡܐ ܐܠܗ̈ܝܐ. ܐܝܬܝܗ̇ ܝܠܕܐ ܕܣܓܝܐܘܬ ܐܠܗ̈ܐ
ܕܚܢܦܘܬܐ. ܘܠܐ ܐܢܢ ܕܐܝܟ ܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ ܢܐܡܪ ܘܢܩܪܐ. ܚܘܣܘ ܗܟܝܠ
ܢܦܫܟܘܢ. ܘܟܠܘ ܦܘܡܟܘܢ ܡܢ ܓܘܕܦܐ ܕܥܠ ܬܠܝܬܝܘܬܐ ܣܓܝܕܬܐ ܘܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ.
ܘܠܐ ܬܛܥܘܢ ܒܫܘܬܦܘܬ ܫܡܐ ܕܟܝ̈ܢܐ ܘܕܐܘܣܝ̈ܣ: ܐܠܐ ܐܣܬܟܠܘ ܦܘܪܫܢܐ ܕܐܝܬ.
ܒܝܬ ܗܢܝܢ ܕܫܘ̈ܝܢ ܠܗܠܝܢ ܕܢܘܟܪ̈ܝܢ. ܘܕܠܡܐ ܐܦ ܠܟܘܢ ܟܕ ܠܫܘܬܦܘܬ ܫܡܐ ܘܫܘܝܘܬ ܣܘܟܠܐ
ܠܗܘܢ. ܢܓܕܘܫ ܠܟܘܢ ܗܢܐ ܕܐܦ ܠܝܘܠܝܢܐ ܕܐܠܝܩܪܢܣܘܣ ܒܡܠܬܐ ܗܝ ܕܡܬܚܒܠܢܘܬܐ
ܒܙܒܢܗ̇. ܕܟܕ ܠܐ ܐܣܬܟܠ ܦܘܪܫܢܐ. ܒܫܡܗ̈ܐ ܗܢܘ ܕܚܫܘܫܐ ܘܡܝܘܬܐ
ܘܡܬܚܒܠܢܘܬܐ. ܒܓܘܡܨܐ ܘܥܘܡܩܐ ܕܗܪܣܝܣ ܕܦܢܛܐܣܝܐ ܗܘ ܠܗ ܛܒܥ܀ ܫܪܝܐ܀ * 96 a 2.
ܡܛܠ ܕܒܠܒܠܘܬܐ[1] ܕܫܐܠܬܟ ܘܕܡܡܠܠܟ ܠܐ ܪܕܝܐ. ܠܐ ܙܕܩ ܗܘܐ ܗܘ ܠܐܢܫ
ܕܒܫܓܝ̈ܫܬܟ ܢܦܓܥ: ܟܡܐ ܕܠܡܬܘܠ ܠܐ ܙܕܩ ܕܢܚܢ ܘܢܬܦܚܡ ܠܘܩܒܠ. ܐܠܐ

1. ܕܒܠܒܠܘܬܐ, ܒܠܒܠܘܬܐ cod.

o sostanze, ciò che è un parto del politeismo dei Gentili, e non che non chiamassimo o dicessimo le ipostasi del Padre, del Figlio e dello Spirito Santo sostanze eguali, perchè esistono e sono per sè, come ci hanno insegnato anche i Santi Padri. Che si dicano cioè le ipostasi divine sostanze *estranee*[1] è un parto del politeismo del paganesimo, e non che (le) diciamo e chiamiamo come i Santi Padri. Guardatevi dunque e trattenete la vostra bocca dalla bestemmia circa l'adorata Trinità ed i Santi Padri e non errate causa la omonimità delle nature e delle sostanze, ma intendete la differenza che è tra *eguali* ed *estranee*[1], affinchè non vi accada, mentre prendete (per buone) l'omonimia e l'eguaglianza del senso, ciò che è accaduto a suo tempo anche a Giuliano d'Alicarnasso colla parola *corruttibile*, il quale non intendendo la differenza nei nomi di *passibile, mortale, corruttibile*, s'immerse nel pozzo e nell'abisso dell' eresia fantasiastica.

Soluzione. Poichè la confusione della tua domanda e del tuo discorso non scorre, non dovrebbe imbattersi nessuno nelle tue chiacchiere, tanto meno dovremmo noi parlare contro la tua nullità e ridicolaggine, ma affinchè tu non sembri dire qualcosa di grande ai semplici, è necessario che le tue

1. È la traduzione di ἀλλότριος *alienus*.

ܡܛܠ ܕܠܐ ܐܫܬܟܚ ܠܡܫܬܥܝܘ ܕܡܕܡ ܩܠܐ ܐܡܪ ܐܢܬ. ܟܠܝ ܕܢܬܒܚܢܢ ܡܠܝܟ ܐܦ ܗܪܟܐ. ܘܬܬܚܙܐ ܣܟܠܘܬܟ ܘܠܐ ܝܕܥܬܟ. ܠܕܝܢܐ ܟܐܢܐ ܕܒܗܠܝܢ ܦܓܥܝܢ܀ ܐܡܪܬ ܕܐܠܝܨܝܢ ܚܢܢ ܡܢ ܫܪܪܐ ܕܢܐܡܪ. ܕܐܒܗܬܐ ܩܕܝܫܐ ܩܪܝܢ ܐܢܘܢ ܠܩܢܘܡܐ ܐܠܗܝܐ ܒܫܡܐ ܕܟܝܢܐ ܘܕܐܘܣܝܣ ܫܘܝܬܐ܀ ܚܘܐ ܕܐܢܫ ܡܢ ܕܝܠܢ ܕܐܡܪ. ܕܒܬܘܕܝܬܐ ܕܥܠ ܬܠܝܬܝܘܬܐ. ܐܘܣܝܣ ܘܟܝܢܐ ܬܚܡܘ ܐܒܗܬܐ. ܐܠܐ ܠܡܐܠ ܠܟ. ܐܦܠܐ ܐܢ ܠܗ ܡܫܟܚ ܗܘܝܬ ܕܬܚܘܐ. ܕܐܬܐܡܪܬ ܥܡ ܐܢܫ ܡܢܢ ܕܐܬܚܫܚܘ ܐܒܗܬܐ ܐܝܟ ܕܗܘ ܒܫܡܐ ܕܐܘܣܝܐ. ܝܕܝܥܐ ܕܝܢ ܕܐܬܟܠܝܬ ܡܢ ܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ. ܘܐܢ ܗܘܐ ܐܢܫ ܕܢܐܡܪ. ܕܐܙܕܟܝ ܡܢ ܫܪܪܐ ܙܕܩ ܗܘܐ ܠܟ ܕܬܐܡܪ: ܐܠܘ ܕܠܐ ܐܦ ܠܩܕܝܫܐ ܣܐܘܪܐ ܕܢܚܬ ܡܢ ܫܪܪܐ ܐܡܪ ܐܢܬ. ܕܟܕ ܡܬܚܫܚܝܢ ܗܘܘ ܢܣܛܘܪܝܢܐ ܒܡܠܝܢ ܕܐܬܟܠܝ ܡܢ ܩܕܝܫܐ ܩܘܪܝܠܘܣ. ܝܕܝܥܐܝܬ ܩܥܐ ܗܘܐ. ܕܐܒܗܬܐ ܒܗܝܢ ܗܘ ܐܬܚܫܚܘ. ܒܬܪ ܫܘܕܝܗ ܕܝܢ ܕܩܕܝܫܐ ܩܘܪܝܠܘܣ. ܠܐ ܡܫܒܩܝܢ ܠܐܢܫ ܕܢܐܡܪ ܐܢܝܢ. ܐܦܠܐ ܐܢ ܗܘ ܩܕܝܫܐ ܩܘܪܝܠܘܣ ܐܬܚܫܚ ܒܗܝܢ ܩܕܡ ܫܘܕܝܗ. ܬܘܒ ܐܡܪܬ ܕܐܡܪܝܢ. ܕܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ ܫܕܝܗ ܠܡܠܬܐ ܗܕܐ ܗܝ: ܐܢܬ ܕܝܢ ܡܢܐ ܐܡܪ ܐܢܬ. ܕܠܐ ܫܕܝܗ. ܚܘܐ ܕܐܡܪ ܕܐܘܣܝܣ ܫܘܝܬܐ ܘܟܝܢܐ ܙܕܩ ܕܢܐܡܪ: ܢܦܝܫܬܐ

parole vengano esaminate anche qui e che la tua stoltezza ed ignoranza appaiano ai giusti giudici che in queste s'imbattono. Hai detto che siamo costretti dalla verità a dire che i Santi Padri chiamano le divine ipostasi col nome di nature e sostanze eguali. Dimostra che qualcuno tra noi ha detto che nella confessione circa la Trinità i Padri hanno definito le sostanze e la natura! Ma (questo) non potresti (farlo) neppure se tu fossi in grado di dimostrare che da qualcuno tra noi è stato detto che i Padri hanno adoperato comunque sia il nome di sostanza. È chiaro che questo è stato proibito da San Teodosio. E se qualcuno dicesse che è stato (detto), dovresti dire che è stato vinto dalla verità, se non vuoi dire che anche San Severo è stato inferiore alla verità, il quale gridò chiaramente, quando i Nestoriani fecero uso dei (termini) vietati da San Cirillo, che i Padri ne avevano bensì fatto uso, ma che dopo il ripudio da parte di San Cirillo non permettiamo a nessuno di dirli, neppure se San Cirillo ne abbia fatto uso prima del suo ripudio. Di nuovo hai detto che noi diciamo che San Teodosio ha ripudiato questa parola. Ma che dici tu? Che non (la) ha ripudiata? Allora dimostra aver egli detto che dobbiamo dire *sostanze eguali* e non diverse, come hai detto tu! Noi cioè

ܕܝܢ ܠܐ. ܐܡܝܢܐ ܕܐܝܟ ܐܡܪܢܐ. ܚܢܢ ܓܝܪ ܡܚܘܝܢܢ ܕܫܕܐ. ܡܛܠ ܕܐܡܪ ܕܠܡ ܡܥܠܝܢܢ ܐܘܣܝ̈ܣ ܘܟܝ̈ܢܐ ܠܐ ܢܥܠ ܟܠܠ ܠܬܠܝܬܝܘܬܐ. ܘܬܘܒ ܐܬܒܥܝܬ ܕܢܚܘܐ. ܕܐܢ ܫܕܐ ܠܗܠܝܢ ܡܛܠ ܡܢܐ ܫܕܐ. ܘܡܛܠ ܡܢܐ ܫܕܐ. ܡܢܗ ܫܡܥ ܕܝܠܗ ܐܡܪ. ܕܝܠܕܐ ܕܦܘܠܝܬܐܘܬܐ * ܕܐܠܗ̈ܘܬܐ ܕܚܢܦܐ ܐܢܝܢ. ܗܢܐ ܕܝܢ ܒܣܗܕܘܬܐ ܐܬܚܙܝܬ. ܡܢ ܐܒܘܟ ܓܪܡܛܝܩܘܣ. ܕܠܘ ܒܠܚܘܕ ܐܠܗ̈ܘܬܐ ܐܡܪ. ܐܠܐ ܘܩܪܐ ܒܪܫܐ ܓܠܝܐ ܡܢܐ. ܟܕ ܓܝܪ ܗܘ ܕܠܩܘܒܠܗ ܐܚܪܡ ܠܟܠ ܕܐܡܪ ܬܠܬ ܐܠܗ̈ܘܬܐ. ܗܘ ܒܡܐܡܪܐ ܩܕܡܝܐ ܐܡܪ ܠܘܩܒܠܗ ܗܟܢܐ܀ ܐܢ ܕܝܢ ܠܐ ܐܡܪܝܢܢ ܬܠܬ ܐܠܗ̈ܘܬܐ ܕܐܫܬܢܝ ܒܟܝܢܐ. ܘܟܕ ܐܝܬܝܬ ܚܪܢܝܬܐ ܒܡܨܥܬܐ ܐܡܪ ܗܟܢܐ܀ ܕܫܘܝܢ ܒܐܘܣܝܐ ܒܪܡ ܐܡܪܝܢܢ ܠܗܝܢ܀ ܐܝܕܐ ܠܗܝܢ ܠܐܡܠܝܢ: ܝܕܝܥܐ ܠܟܠܢܫ ܐܦܢ ܠܐ ܢܐܡܪ. ܕܥܠܝܗܝܢ ܕܐܠܗ̈ܘܬܐ ܗܠܝܢ ܐܡܪ[1] ܕܠܐ ܐܫܬܢܝ ܒܐܘܣܝܐ܀ ܐܠܐ ܗܘܐ ܗܫܐ ܒܐܕܢܝܟ ܫܡܥ ܩܠܝܠ ܠܦܘܫܩܐ ܕܡܠܘܗܝ ܕܡܐܡܪܐ. ܟܕ ܐܦܢ ܠܐ ܣܢܝܩ ܟܠܠ ܠܦܘܫܩܐ. ܠܗܘ ܕܐܦ ܩܠܝܠ ܐܝܬ ܠܗ ܗܘܢܐ. ܐܘ ܐܝܟ ܗܘ ܕܐܡܪ ܪܘܚܐ ܩܕܝܫܐ ܥܠ ܥܡܐ ܐܝܣܪܝܠܝܐ. ܥܡܨܬ ܥܝܢܝܟ ܘܐܕܢܝܟ ܣܟܪܬ. ܕܠܐ ܬܚܙܐ ܘܬܫܡܥ ܘܬܣܬܟܠ. ܘܬܬܘܒ ܘܢܫܬܒܩ ܠܟ.

* 96 b 1.

1. ܐܡܪ, ܕܐܡܪ cod.

dimostriamo, che (la) ha ripudiata, perchè ha detto che non introduciamo affatto la pluralità delle sostanze e delle nature nella Trinità. Poi ci hai chiesto di dimostrare, se le ha ripudiate, perchè egli le ha ripudiate. Perchè le ha ripudiate, sentilo da lui stesso, il quale dice chiaramente che sono un parto del politeismo dei Gentili! E questo appare dalla testimonianza del tuo Padre il Grammatico, il quale non dice soltanto Divinità [1], ma le chiama anche tre con chiara lettera maiuscola. Mentre cioè il suo oppositore anatematizza chiunque dice tre Divinità, *egli dice contro di lui nel primo discorso così :* se non diciamo che le tre Divinità sono diverse nella natura, e dopo aver addotto frammezzo altre (cose) egli dice così : diciamo dunque che esse sono eguali nella sostanza. Ma è noto ad ognuno, anche se non lo dice (espressamente), che con *esse* egli intese dire le tre Divinità, che non sono cioè diverse nella sostanza. Ma ascolta ora un po' con le tue orecchie l'interpretazione del suo discorso, quantunque colui che abbia anche un poco d'intelletto, non abbia affatto bisogno d'interpretazione. O come quello che dice lo Spirito Santo del popolo Israelitico [2], hai chiuso i tuoi occhi ed hai serrato le tue orecchie, affinchè tu non veda, senta e comprenda e tu ti penta e ti venga perdonato. Ora dunque, che

1. Plurale. — 2. Cfr. Is. VI, 10 : Marc. VIII, 18.

ܗܝ ܕܝܢ ܕܐܬܚܙܝܬ ܡܢܗ ܕܩܕܝܫܐ: ܕܡܛܠ ܡܢܐ ܦܣܩ ܕܠܐ ܢܐܡܪ ܐܘܣܝ̈ܣ
ܘܟܝܢ̈ܐ ܥܠ ܬܠܝܬܝܘܬܐ. ܦܘܫ ܡܢ ܕܬܫܐܠ. ܕܡܛܠ ܡܢܐ ܡܬܟܬܫܝܢ ܐܢܬܘܢ ܕܬܚܘܘܢ
ܠܩܕܝܫܐ ܬܐܘܕܘܣܝܣ ܕܠܩܘܒܠܐ ܕܐܒܗ̈ܬܐ ܐܝܬܘܗܝ. ܠܐ ܓܝܪ ܐܝܬܘܗܝ ܕܠܩܘܒܠܐ
ܕܐܒܗ̈ܬܐ. ܐܝܟܢܐ ܕܐܦܠܐ ܩܕܝܫܐ ܩܘܪܝܠܠܘܣ. ܕܠܩܘܒܠܐ ܕܐܒܗ̈ܬܐ ܐܝܬܘܗܝ. ܕܦܣܩ
ܗܠܝܢ ܕܡܢܗܘܢ ܡܬܐܡܪ̈ܢ ܗܘܘ. ܟܕ ܐܢܫܝܢ ܒܒܝܫܬܐ ܐܬܚܫܚܘ ܒܗܝܢ. ܘܡܛܠ
ܕܐܡܪܬ ܕܬܘܕܝܬܐ ܕܗܝܡܢܘܬܐ ܕܐܒܗ̈ܬܐ ܐܝܬܝܗ̇: ܗܝ ܕܢܘܕܐ ܠܩܢܘ̈ܡܐ ܐܘܣܝ̈ܣ
ܘܟܝܢ̈ܐ ܐܝܟ ܦܘܩܕܢܟ. ܘܐܢ ܐܝܬܝܗ̇ ܠܫܘܪܪܐ ܕܗܝܡܢܘܬܐ ܘܠܡܥܪܩܘ ܕܗܪܣܝܣ:
ܘܡܩܪܒܐ ܠܗܪܣܝܣ ܐܝܕܐ ܕܗܝ. ܫܠܝܛ ܗܘ ܠܪܒ ܟܘܡܪܐ ܕܢܥܛܠܝܗ̇. ܘܐܢ
ܗܘ ܕܡܨܐ ܪܒ ܟܘܡܪܐ ܕܢܥܛܠܝܗ̇ ܐܝܟ ܡܠܬܟ. ܗܝ ܕܐܘܣܝ̈ܣ ܘܟܝܢ̈ܐ ܕܐܡܪܝܢ
ܐܢܬܘܢ: ܕܠܐ ܡܨܐ ܐܢܬ ܕܬܚܘܐ ܕܐܬܬܚܡ ܒܬܘܕܝܬܐ ܕܥܠ ܬܠܝܬܝܘܬܐ:
ܘܐܬܚܘܝܬ ܕܠܐܝܢܐ ܪܘܫܥܐ ܡܬܬܢܝܢ ܐܢܫܝܢ. ܟܡܐ ܫܠܝܛ ܠܗ ܠܩܕܝܫܐ ܬܐܘܕܘܣܝܣ
ܕܢܥܛܠܝܗ̇. ܐܦ ܗܫܐ ܐܡܪ ܐܢܬ ܒܚܨܝܦܘܬܟ ܠܘܩܒܠܢ. ܡܛܠܗ ܕܝܢ ܠܘܩܒܠܗ:
ܕܐܢ ܗܘ ܕܐܘܣܝ̈ܣ *ܫܘܝ̈ܬܐ ܘܟܝܢ̈ܐ ܦܣܩ: ܥܒܕ ܕܠܐ ܫܠܝܛ ܗܘܐ ܠܗ ܕܢܥܒܕ * 96 b 2.
ܥܒܕ. ܗܢܘ ܐܡܪ ܐܢܬ. ܡܛܠ ܕܐܣܒܪܬ ܟܒܪ. ܕܠܐ ܡܫܟܚܐ ܕܬܬܚܘܐ ܕܠܐܝܢܐ ܪܘܫܥܐ

dal Santo stesso appare, perchè egli ci ha vietato di dire sostanze e nature circa la Trinità, cessa dal domandare, perche vi arrabattate a dimostrare che San Teodosio è contrario ai Padri! Egli cioè non è contrario ai Padri, come non è contrario ai Padri neppure San Cirillo, il quale ha ripudiato ciò che è stato detto da essi, quando alcuni ne fecero cattivo uso. Poichè hai detto che la confessione di fede dei Padri è che confessiamo le ipostasi sostanze e nature, secondo il tuo divieto, e se essa serve a stabilire la fede ed a (farci) sfuggire all' eresia e conduce all' eresia qualunque essa sia, allora è permesso all'alto sacerdote di sopprimerla, e se l'alto sacerdote può sopprimerla secondo il tuo discorso, quanta maggior facoltà ha avuto San Teodosio di bandire le sostanze e nature che voi dite, e che tu non sei in grado di dimostrare essere state definite nella confessione circa la Trinità e delle quali è stato mostrato a quali empietà alcuni le hanno condotte! Anche ora dunque tu dici contro di noi nella tua impudenza, piuttosto anzi contro di lui, che se egli ha ripudiato le sostanze eguali e le nature, ha fatto qualcosa che non gli era lecito di fare. Questo tu dici, perchè forse hai creduto, che non si può dimostrare a quale empietà possono essere condotte. Ma ecco, egli ha detto, che (esse sono) un parto del politeismo dei Gentili; ed alla risposta da parte di

ܡܬܡܠܠܐ. ܘܗܘܐ ܗܘ ܐܡܪ. ܕܐܝܟܢܐ ܕܗܝܡܢܘܬܐ ܠܬܠܬܐ ܕܫܢܝܐ. ܡܛܠ ܗܘܦܟܐ ܕܐܡܪ ܕܡܢ ܗܠܝܢ ܕܐܘܣܝܣ ܐܡܪܝܢ. ܕܐܢ ܟܠ ܩܢܘܡܐ ܐܘܣܝܐ ܐܝܟܢ ܠܐ ܬܠܬ ܐܘܣܝܣ. ܗܘ ܕܐܢ ܟܠ ܩܢܘܡܐ ܐܠܗܐ. ܐܝܟܢ ܠܐ ܬܠܬܐ ܐܠܗܐ ܐܡܪ. ܘܐܡܪ ܕܗܘ ܕܡܬܟܢܫܐ ܗܢܘܢ ܠܗܘܢ ܢܟܢܫܘܢ. ܘܠܬܠܬܐܠܗܘܬܐ ܕܚܢܦܐ ܡܠܝܢ ܕܡܢ ܕܣܓܝܐܐܠܗܘܬܐ ܕܚܢܦܐ ܢܟܢܫܘܢ. ܐܢ ܓܝܪ ܠܐ ܒܬܪܥܝܬܐ ܕܐܪܝܘܣ ܚܫܝܫܝܢ ܗܘܘ ܗܢܘܢ ܕܐܡܪܝܢ ܗܘܘ: ܘܐܝܟ ܕܡܢ ܡܠܬܟ ܐܘܣܝܣ ܢܘܟܪܝܬܐ ܡܘܕܝܢ ܗܘܘ. ܠܐ ܗܘܐ ܗܘܐ ܐܬܪܐ ܠܦܘܢܝܗ̇. ܕܐܝܟ ܕܡܢ ܬܪܥܝܬܗܘܢ ܢܗܦܘܟ ܠܗܘܢ. ܕܐܢ ܟܠ ܩܢܘܡܐ ܐܠܗܐ. ܐܝܟܢ ܠܐ ܬܠܬܐ ܐܠܗܐ. ܠܝܬ ܠܟ ܓܝܪ ܕܬܚܘܐ ܠܐܪܝܘܣ ܐܘ ܠܐܢܫ ܡܢ[1] ܬܪܥܝܬܗ. ܘܠܝܢ ܕܐܘܣܝܣ ܢܘܟܪܝܬܐ ܐܡܪܝܢ. ܕܡܬܡܠܝܢ ܠܡܘܕܝܘ ܕܒܪܐ ܐܘ ܕܪܘܚܐ ܩܕܝܫܐ. ܠܐܠܗܐ ܡܫܪܪܐܝܬ ܐܘܕܝܘ. ܒܪܡ ܕܝܢ ܡܢܐ ܐܡܪ ܐܢܬ ܗܫܐ ܕܐܬܚܘܝܬ ܕܠܐܝܕܐ ܪܫܝܥܘܬܐ ܡܫܚܠܦܗ̇ ܐܢܫܝܢ ܡܢܟܘܢ. ܠܗܝ ܕܐܘܣܝܣ ܘܟܝܢܐ. ܐܕܝܢ ܐܡܪ ܐܢܬ ܕܙܕܩܐܝܬ ܐܬܕܚܝܬ. ܐܘ ܗܘ ܕܠܐ ܬܪܝܨܐܝܬ ܐܬܕܚܝܬ ܓܒܐ ܐܢܬ ܠܟ ܕܬܐܡܪ. ܘܐܢ ܦܢܐ ܐܡܪ ܕܠܐ ܘܠܐ ܕܬܬܕܚܐ. ܗܐ ܠܗ ܒܠܚܘܕ ܡܫܠܛܐ ܕܡܪܝܡܘܬܐ ܐܡܝܪܐ ܠܐܢܫ ܡܢ ܐܒܗ̈ܬܐ ܡܥܒܪܐ ܕܡܬܡܠܠ ܕܢܫܩܘܠ ܕܢܗܦܘܟ. ܐܠܐ ܘܬܘܚܡܐ ܕܗܠܝܢ

1. ܡܢ è ripetuto dal codice.

coloro che dicono sostanze, cioè che se ogni ipostasi (è) una sostanza, come non (ci sono) tre sostanze, egli ha risposto, se ogni ipostasi (è) Dio, come non (ci sono) tre Dei? Egli ha detto che quello che (da essi) viene concluso, essi (lo) concludono da sè stessi e che sono più pieni del triteismo dei Gentili che del politeismo dei Gentili. Se veramente fossero affetti del pensiero d'Ario coloro che dicono e secondo il tuo discorso confessano le sostanze estranee, non ci sarebbe luogo per la sua risposta, poichè (potremmo) ribatter loro secondo il loro pensiero stesso, che se ogni ipostasi (è) Dio, come non (ci sono) tre Dei? Non puoi cioè dimostrare ad Ario o ad alcuno (che è) del suo pensiero e che dicono le sostanze estranee, che essi abbiano sempre confessato il Figlio o lo Spirito Santo principalmente come Dio. Dunque, come dici ora che è stato dimostrato a quale empietà alcuni tra voi hanno condotto il (discorso) delle sostanze e delle nature? Quindi, o tu dici che è stato ripudiato giustamente, oppure tu preferisci dire che non è stato ripudiato rettamente. Se tu dici che non deve venir rigettato, ecco tu ammetti che l'alto sacerdote può ripudiare non soltanto una parola detta di passaggio da qualche Padre, ma (può) cambiare anche una definizione di coloro che erano prima di lui e che egli ha la facoltà di sopprimere o mutare anche una proposizione che egli

[illegible]
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* f. 97 a 1. [illegible]
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[illegible]
[illegible] [1]
[illegible]
[illegible]
[illegible]
[illegible]

1. [illegible] il cod. ha [illegible]

ha definita per stabilire la fede e sfuggire all' eresia, se essa conduce ad un'eresia qualsiasi. E come non dovremmo ridere di te che non hai appreso neppure a parlare? Hai detto *una proposizione definita per* (*stabilire*) *la fede, se conduce all' eresia*. Ma chi è che non sappia che non è la proposizione (stessa) che conduce (all' eresia), ma che gli uomini nella loro prava volontà vogliono ricavarne un' eresia? Hai errato di nuovo anche nel tuo dire che l'alto sacerdote può sopprimere una proposizione definita per stabilire la fede e sfuggire all' eresia, se conduce all' eresia. Non sai quale è la differenza tra questa (proposizione) e quelle delle quali si servono i Padri; appena altre persone le prendono in cattivo (senso), vengono rigettate ed il loro ripudio non detrae alla fede. Come (è il caso di) quella di *miscela* e *uomo vestito di Dio*, chè questa è stata anatematizzata da San Cirillo e l'altra rigettata e da San Severo anatematizzata. E (come) quella delle sostanze e nature, che ora è stata portata da voi all' assurda confessione degli Dei e delle Divinità, e che è stata rigettata da San Teodosio e poi è stata anatematizzata. Quelle cioè che sono state definite per fondare la fede sono *un Dio, una sostanza e natura e tre ipostasi*, ecc.

ܡܢܗܘܢ ܡܬܚܫܚܝܢ ܠܗܝܢ ܒܝܫܐܝܬ. ܐܠܐ ܡܙܗܪܝܢ ܡܠܦܘ. ܡܢ ܬܪܥܝܬܐ ܒܝܫܬܐ ܗܘ ܕܗܢܘܢ ܕܐܬܚܫܚܘ ܒܗܝܢ ܒܒܝܫܘܬܐ. ܟܕ ܠܗܝܢ ܕܠܐ ܙܘܥܙܥܐ ܫܒܩܝܢ܀ ܐܝܟܢܐ ܕܡܠܦ ܩܕܝܫܐ ܒܣܝܠܝܘܣ ܒܐܓܪܬܐ ܕܠܘܬ ܓܪܝܓܘܪܝܘܣ ܐܚܘܗܝ. ܟܕ ܟܬܒ. ܡܛܠ ܐܝܠܝܢ ܕܕܡܝܢ ܠܗܠܝܢ ܗܟܢܐ܀ ܡܛܠ ܕܣܓܝܐܐ ܟܕ ܡܢ ܡܠܦܢ̈ܐ ܕܐܪ̈ܙܐ ܠܓܘܢܝܘܬܐ ܕܐܘܣܝܐ ܡܢ ܡܠܬܐ ܕܩܢܘܡܐ ܠܐ ܦܪܫܝܢ: ܒܗܝܢ ܟܕ ܒܗܝܢ ܒܡܣܬܒܪܢܘܬܐ ܢܦܠܝܢ: ܘܣܒܪܝܢ ܠܗܘܢ ܕܠܐ ܦܪܝܫܐ ܡܕܡ ܐܘܣܝܐ[1] ܘܡܢ ܩܢܘܡܐ ܠܡܐܡܪ: ܘܡܛܠ ܗܢܐ ܥܒܕ ܠܐܢܫܝܢ ܗܢܘܢ ܕܠܐ ܡܒܨܝܢܘܬܐ ܗܠܝܢ ܕܢܐܡܪ ܗܘܘ ܡܬܚܫܚܝܢ. ܘܐܟܘܬ ܕܚܕܐ ܐܘܣܝܐ ܗܟܢܐ ܘܚܕ ܩܢܘܡܐ ܠܡܐܡܪܘ. ܘܗܘ ܕܒܗܦܟܐ ܐܝܠܝܢ ܕܠܬܠܬܐ ܩܢܘ̈ܡܐ ܡܩܒܠܝܢ: ܘܦܠܓܘܬܐ ܕܐܘܣܝ̈ܐ ܐܝܟ ܡܢܝܢܐ ܫܘܝܐ ܕܩܢܘ̈ܡܐ: ܡܢ ܗܕܐ ܠܡܘܕܝܬܐ ܡܣܬܒܪܝܢ ܕܢܙܕܩ ܕܢܐܡܪ. ܡܛܠ ܗܢܐ ܗܘܐ ܐܡܟܝܠ ܕܠܐ ܐܦ ܐܢܬ ܐܝܠܝܢ ܕܕܡܝܢ ܬܚܫ. ܟܕ ܒܟܪܝܘܬܐ ܡܠܬܐ ܕܡܦܫܩܢܘܬܐ[2] * ܟܬܒܬ ܠܟ܀ ܗܢܐ ܩܕܝܫܐ ܕܡܢ ܬܪܬܝܗܝܢ ܥܪܩ: ܗܘ ܕܝܢ ܕܠܐ ܚܕ ܩܢܘܡܐ ܢܘܕܐ ܠܚܕܐ ܐܘܣܝܐ ܕܐܠܗܘܬܐ. ܘܠܐ ܐܘܣܝ̈ܐ ܐܝܟ ܡܢܝܢܐ ܕܩܢܘ̈ܡܐ. ܠܐ ܠܚܘܕ ܕܚܕܐ ܐܘܣܝܐ ܒܛܠ. ܘܠܐ ܠܚܘܕ ܕܩܢܘ̈ܡܐ: ܐܦܢ ܐܢܫܝܢ ܒܒܝܫܘܬܐ ܐܬܚܫܚܘ ܒܗܝܢ. ܘܗܠܝܢ * 97 a 2.

1. ܐܘܣܝܐ, ܐܘܣܝܐܕ cod. — 2. ܕܡܦܫܩܢܘܬܐ cod.

Queste i Padri non hanno soppresso mai, quantunque moltissime volte alcuni se ne siano serviti malamente, ma hanno piuttosto dato avvertimento del pravo pensiero di coloro i quali ne fecero cattivo uso, lasciando le stesse indisturbate. *Come insegna San Basilio nella lettera a suo fratello Gregorio, scrivendo di* (*cose*) *simili a queste così* : Poichè molte dottrine circa i misteri non distinguendo la comunità della sostanza dal concetto di ipostasi cadono nei medesimi dubbi, e credono che diciamo non essere la sostanza alcunchè di distinto dall' ipostasi e perciò alcuni di coloro i quali accettarono queste (dottrine) senza indagare, si compiacquero di dire anche *una* ipostasi come *una* sostanza ed all' inverso coloro che accettano le tre ipostasi credettero in conseguenza di questa confessione che si dovesse parlare anche di una divisione delle sostanze secondo il numero corrispondente delle ipostasi, perciò ho composto per te, affinchè anche tu non abbia a patire alcunchè di simile, in breve un discorso di elucidazione[1]. Questo Santo non sopprime, per evitare tutte e due, cioè che confessiamo *una* ipostasi alla sostanza una della Divinità e neppure sostanze secondo il numero delle ipostasi, *una sostanza* e neppure le *ipostasi*, quantunque alcuni se ne siano serviti malamente. Queste (cose) non hai potuto sapere

1. Basilius, *Epist.* XXXVIII *Gregorio fratri de discrimine essentiae et hypostasis* (*P. G.*, XXXII 325 A.

ܡܢ ܠܐ ܡܬܪܕܝܢܘܬܟ ܘܗܕܝܘܛܘܬܟ ܠܐ ܐܬܡܨܝܬ ܕܬܐܕܥ. ܘܬܘܒ ܐܡܪܬ. ܕܐܢ ܠܟܠܗ ܡܠܬܐ ܐܡܝܪܐ ܕܗܘ̣ ܡܢ ܩܕ̈ܝܫܐ ܕܐܒܗ̈ܬܐ ܡܦܝܣܐ ܐܡܪܬ: ܫܠܝܛ ܠܗ ܠܪܝܫ ܟܗ̈ܢܐ[1] ܕܢܒܛܠ ܐܘ ܢܫܚܠܦ ܒܟܗܢܘܬܗ. ܫܠܝܛ ܠܗ ܡܢ ܒܬܪ ܠܗܘ ܕܩܐܡ ܒܕܘܟܬܗ ܡܢ ܒܐܬܪܗ. ܕܢܒܛܠ ܕܝܠܗ ܘܠܟܠ ܡܠܬܐ ܐܡܝܪܐ ܕܗܘ̣ ܕܡܛܠ ܗܝܡܢܘܬܐ ܬܪܝܨܬܐ ܐܡܝܪܐ ܡܢܗܘܢ. ܘܐܝܟܢܐ ܢܒܛܠ. ܘܡܛܠ ܡܢܐ ܡܬܪܥܡܝܢ ܒܣܘܢܗܕܘܣ ܕܟܠܩܐܕܘܢܐ. ܕܫܚܠܦܬ ܠܡܠܬܐ ܕܐܒܗ̈ܬܐ. ܗܝ ܕܡܢ ܬܪܝܢ ܟܝ̈ܢܝܢ ܐܝܬܘܗܝ ܡܫܝܚܐ. ܠܗܝ ܕܒܬܪܝܢ ܟܝ̈ܢܝܢ ܫܚܠܦܬ܀ ܟܕ ܣܒܪ ܐܢܬ ܠܟ ܒܚܣܝܪܘܬ ܗܘܢܟ. ܕܬܣܝܡ ܫܬܐܣܬܐ ܠܐ ܡܙܕܥܙܥܢܝܬܐ ܫܒܝܚܬܐ: ܐܘ ܠܗܘܢ ܕܣܘܢܗܕܘܣ ܪܓܝܬ ܕܬܫܒܚ. ܫܒܚܬ ܡܠܬܐ ܗܝ ܕܡܡܬܘܡ ܡܢ ܐܢܫ ܠܐ ܐܬܐܡܪܬ. ܘܐܝܬܝܟ ܐܝܟ ܗܘ ܕܥܡ ܐܐܪ ܟܬܫ. ܘܠܐ ܝܕܥ ܐܢܬ ܘܠܐ ܗܠܝܢ ܕܒܥܐ ܐܢܬ ܕܬܐܡܪ. ܘܠܐ ܗܠܝܢ ܕܥܠܝܗܘܢ ܡܬܚܪܐ ܐܢܬ. ܡܐܡܬܝ ܫܡܥܬ ܡܬܘܡ ܫܡܥܬ ܕܐܡܪ. ܕܠܟܠ ܡܠܬܐ ܕܡܛܠ ܗܝܡܢܘܬܐ ܬܪܝܨܬܐ ܐܡܝܪܐ ܫܠܝܛ ܠܪܝܫ ܟܗ̈ܢܐ ܕܢܒܛܠ. ܐܝܟܢܐ ܕܬܕܪܫ ܗܠܝܢ ܐܝܟ ܕܘܠܐ. ܐܢ ܕܝܢ ܠܐ ܡܫܟܚ ܐܢܬ ܕܬܚܘܐ ܕܐܬܐܡܪܬ ܗܕܐ. ܡܛܠ ܡܢܐ ܢܒܚ ܐܢܬ ܣܪܝܩܐܝܬ ܒܗܠܝܢ ܕܠܐ ܡܪܡܝܢ ܠܡܬܚܪܝܢܘܬܐ. ܒܕܡܘܬ ܟܠܒ̈ܐ ܕܥܝܕܝܢ ܢܒܚܝܢ ܒܪ̈ܥܡܐ. ܠܐ ܕܝܢ ܐܬܒܗܬ. ܘܠܐ ܪܬܬ. ܕܠܣܘܢܗܕܘܣ ܕܟܠܩܐܕܘܢܐ ܐܫܘܝܬ ܠܩܕܝܫܐ ܠܐܘܣܛܐܬܝܘܣ. ܗܘ ܕܒܪܘܪܐ

1. ܟܗ̈ܢܐ sul margine.

causa la tua ineducazione ed ignoranza. Di nuovo hai detto, che se l'alto sacerdote ha la facoltà di sopprimere o cambiare durante il periodo del suo sacerdozio ogni parola detta dai Santi Padri, colui che dopo di lui sta al suo posto ha pure la facoltà di sopprimere le sue (parole) e qualunque parola che è stata detta dai Padri circa la retta fede. E perchè rimproveriamo il sinodo di Calcedonia, il quale ha cambiato la parola dei Padri che il Messia è (composto) *di due nature* in quella di (è) *in due nature*? Credendo tu nella tua mancanza di spirito di porre una base incrollabile o volendo tu fare dei complimenti al sinodo, hai detto una parola che mai è stata detta da alcuno e sei come colui che combatte l'aria. Non sai neppure ciò che vuoi dire, nè ciò su cui disputi. Quando hai mai tu udito dire che l'alto sacerdote ha la facoltà di sopprimere ogni parola detta circa la retta fede, affinchè tu possa ribattere convenientemante (questi argomenti)? Se però non puoi dimostrare che questo è stato detto, perchè abbai vanamente contro ciò che non è stato messo in discussione, come i cani che sogliono abbaiare ai tuoni? Non ti sei vergognato e non hai tremato di confrontare il sinodo di Calcedonia a San

ܐܒܘܟ ܩܪܐ ܐܢܬ. ܘܐܡܪ ܐܢܬ ܕܐܢ ܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ ܡܒܛܠ ܗܘ ܕܡܢ ܐܒܗ̈ܬܐ ܐܬܐܡܪܬ. ܡܛܠ ܕܡܢܐ ܡܟܣܝܢܢ ܠܣܘܢܗܕܘܣ ܕܟܠܩܝܕܘܢܐ. ܕܫܚܠܦܬ ܕܐܒܗ̈ܬܐ ܗܝ ܕܡܢ ܬܪܝܢ ܟܝ̈ܢܝܢ ܢܬܘܕܐ ܡܫܝܚܐ. ܠܗܝ ܕܒܬܪܝܢ ܡܫܠܡܬ݀܀ ܐܝܢܐ ܡܢܘ ܫܡܥܬ ܕܐܡܪ ܕܡܠܬܐ ܬܪܝܨܬܐ ܕܗܝܡܢܘܬܐ. ܙܕܩ ܕܢܫܬܚܠܦ ܠܡܠܬܐ ܕܪܥܝܢܐ ܥܩܡܐ ܕܗܪܣܝܣ ܐܝܕܐ ܕܗܝ. ܐܠܐ ܟܒܪ ܠܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ ܡܣܒܪ ܐܢܬ ܕܗܕܐ ܥܒܕ. ܘܡܨܥܦܬ ܠܗ ܡܛܫܝܐ ܐܢܬ. ܕܒܗܬܬ ܐܢܬ ܕܒܓܠܝܐ ܗܕܐ ܬܥܒܕ. ܫܡܥ ܘܐܣܬܟܠ ܕܚܙܝ ܕܠܩܘܒܠܐ ܕܟܠܩܝܕܘܢܝܐ ܥܒܕ ܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ. ܢܛܪ ܐܘܟܝܬ ܗܘ ܟܕ ܟܠܐ ܕܠܐ ܢܐܡܪ ܐܘܣܝ̈ܣ ܘܟܝ̈ܢܐ ܒܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܠܗܝܡܢܘܬܐ * ܕܝܢ ܬܪܝܨܬܐ ܕܚܕ * 97 b 1.
ܐܠܗܐ ܘܐܘܣܝܐ ܚܕܐ ܘܟܝܢܐ ܒܬܠܬܐ ܩܢܘܡ̈ܐ ܐܘ ܦܪ̈ܨܘܦܐ ܥܪܩ. ܡܢ ܣܘܓܐ ܕܝܢ ܕܝܠܟܘܢ ܕܗܪܣܝܣ ܐܘܣܝ̈ܣ ܘܟܝ̈ܢܐ ܘܐܠܗ̈ܐ ܕܝܢ. ܗܟܢ ܕܝܢ ܕܟܠܩܝܕܘܢܝܐ ܠܐ ܗܟܢܐ. ܐܠܐ ܟܕ ܗܝ ܕܬܪܝܨܐ ܕܐܠܦܘ ܐܒܗ̈ܬܐ ܩܕܝܫܐ ܒܛܠܘ: ܗܢܘ ܕܝܢ ܗܝ ܕܡܢ ܬܪܝܢ ܟܝ̈ܢܐ ܢܬܘܕܐ ܡܫܝܚܐ. ܗܝ ܕܒܬܪܝܢ ܟܝ̈ܢܐ ܐܥܠܘ. ܘܡܢ ܗܝܡܢܘܬܐ ܢܦܠܘ. ܘܗܪܣܝܣ ܐܥܠܘ. ܡܛܠ ܕܐܦ ܐܢܬ ܐܬܛܢܦܬ ܠܟ ܒܓܪܒܐ ܕܗܪܣܝܣ: ܘܒܗ ܗܘܐ ܩܪ: ܐܦܠܐ ܕܒܝܢܬ ܛܡ̈ܐܐ ܕܕܟܝܐ ܐܝܟ ܕܒܝܬ ܐܝܣܪܐܝܠ: ܠܐ ܐܫܟܚܘ ܕܢܦܪܫܘܢ ܟܗܢܐ

Teodosio che con ironia chiami tuo padre; e dici, se San Teodosio sopprime ciò che è stato detto dai Padri, perchè rimproveriamo il sinodo di Calcedonia che ha cambiato la parola dei Padri che il Messia (debba) venir confessato (*composto*) *di due nature* in quella (che è) *in due*. Chi dunque hai udito dire, che la parola retta della fede (debba) venir cambiata dalla prava opinione di un' eresia qualsiasi? Ma forse tu credi che San Teodosio ha fatto questo e segretamente lo oltraggi, perchè ti vergogni di far questo apertamente. Ascolta ed intendi che San Teodosio agì contrariamente a quelli di Calcedonia! Chè egli conservò cioè, mentre ci vietò di dire sostanze e nature nella Santa Trinità, la retta fede di *un* Dio e di *una* sostanza e natura in tre ipostasi ossia persone. Egli rifuggì però dalla vostra eresia della pluralità delle sostanze, delle nature e degli Dei. Non così invece quelli di Calcedonia. Ma, mentre soppressero ciò che di retto hanno insegnato i Santi Padri, cioè che si confessi il Messia (composto) di due nature, hanno introdotto la (dottrina) che (egli è) in due nature, decaddero dalla fede ed introdussero un' eresia. Poichè anche tu ti sei inquinato della lepra dell' eresia ed in essa il tuo pensiero si è raffreddato, anche tu non (sei in grado di distinguere) tra ciò che è contaminato e puro, come gli empi sacerdoti della Casa d'Israele non furono in grado

ܩܘܕܫܐ ܠܛܡܐܬܐ. ܘܬܘܒ ܘܠܐ ܐܝܬ ܒܟ ܡܫܟܚܘܬܐ ܠܡܟܣܝܘ. ܘܥܘܠ ܕܒܠܐ ܐܥܒܕܬ ܕܐܦܠܐ ܒܡܫܘܚܬܐ ܕܐܪܥܝܬܟ ܕܪܝܫ ܐܒܘܢ ܠܬܐܘܕܘܣܝܘܣ. ܡܘܣܦܬ ܐܢܬ ܘܗܠܝܢ܀ ܐܢ ܓܝܪ ܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ. ܫܟܚ ܕܐܘܣܝܣ ܫܘܝܬܐ ܕܡܬܐܡܪܢ ܩܢܘܡܐ: ܟܕ ܛܒ ܐܡܝܪܐ ܡܢ ܐܒܗܬܐ: ܘܠܘܬ ܗܪܣܝܣ ܠܐ ܡܩܪܒܐ: ܐܝܟܢ ܚܣܝܐ ܕܢܦܩ. ܐܡܬܝ ܐܪܐ ܣܘܢܗܕܘܣ ܪܒܐ ܘܬܒܝܠܝܐ. ܠܐ ܐܝܬ ܗܘܐ ܠܗ ܫܘܠܛܢܐ ܕܠܚܣܝܐ ܚܕܐ ܡܠܐ ܠܡܥܛܠܘ ܐܘ ܒܗ ܠܡܫܚܠܦ܀ ܒܗܠܝܢ ܦܝ ܕܡܢ ܠܥܠ ܐܬܐܡܪ. ܫܘܚܠܦܐ ܐܬܦܫܩ ܠܟ ܣܦܩܐܝܬ. ܕܗܠܝܢ ܕܐܘ ܒܩܪܝܪܘܬܐ ܗܘܢܟ ܐܘ ܒܡܠܚܡܫܥܒܕܘܬܟ ܕܡܦܚܡܐ ܪܓܐ ܐܢܬ ܕܬܦܚܡ. ܠܡܢܐ ܕܝܢ ܠܐ ܐܡܪ ܐܢܬ ܒܡܥܕܝܢܘܬܟ ܗܠܝܢ. ܘܥܠ ܩܕܝܫܐ ܩܘܪܝܠܘܣ ܘܣܐܘܝܪܐ. ܕܐܢ ܡܫܟܚܝܢ ܕܢܥܛܠܘܢ ܗܠܝܢ ܕܡܢ ܩܕܝܫܐ ܕܩܕܡܝܗܘܢ ܐܬܐܡܪ. ܐܦ ܣܘܢܗܕܘܣ ܕܟܠܩܝܕܘܢ ܡܫܟܚܐ ܕܢܥܛܠ ܐܘ ܠܡܫܚܠܦ ܚܕܐ ܒܪܬ ܡܠܐ. ܐܠܐ ܚܠܦ ܟܠܗܝܢ ܫܡܥ ܘܐܣܬܟܠ. ܕܗܠܝܢ ܐܒܗܬܐ ܩܕܝܫܐ. ܟܕ ܦܣܩܘ ܡ̈ܠܐ ܗܠܝܢ ܕܡܢ ܩܕܝܡ ܬܪܝܨܐܝܬ ܐܫܬܡܫ ܗܘܝ ܡܢ ܡ̈ܠܦܢܐ ܩܕܝܫܐ. ܠܐ ܚܒܠܘ ܗܝܡܢܘܬܐ. ܘܠܐ ܡܠܬܐ ܐܚܪܬܐ ܕܠܩܘܒܠܐ ܐܥܠܘ. ܐܝܟܢܐ ܕܣܘܢܗܕܘܣ ܕܟܠܩܝܕܘܢ ܥܒܕܬ. ܕܠܗܝ ܕܡܢ ܬܪܝܢ ܕܐܬܘܕܥܢܘܬܐ ܕܚܝܕܘܬܐ ܫܪܝܪܬܐ ܐܣܠܝܬ. ܘܗܝ ܕܝܢ ܕܒܬܪܝܢ ܕܡܠܦܢܘܬܐ ܕܢܣܛܘܪܝܘܣ ܡܩܝܡܐ ܚܠܦܝܗ ܐܥܠܬ.

di distinguere tra il sacro e l'impuro. Di nuovo, poichè non sei stato in grado di nascondere la pravità del tuo pensiero verso il nostro Padre Teodosio, hai aggiunto anche queste (parole) : se cioè San Teodosio ha potuto espellere con forza la (dottrina) che le sostanze eguali vengono dette ipostasi, sebbene ciò sia detto dai Padri e non conduca all' eresia, come mai non ha avuto il grande e mondiale sinodo la facoltà di sopprimere ossia cambiare *una* parola? In ciò che è stato detto sopra ti è stata spiegata bastantemente la differenza di questi; che tu o per la frigidità del tuo pensiero o per la tua adulaziene servile vuoi confrontare. Perchè non dici tu questo nella tua impertinenza anche dei Santi Cirillo e Severo, che se essi poterono sopprimere ciò che è stato detto dai Santi prima di loro, anche il sinodo di Calcedonia potè sopprimere o cambiare *una* parola? Ma invece di tutto questo ascolta ed intendi, che questi Santi Padri, quando vietarono parole, le quali anteriormente erano state adoperate rettamente dai Santi Dottori, non lesero, la fede e non introdussero un' altra parola contraria, come ha fatto il sinodo di Calcedonia, il quale ha ripudiato la (parola) *di due* che è la dichiarazione della vera unione ed ha in sua vece introdotto quella di *in due*, la quale costituisce la dottrina di Nestorio. Colui che vuole eguagliare

ܘܗܕܐ ܕܠܗܠܝܢ ܬܪ̈ܬܝܢ ܕܢܗܘܐ ܓܘܚܟܐ ܗܘܐ ܘܡܢ ܟܠܗܘܢ * ܫܡ̈ܘܥܐ ܟܐܢ̈ܐ ܡܬܒܙܚ. * 97 b 2.
ܘܬܘܒ ܟܕ ܒܥܐ ܐܢܬ ܕܬܚܘܐ ܩܪܝܒܘܬܟ ܕܠܘܬ ܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ. ܒܥܩܒ ܐܢܬ ܠܗ ܒܢܟܠܘܬܟ. ܘܟܕ ܐܝܟ ܐܢܬ ܢܫܩ ܐܝܟ ܗܘ ܕܢܫܩ ܐܢܬ ܠܗ. ܡܢܟܬ ܐܢܬ ܘܐܡܪ ܐܢܬ. ܕܗܘ ܓܝܪ ܡܠܦܢܐ ܐܠܗܝܐ. ܕܠܐ ܐܝܟ ܐܘܣܝ̈ܣ ܢܐܡܪ ܠܩܢܘ̈ܡܐ ܐܠܗ̈ܝܐ. ܗܠܝܢ ܕܝܠܕܐ ܐܢܝܢ ܕܣܓܝܐܘܬ ܐܠܗ̈ܐ ܕܚܢܦܘܬܐ ܦܩܕ ܒܡܐܡܪܗ. ܘܠܐ ܕܐܘܣܝ̈ܣ ܫܘ̈ܝܬܐ ܢܩܪܘܢ ܘܢܐܡܪ ܠܩܢܘ̈ܡܐ ܕܐܒܐ ܘܕܒܪܐ ܘܕܪܘܚܐ ܩܕܝܫܐ. ܡܛܠ ܗܘ ܕܡܩܝܡܝܢ ܠܗܘܢ. ܐܝܟܢܐ ܕܐܦ ܐܒ̈ܗܬܐ ܐܠܦܘ ܠܢ. ܕܐܝܟ ܐܪܝܘܣ ܓܝܪ ܢܐܡܪ ܐܝܟ ܐܘܣܝ̈ܣ ܢܘܟܪ̈ܝܬܐ. ܐܝܠܝܢ ܝܠܕܐ ܕܣܓܝܐܘܬ ܐܠܗ̈ܐ ܕܚܢܦܘܬܐ. ܘܠܐ ܐܢܐ ܕܐܝܟ ܐܒ̈ܗܬܐ ܩܕ̈ܝܫܐ ܢܐܡܪ ܘܢܩܪܘܢ܀ ܡܛܠ ܗܘ ܕܐܡܪܬ ܕܐܝܟ ܐܒ̈ܗܬܐ ܡܛܠ ܗܘ ܕܡܩܝܡܝܢ ܠܗܘܢ ܩܢܘ̈ܡܐ ܐܡܪܝܢ ܐܢܬܘܢ ܐܘܣܝ̈ܣ. ܒܗܠܝܢ ܕܝܢ ܕܡܢ ܠܥܠ ܡܣܬܝܟ ܐܬܐܡܪܬ ܠܟ. ܘܡܝܬܪܐ ܗܝ ܕܗܦܟܝܢ ܒܗܝܢ ܟܕ ܒܫܛܝܘܬܟ ܢܬܦܪܫ܀ ܡܛܠ ܕܝܢ ܕܚܬܡܬ ܠܟ ܒܗܕܝܘܛܘܬܟ: ܐܘ ܡܛܠ ܕܒܗܬ ܐܢܬ ܗܫܐ ܕܬܟܦܘܪ ܕܓܠܝܐܝܬ ܠܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ: ܘܐܡܪ ܐܢܬ ܥܠܘܗܝ ܕܐܘܣܝ̈ܣ ܢܘܟܪ̈ܝܬܐ ܒܠܚܘܕ ܫܕܐ. ܢܐܡܪ ܒܚܘܠܦܐ ܡܠܬܟ ܓܘܚܟܢܝܬܐ ܠܘܩܒܠܟ. ܙܪܙ ܢܦܫܟ ܘܚܘܐ ܗܕܐ. ܡܢ ܐܝܟܐ ܐܬܐ ܠܗܕܐ ܠܬܪܥܝܬܐ ܐܬܝܬ. ܡܛܠ ܕܡܬܐܡܪܐ ܗܘܬ ܕܫܡܥܬ

queste due (cose) sarà un ludibrio e verrà deriso da tutti gli uditori giusti. Di nuovo, mentre vuoi dimostrare la tua propinquità a San Teodosio, lo calunni colla tua perfidia e mentre fai come se tu lo baciassi, lo mordi e dici : il divino Dottore ha cioè ingiunto nel suo discorso di non dire le divine ipostasi sostanze, ciò che è un parto del politeismo del paganesimo, e di non chiamare e dire le ipostasi del Padre, del Figlio e dello Spirito Santo sostanze eguali, perchè esistono da sè, come ci hanno insegnato anche i Padri. Che secondo Ario si dicano le sostanze estranee è un parto del politeismo del paganesimo e non che (le) si chiamino e dicano secondo i Santi Padri. Circa quanto hai detto, che secondo i Padri dite le ipostasi sostanze, perchè esistono da sè, ti è già stato detto abbastanza in ciò che (è) sopra ed è superfluo che rimuginiamo le medesime (cose) in vista della tua stoltezza. Poichè però hai conchiuso nella tua ignoranza o perchè ti vergogni ora di rinnegare apertamente San Teodosio e dici di lui che ha ripudiato soltanto le sostanze estranee, diremo contro di te, a nostra volta, il tuo stesso discorso risibile : àrmati e dimostra questo : da dove sei pervenuto a questo pensiero,

ܠܡܡܠܠܐ ܗܠܝܢ ܕܐܘܣܝܣ ܘܟܝܢܐ ܐܡܪܝܢ ܗܘܘ. ܘܐܝܟܐ[1] ܡܚܘܐ ܐܢܬ ܕܐܟܘܬܐ. ܕܟܐܐ ܐܢܘܢ ܕܠܐ ܐܡܪܝܢ ܒܪ ܐܘܣܝܐ ܠܒܪܐ ܘܠܪܘܚܐ. ܘܐܠܐ ܡܢ ܗܘ ܕܗܪܣܝܣ ܕܐܪܝܘ ܡܬܥܝܩ ܐܢܬ. ܡܚܘܐ ܐܢܬ ܗܘ ܕܐܡܪܬ. ܗܐ ܠܐ ܒܗܘ ܙܒܢܐ ܐܬܬܙܝܥܬ. ܘܠܐ ܐܢܫ ܡܢ ܒܢܝ ܝܘܠܦܢܗ ܕܩܕܝܫܐ ܥܒܕ ܩܪܒܐ ܡܛܠܬܗ̇. ܘܡܟܝܠ ܠܐ ܝܕܝܥܐ. ܕܗܕܐ ܗܪܣܝܣ ܕܝܠܟܘܢ ܐܝܬܝܗ̇ ܕܒܗܘ ܙܒܢܐ ܐܬܬܙܝܥܬ. ܐܘ ܣܒܪ ܐܢܬ. ܕܗܘ ܡܕܡ ܕܐܬܬܙܝܥ ܫܒܩ. ܗܢܘ ܕܝܢ ܗܘ ܕܐܘܣܝܣ ܘܟܝܢܐ ܡܬܐܡܪܝܢ ܒܐܠܗܘܬܐ
* 98 a 1. ܐܝܟ ܩܢܘܡܐ. ܘܡܠܠ ܗܘ ܕܠܐ * ܐܬܬܙܝܥ. ܘܠܐ ܐܢܫ ܡܢ ܡܗܝܡܢܐ ܐܬܚܪܝ ܒܗ̇. ܗܢܘ ܕܝܢ ܕܐܘܣܝܣ ܘܟܝܢܐ ܢܘܟܪܝܐ ܢܗܘܐ ܒܡܠܬܟ. ܘܐܝܟ ܡܠܬܐ. ܗܘ ܕܒܗ ܐܝܟ ܡܠܠܬ ܐܬܬܙܝܥ ܗܘܐ. ܙܕܩ ܗܘܐ ܕܢܐܡܪ. ܕܐܘܣܝܣ ܗܟܝܠ ܢܘܟܪܝܬܐ ܘܟܝܢܐ ܐܝܟ ܐܪܝܘܣ ܠܐ ܐܡܪܝܢ. ܠܩܢܘܡܐ ܕܝܢ ܐܘܕܝܘ[1] ܐܘܣܝܣ ܫܘܝܬܐ ܘܟܝܢܐ. ܗܘ ܕܠܐ ܡܫܟܚ ܐܢܬ ܕܬܚܘܐ ܕܐܡܪ. ܐܠܐ ܘܠܗܦܟܐ. ܠܘ ܓܝܪ ܠܬܠܬ ܐܘܣܝܣ ܒܠܚܘܕ ܘܟܝܢܐ ܦܣܠ. ܐܠܐ ܘܬܠܬܐ ܐܘܣܝܣ ܡܚܝܕ. ܘܬܠܬܐ ܟܝܢܐ ܡܚܝܕ. ܗܘ ܕܐܝܟ ܕܐܡܪ ܓܪܡܛܝܩܘܣ ܐܒܘܟ. ܕܠܕܝܠܝܐ ܦܪܫ ܡܢ ܓܘܢܐ. ܗܘ ܕܣܓܝ ܪܚܝܩܐ ܡܢ ܢܘܟܪܝܬܐ. ܦܣܩ ܠܢ. ܘܗܘ ܕܣܓܝ ܣܓܝܐܘܬܐ ܐܘܣܝܣ ܘܟܝܢܐ ܕܐܡܪ ܟܠܠ ܐܠܗܘܬܐ. ܘܬܘܒ ܐܚܪܢܝܬܐ. ܠܝ ܗܠܝܢ ܕܐܡܪܝܢ ܗܘܘ ܐܘܣܝܣ ܘܟܝܢܐ ܐܦܪܘܫ ܡܢ

1. ܐܘܕܝܘ, il cod. ha ܐܘܕܘ.

dal discorso di questo, che egli scrisse contro coloro che dicevano sostanze e nature, e dove puoi dimostrare che egli rimprovera coloro i quali non dicono consostanziali il Figlio e lo Spirito? Ma se ti senti turbato dal (rimprovero) dell'eresia degli Ariani, dimostra ciò che hai detto! Ma ecco che essa non è stata agitata in quel tempo e nessuno dei condottrinari del Santo gli ha fatto per essa guerra. Non è noto forse che questa è la vostra eresia che è stata agitata in quel tempo? Oppure credi tu che egli ha preterito ciò che è stato agitato, cioè che le sostanze e le nature vengono dette nella Divinità come ipostasi, ed ha composto un discorso su ciò che non è stato agitato e nessuno dei fedeli ha questionato? Se questo fosse accaduto secondo il tuo discorso, dovremmo dire che non dite le sostanze e le nature estranee come Ario, ma che confessano le ipostasi sostanze e nature eguali, ciò che non sei in grado di dimostrare che egli abba detto. Ma invece al contrario! Egli non ha cioè ripudiato soltanto le tre sostanze e nature, ma anche tre sostanze e tre nature, ciò che — come ha detto tuo Padre, il Grammatico — distingue la proprietà dal comune. E questo è molto lontano dalle *estranee*. Egli ci ha vietato affatto di nuovo di dire una pluralità di sostanze e di nature della Divinità. Di nuovo

ܗܠܝܢ ܕܠܐ ܐܡܪܝܢ. ܘܗܘܘ ܬܪܝܢ ܓܒܝܢ ܗܘܘ: ܘܠܚܕ ܢܩܦܬ ܐܢܬ ܒܬܪ ܙܒܢܐ: ܘܚܕ ܐܠܝܢ ܚܢܢ ܕܡܢܢ ܢܦܩܬ. ܐܠܨܐ ܠܟ ܐܘ ܕܬܚܘܐ ܓܒܐ ܐܚܪܢܐ ܕܢܦܩ ܡܢܢ: ܕܐܡܪܝܢ ܗܘܘ ܐܘܣ̈ܝܣ ܢܘܟܪ̈ܝܬܐ ܘܠܘܩܒܠܗ ܡܬܐܡܪܐ ܐܬܬܣܝܡ: ܡܛܠ ܕܡܢ ܒ̈ܢܝ ܬܪܥܝܬܗ ܦܣܩܗ ܗܘ ܩܕܝܫܐ ܗܘ ܡܢ ܕܦܣܩ. ܐܘ ܗܠܝܢ ܕܠܗܘܢ ܢܩܦܬ. ܐܘܣ̈ܝܣ ܢܘܟܪ̈ܝܬܐ ܐܡܪܝܢ. ܡܛܠ ܕܝܕܝܥܐ ܕܡܬܐܡܪܐ ܠܘܩܒܠ ܗܠܝܢ ܕܐܘܣ̈ܝܣ ܐܡܪܝܢ ܗܘܘ ܗܘܐ. ܐܘ ܗܝ ܕܐܡܪܬ ܕܐܘܣ̈ܝܣ ܢܘܟܪ̈ܝܬܐ ܒܠܚܘܕ ܦܣܩܗ ܡܬܐܡܪܐ. ܐܠܦܗ ܕܓܠܬܐ. ܙܕܩ ܗܘܐ ܕܝܢ ܕܬܕܥ ܘܗܕܐ. ܕܐܢ ܠܘܩܒܠ ܐܝܠܝܢ ܕܐܡܪܝܢ ܐܘܣ̈ܝܣ ܢܘܟܪ̈ܝܬܐ ܐܝܟ ܐܪܝܘܣ ܗܘܬ ܡܬܐܡܪܐ. ܠܝܬ ܗܘܐ ܠܗ ܐܬܪܐ ܕܡܢ ܣܘܢܗܕܘܣ ܕܬܠܬܡܐܐ ܘܬܡܢܬܥܣܪ. ܐܘ ܡܢ ܐܒܗ̈ܬܐ ܕܒܬܪܗ ܢܬܠ ܬܚܘܝܬܐ. ܘܠܐ ܓܝܪ ܐܢܫ ܡܬܘܡ ܟܕ ܡܬܟܬܫ ܠܘܩܒܠ ܗܪܣܝܣ. ܐܝܬܝ ܬܚܘܝܬܐ ܡܢ ܡܠܦ̈ܢܐ ܕܡܬܟܬܫܘ ܠܘܩܒܠܗ ܒܬܪ ܦܣܩܗ. ܛܥܝܬ ܕܝܢ ܒܗܕܝܘܛܘܬܟ ܐܦ ܒܗܕܐ. ܘܟܠܟܘܢ ܢܙܦܝܢ ܐܢܬܘܢ ܠܢ. ܕܟܕ ܬܐܘܕܘܣܝܘܣ ܠܐ ܐܚܪܡ ܠܟܠ ܕܐܡܪ ܐܘܣ̈ܝܣ ܘܟܝ̈ܢܐ ܒܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܐܢܬܘܢ *ܡܚܪܡܝܢ ܐܢܬܘܢ. ܗܝ ܕܐܢ * 98 a 2.
ܐܝܟ ܡܠܬܟ ܐܘܣ̈ܝܣ ܢܘܟܪ̈ܝܬܐ ܦܣܩ. ܡܫܪܐ ܗܘ ܕܬܟܫܘܦܬܗ. ܐܢ ܘܐܢܬܘܢ ܡܚܪܡܝܢ ܐܢܬܘܢ ܠܟܠ ܕܐܡܪ ܐܘܣ̈ܝܣ ܢܘܟܪ̈ܝܬܐ. ܐܢ ܓܝܪ ܬܡܠܟܝܢ ܐܢܬܘܢ

altrimenti. Se coloro i quali dicono sostanze e nature si separarono da coloro i quali non dicono ed essi divennero due partiti e ad uno (di questi) tu più tardi aderisti e l'(altro) siamo noi, dai quali uscisti, tu devi necessariamente dimostrare che l'altro partito che uscì da noi ha detto le sostanze estranee e che contro di esso è stato composto il discorso, perchè il Santo ha rescisso dai suoi condottrinari colui che (lo) aveva ripudiato, oppure coloro ai quali aderisci dicono le sostanze estranee, perchè è noto che il discorso era diretto contro coloro che dicono sostanze. Oppure, quanto hai detto, che il discorso ha ripudiato soltanto le sostanze estranee, è falso! Devi sapere però anche questo. Se il discorso fosse diretto contro coloro che dicono come Ario, le sostanze estranee, egli non potrebbe addure la prova dal sinodo dei trecento e diciotto o dai Padri dopo di esso. Nessuno cioè ha mai, disputando contro un' eresia, addotto prove dai Padri che hanno disputato contro di essa *dopo* il suo ripudio. Sei caduto in errore, causa la tua ignoranza anche in questo. Voialtri tutti ci rimproverate, perchè, mentre Teodosio non ha anatematizzato chiunque afferma sostanze e nature nella Santa Trinità, voialtri (lo) anatematizzate: ciò che se, secondo il tuo discorso, egli ha ripudiato

ܕܐܘܣܝ̈ܣ ܢܘܟܪ̈ܝܬܐ ܒܠܚܘܕ ܦܣܩ ܡܦܣܩ ܠܐܘܣܝ̈ܣ ܒܡܐܡܪܗ: ܘܠܗܠܝܢ ܠܐ ܡܩܒܠܝܢ ܐܢܬܘܢ. ܐܚܪܡܘ ܠܟܠ ܕܠܐ ܡܚܪܡ ܠܟܠ ܕܐܡܪ ܗܘ ܡܕܡ ܕܦܣܩ ܩܕܝܫܐ ܠܐܘܣܝ̈ܣ ܒܡܐܡܪܗ. ܐܢ ܕܝܢ ܠܐ ܡܚܪܡܝܢ ܐܢܬܘܢ. ܒܗ̇ ܗܕܐ ܓܠܝܐܝܬ ܡܬܚܘܝܐ. ܕܚܢܢ ܡܚܪܡܝܢܢ ܠܟܠ ܕܐܡܪ ܐܘܣܝ̈ܣ ܘܟܝ̈ܢܐ. ܗܠܝܢ ܕܦܩܕ ܩܕܝܫܐ ܠܐܘܣܝ̈ܣ ܕܠܐ ܢܐܡܪ ܡܚܪܡܝܢ. ܘܐܢܬܘܢ ܐܘܣܝ̈ܣ ܘܟܝ̈ܢܐ ܗܠܝܢ ܕܦܣܩ ܐܡܪܝܢ ܐܢܬܘܢ. ܡܨܝܢܢ ܕܝܢ ܐܚܪܢܐܝܬ ܘܠܡܚܘܝܘ ܕܗܘ ܛܘܒܢܐ ܬܐܘܕܘܣܝܣ ܡܚܪܡ ܐܢܘܢ ܕܣܘܐ. ܗܝ ܓܝܪ ܕܢܩܒܠ ܐܢܫ ܚܪܡܐ ܕܗܘܐ ܥܠ ܗܪܣܝܣ. ܫܘܪܪܐ ܗܘ ܓܠܝܐ ܕܐܦ[1] ܘܐܦ ܗܘ ܥܒܕܗ. ܘܫܘܐ ܗܘ ܠܗܘ ܕܚܪܡ ܀ ܗܘ ܕܝܢ ܕܐܡܪܬ ܠܢ ܕܐܙܕܗܪܘ ܟܠ ܢܦܫܟܘܢ. ܘܟܠܘ ܦܘܡܟܘܢ ܡܢ ܓܘܕܦܐ ܕܥܠ ܬܠܝܬܝܘܬܐ ܣܓܝܕܬܐ ܘܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ. ܘܠܐ ܬܛܥܘܢ ܒܫܘܡܗܐ ܚܕܐ ܕܟܝ̈ܢܐ ܘܐܘܣܝ̈ܣ. ܐܠܐ ܐܣܬܟܠܘ ܦܘܪܫܢܐ ܕܐܝܬ ܒܝܬ ܗܠܝܢ ܕܫܘ̈ܝܬܐ ܠܢܘܟܪ̈ܝܬܐ. ܕܟܕ ܐܚܝܕܝܢ ܐܢܬܘܢ ܒܫܘܡܗܐ ܚܕܐ ܘܫܘܝܘܬ ܣܘܟܠܐ. ܠܐ ܢܓܕܫ ܠܟܘܢ ܗܝ ܕܐܦ ܠܝܘܠܝܢܐ ܕܐܠܝܩܪܢܣܘܣ ܓܕܫ. ܕܟܕ ܠܐ ܐܣܬܟܠ ܦܘܪܫܢܐ ܕܫܡܗ̈ܐ ܗܘ ܕܚܫܘܫܐ ܘܡܝܘܬܐ ܘܡܬܚܒܠܢܐ: ܒܓܘܡܨܐ ܘܦܚܬܐ[2] ܕܗܪܣܝܣ

1. ܕܗܝ, il cod. ha ܗܝ. — 2. ܘܦܚܬܐ, il cod. ha ܦܚܬܐ.

le sostanze estranee, è superfluo che voi rispondiate, se anche voialtri anatematizzate chiunque dice le sostanze estranee. Se cioè siete certi che San Teodosio ha ripudiato nel suo discorso soltanto le sostanze estranee e non accettate queste (ultime), anatematizzate chiunque non anatematizza chiunque dice ciò che San Teodosio ha ripudiato nel suo discorso. Se però non anatematizzate, con ciò chiaramente è dimostrato che noi anatematizziamo chiunque dice sostanze e nature, che San Teodosio ci vietò di dire. Voialtri invece dite le sostanze e le nature che egli ha ripudiato. Possiamo dimostrare che il beato Teodosio ha anatematizzato anche in altro modo. La (circostanza) cioè che qualcuno accetta l'anatema pronunciato contro un' eresia è la conferma chiara che anche egli lo ha scagliato ed è eguale all' anatema stesso. Quanto hai detto a noi, (cioè) guardatevi dunque e trattenete la vostra bocca dalla bestemmia circa l'adorata Trinità ed i Santi Padri, e non errate causa l'omonimità delle nature e delle sostanze, ma intendete la differenza che è tra *eguali* e *straniere*, affinchè, mentre prendete (per buona) l'omonimia e l'eguaglianza del senso, non vi accada ciò che è accaduto a (suo) tempo anche a Giuliano d'Alicarnasso colla parola (corruttibile), il quale non intendendo la differenza nei nomi di *passibile*, *mortale* e *corruttibile* si è immerso nel pozzo e

ܦܢܛܣܝܣܛܐ ܗܢܘ ܠܗ ܠܚܕ. ܘܗܠܝܢ ܠܩܕܝܫܐ ܠܬܐܘܕܘܣܝܘܣ ܙܕܩ ܠܟ ܕܬܐܡܪ ܠܘܩܕܡ. ܘܗܠܝܢ ܟܠܗܝܢ ܠܘܬܗ ܩܪܒܝܗܝܢ. ܡܛܠ ܕܗܘ ܩܕܡܝܐ ܦܩܣ ܠܗܠܝܢ ܕܡܚܪܡܝܢܢ. ܘܩܒܠ ܕܚܪܡܐ ܕܥܠܝܗܝܢ ܡܟܝܠ. ܐܡܪ ܗܟܝܠ ܠܘܬܗ ܒܡܪܚܘܬܟ. ܕܛܥܝܬ ܒܫܘܬܦܘܬ ܫܡܐ ܕܐܘܣܝܣ. ܘܗܘ ܕܠܝܘܠܝܢܐ ܠܐܠܝܩܪܢܣܘܣ ܓܕܫܟ. ܘܡܛܠ ܕܠܐ ܐܫܟܚܬ ܕܬܦܪܘܫ ܣܘܟܠܐ ܕܫܘܬܦܘܬ ܫܡܐ ܕܐܘܣܝܣ. ܒܥܘܡܩܐ ܕܗܪܣܝܣ ܛܒܥܬ ܢܦܫܟ܀ ܐܠܐ ܓܘܕܦܐ ܗܘ ܕܒܗܕܐ ܒܥܘܠܐ. ܢܗܦܘܟ *ܥܠ ܪܫܟ. ܡܛܠ ܕܝܢ ܕܫܘܬܦܘܬ ܫܡܐ ܐܝܬܝܬ ܠܡܨܥܬܐ. ܙܕܩ ܗܘܐ ܕܬܕܥ ܘܗܕܐ. ܐܢܬ ܕܐܡܪ ܣܓܝ ܕܠܐ ܡܦܩ ܥܠ ܫܘܬܦܘܬ ܫܡܐ ܬܘܪܥܬܐ ܕܢܦܫ ܐܝܟ. ܘܠܐ ܝܕܥܬ ܗܕܐ ܕܠܛܠܝܐ ܡܝܕܥܐ: ܕܫܡܐ ܕܥܠ ܣܘܟܠܐ ܡܫܚܠܦܐ ܢܦܠ: ܐܝܟܢ ܕܐܝܬ ܥܠ ܟܠܗ ܦܫܩ ܠܗ. ܠܐ ܫܠܝܛ ܕܚܕܐ ܕܗܘ ܫܡܐ ܠܡܐܡܪ. ܐܝܟܢܐ ܕܨܒܐ ܕܢܦܩܗ ܟܕ ܐܢܫ ܐܡܪ ܗܘܝܬ. ܠܐ ܕܝܢ ܡܕܡܝܢ ܠܢ ܐܦ[1] ܗܫܐ. ܠܘܩܒܠ ܬܪܝܢ ܟܝܢܝܐ. ܕܐܒܗܬܐ ܩܕܝܫܐ ܕܦܩܣܘ ܘܠܐ ܬܪܝܢ ܟܝܢܝܢ ܚܕ ܒܪܐ. ܠܐ ܝܗܒܝܢ ܐܬܪܐ ܘܠܐ ܕܡܚܝܕܢ ܘܠܐ ܕܡܦܪܫܢ ܠܡܐܡܪܗܝܢ. ܟܡܐ ܗܘ ܕܦܩܣ ܕܠܐ ܬܠܬ ܐܘܣܝܣ. ܘܠܐ ܬܠܬܐ ܟܝܢܐ. ܘܠܐ ܬܠܬ ܐܘܣܝܣ ܡܕܡ. ܘܠܐ ܬܠܬܐ ܟܝܢܐ ܡܕܡ. ܘܠܐ ܥܠ ܟܠܗ ܣܓܝܐܘܬܐ ܐܘܣܝܣ ܐܘ ܟܝܢܐ. ܢܐܡܪ ܕܠܗ ܚܕܐ * 98 b 1.

1. ܠܝ ܐܦ cod.

nell' abisso dell' eresia fantasiastica; queste (cose) devi prima dire a San Teodosio e tutte queste le porgerai a lui, perchè lui è stato il primo a ripudiare ciò che anatematizziamo, ed accetta l'anatema di esse! Di' dunque contro di lui nella tua audacia: hai errato in conseguenza dell' omonimia delle sostanze e ti è accaduto ciò (che è accaduto a) Giuliano d'Alicarnasso, perchè non sei stato in grado di distinguere il senso dell' omonimia delle sostanze, ti sei immerso nell' abisso dell' eresia. La blasfemia però che è in questa calunnia noi ritorceremo sul tuo capo. Ma poichè hai portato in mezzo l'omonimia, devi sapere anche questo: tu che stai soffiando molte (cose) circa l'omonimia, come se non fossero note, non sai neppure questo che è noto ai ragazzi, che (cioè) non è permesso di dire un nome, il quale cade sotto significati diversi, in un significato qualunque, quando qualcuno lo ha totalmente ripudiato, come tu dicevi finchè ti sei imbattuto in noi. Non sappiamo cioè neppure ora contro i diofisiti, che i Santi Padri, i quali ripudiarono anche « non due nature, un Figlio », abbiano dato adito che esse vengano dette nè unificate nè distinte, quanto meno dà adito colui che ci vieta d'introdurre nella sostanza e natura *una* della Divinità le tre sostanze o tre nature o tre sostanze o tre nature o affatto una pluralità di sostanze o nature, di dire che egli ha ripudiato soltanto

[illegible]

* 98 b 2.

le nature o sostanze estranee. Che dici però soltanto per burla e non per ignoranza che San Teodosio ha ripudiato soltanto le sostanze estranee — e fai questo perchè hai paura di rigettarlo ora apertamente, essendo che la sua confessione viene cantata dalla bocca di ognuno — ti convinca anzitutto il vostro maestro Giovanni, il Grammatico, il quale in una lettera scritta ad un suo condottrinario dice così : la causa di tutti questi mali è stato quel discorso che si dice sia stato composto da Teodosio. Esso però non è suo. Al quale dovresti somigliare anche tu e non temere come un ignorante, se desideri essere onorato come capo. Forse ti rimprovereremo più tardi, quando rinnegherai apertamente il discorso ; ciò che è accaduto anche ai Giulianisti i quali aberrarono come te dalla verità e dissero da principio quando furono svergognati dalle ὑπολήψεις di San Severo, che il libro non è suo, quando però s'avvicinò il tempo e crebbe lo loro malvagità, anatematizzarono anche il Santo. Ciò che non sarebbe successo a te, se ti fossi lasciato convincere da noi o meglio dalla verità, rivenendo a te stesso e voltandoti verso la penitenza e stando fermo senza cadere.

Sono finite le domande dei Triteisti e la loro soluzione.

II[1]

ܥܠ ܗܿܘ ܕܡܠܩܛܝܢ ܛܪ̈ܝܬܐܝܛܐ ܣܗܕܘܬܐ ܡܢ ܐܒܗ̈ܬܐ * 98 b 2.
ܩܕ̈ܝܫܐ. ܕܗܐ ܠܡ ܗܢܘܢ ܐܡܪܝܢ ܐܘܣ̈ܝܣ ܘܟܝ̈ܢܐ܀

ܠܟܗ̈ܢܐ ܪ̈ܚܡܝ ܐܠܗܐ ܘܪ̈ܝܫܝ ܕܝܪ̈ܐ ܘܩܠܝܪ̈ܝܩܘ. ܘܠܝܚܝ̈ܕܝܐ ܕܟ̈ܝܐ ܘܠܟܠܗ ܥܡܐ ܘܡܗܝܡܢܐ ܕܒܟܠ ܐܬܪ: ܫܠܝܚܐ ܐܠܗܝܐ ܟܕ ܡܬܢܒܐ ܥܠ ܙܒ̈ܢܐ ܗܠܝܢ ܩܫ̈ܝܐ ܐܡܪ. ܕܢܐܬܘܢ ܙܒ̈ܢܐ ܩܫ̈ܝܐ. ܘܢܗܘܘܢ ܒܢ̈ܝܢܫܐ. ܪ̈ܚܡܝ ܢܦܫܗܘܢ. ܘܪ̈ܚܡܝ ܟܣܦܐ. ܫܒܗ̈ܪܐ. ܡܫܬܒܗ̈ܪܐ. ܡܓܕ̈ܦܢܐ. ܘܡܠܘܬܗ ܐܡܪ. ܐܝܟܢܐ ܓܝܪ ܕܝܢܝܣ ܘܝܡܒܪܝܣ[2] ܩܡܘ ܠܘܩܒܠ ܡܘܫܐ. ܗܟܢܐ ܐܦ ܗܠܝܢ ܩܝܡܝܢ ܠܘܩܒܠ ܫܪܪܐ. ܗܢܐ ܕܗܘܐ ܒܙܒ̈ܢܐ ܕܝܠܢ. ܡܛܠ ܚܛܗ̈ܝܢ ܗܘܐ ܡܫܬܡܠܝܐ. ܡܢ ܐܢܫܐ ܗܢܘܢ ܕܢܦܠܘ ܒܗܪܣܝܣ. ܗܝ ܕܡܘܕܝܐ ܐܘܣ̈ܝܣ ܘܟܝ̈ܢܐ ܘܐܠܗܘ̈ܬܐ ܡܣܓܝܐܬܐ. ܠܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܘܫܘܝܬ ܐܘܣܝܐ. ܟܕ ܒܟܠ ܦܘܪ̈ܣܝܢ ܡܫܬܪܓܝܢ. ܕܢܚܛܘܦܘܢ ܠܗܘܢ ܡܛܥܝܢܘܬܐ ܛܢܦܬܐ ܠܦܫܝ̈ܛܐ. ܘܢܗܦܟܘܢ ܐܢܘܢ ܡܢ ܬܪܝܨܘܬܐ ܬܪܝܨܬܐ ܘܦܪܘܫܘܬܐ ܕܫܪܪܐ ܫܠܝܚܝܬܐ ܘܐܒܗܘܬܝܬܐ܀ ܡܢ ܓܝܪ ܒܥܠܡܝܢ ܕܐܡܪܝܢ ܠܟܝܢܬܐ ܕܠܐ ܡܬܦܠܓܝܢ

1. Cod. Mus. Brit. Add. 14.533. — 2. ܘܝܡܒܪܝܣ cod.

II

Sul fatto che i Triteisti raccolgono prove dai Santi Padri, (per dimostrare) che questi (ultimi) cioè dicono sostanze e nature.

Ai sacerdoti, capi di monasteri e chierici amanti di Dio, ai monaci casti ed a tutto il popolo di credenti in ogni luogo, il divino Apostolo, profetando di questi tempi duri, ha detto : verranno tempi duri e gli uomini saranno amanti di sè stessi, amanti del denaro, superbi, vanagloriosi, blasfematori[1]. E poi ha detto : come cioè Yanis e Yambris combatterono contro Mosè, così anche questi combattono contro la verità[2]. Ciò che è stato compìto ora ai nostri tempi in conseguenza dei nostri peccati da coloro, i quali sono caduti nell' eresia, che confessa la pluralità delle sostanze, delle nature e delle Divinità alla santa e consostanziale Trinità, mentre essi si industriano con ogni mezzo a rapire colla loro oscena eresia i semplici e a distoglierli

1. II Tim. III, 1-2. — 2. II Tim. III, 8.

ܠܗܘ ܕܟܠܗ ܡܫ̈ܝܚܝܐ ܐܪ̈ܬܕܘܟܣܘ. ܘܠܡܐܡܪܐ ܗܘ ܕܣܡ ܠܘܩܒܠ ܗܪܣܝܣ
ܡܣܠܝܢܘܬܐ ܕܠܗܘܢ: ܕܣܓܝܐܘܬܐ ܐܘܣ̈ܝܣ ܘܟܝ̈ܢܐ ܘܐܠܗ̈ܘܬܐ. ܡܪܚܝܢ ܕܐܦܢ ܕܗܘܘ
ܘܡܬܥܫܢܝܢ ܠܡܩܪܒܘ ܥܠܘܗܝ ܠܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ. ܐܦ ܠܝ ܐܝܟ ܕܒܐܣܟܡܐ ܐܡܪܝܢ
ܘܡܩܒܠܝܢ ܠܗ. ܘܐܡܪܚܘ ܘܟܢܫܘ ܬܚܘܝܬܐ ܣܓܝ̈ܐܬܐ ܕܐܒܗ̈ܬܐ. ܕܒܣ̈ܘܟܠܐ ܡܫܚ̈ܠܦܐ
ܐܡܝܪ̈ܢ. ܘܥܒܕܘ ܟܬܒܐ ܪܒܐ. ܕܐܝܟ ܕܣܒܪܝܢ ܠܡܠܦܢܘܬܗܘܢ ܡܫܪܪ ܡܥܬܕ ܠܘܬ
ܦܫ̈ܝܛܐ. ܠܝܕ̈ܥܐ ܕܝܢ. ܣܪܝܩܐ ܡܬܚܙܐ ܥܡܠܗܘܢ ܘܕܠܐ ܦܐܪ̈ܐ. ܡܛܠ ܕܝܢ ܕܟܕ
ܒܥܘܪܒܠܝܐ ܘܦܓܪܢܐܝܬ ܪܕܝܢ: ܟܢܫܘ ܬܚܘܝܬܐ ܕܐܒܗ̈ܬܐ ܗܠܝܢ ܕܥܠܝܗܝܢ ܚܪܝܢܐ
* 99 a I. ܠܝܬܘ: ܕܟܠ ܕܝܢ ܕܡܫܬܘܬܦ *ܒܗܘܢܐ ܝܕܥ: ܕܐܦܠܐ ܡܣܬܒܪܢܘܬܐ ܩܝܡܐ ܕܢܥܕܪܢ
ܠܗܘܢ. ܐܬܚܫܒܢ ܕܢܦܪܘܫ ܐܝܠܝܢ ܠܗܠܝܢ. ܕܐܦܠܐ ܚܕܐ ܒܥܬܐ ܘܚܪܝܢܐ ܐܝܬ
ܒܠܚܘܕܝܗܝܢ ܡܢ ܐܝܠܝܢ ܕܩܝܡ ܡܣܬܒܪܢܘܬܐ ܠܗܘܢ ܕܡܥܕܪܢ ܠܗܘܢ. ܕܠܟܠܢܫ
ܢܬܝܕܥ ܗܝ ܕܣܝܡܐ ܒܝܬ ܠܢ ܘܠܗܘܢ. ܘܠܐ ܐܢܫ ܡܢ ܡܗܝܡ̈ܢܐ. ܟܕ ܚܙܐ ܣܘܓܐܐ
ܕܬܚܘܝܬܐ ܢܬܟܫܠ. ܘܢܝܫܐ ܕܝܠܗܘܢ ܠܐ ܝܕܥ ܠܗ. ܟܕ ܡܕܡ ܚܠܦ ܡܕܡ ܢܫܡܥ
ܘܢܩܒܠ ܕܠܐ ܒܘܚܢܐ.

dalla confessione retta e redentrice della chiesa apostolica e cattolica. Vergognandosi di dire apertamente che non accettano Teodosio, (ora) tra i Santi, ed il discorso che egli ha composto contro la loro disprezzata eresia della pluralità delle sostanze, nature e Divinità, essi insistono impudentemente ad addurre, se possono in qualche modo, contro di lui i Santi Padri. Però, dicendo formalmente che lo accettano, essi si sono azzardati di raccogliere molte dimostrazioni dai Santi Padri, dette in sensi diversi, ed hanno fatto un grande libro, il quale, come essi credono, dovrebbe confermare la loro dottrina presso i semplici. Agli istruiti però la loro opera apparirà vacua e senza frutti. Poichè, procedendo confusamente e carnalmente, hanno raccolto dimostrazioni dei Padri, sulle quali non c' è controversia alcuna, cosicchè ognuno che sia partecipe della ragione può sapere, che non hanno nessuna speranza che esse li aiutino, abbiamo pensato di separare quelle, sulle quali non c' è questione o controversia alcuna, da quelle, delle quali nutrono la speranza che esse possano aiutarli, affinchè ognuno sappia ciò che è posto tra noi e loro, cosicchè nessun credente si scandalizzi, vedendo la moltitudine delle dimostrazioni e non conoscendo il loro scopo, e senta una cosa per l'altra e l'accetti senza esame.

ܐܝܟܢܐ ܕܝܢ ܐܝܬܝܗ̇ ܕܘܠܐ ܕܢܬܝܕܥ ܗܢܐ܀

ܐ. ܟܠܗܘܢ ܓܝܪ ܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ ܫܘܝܐܝܬ ܐܫܠܡܘ ܠܢ ܕܢܘܕܐ. ܬܠܬܐ ܩܢܘ̈ܡܐ ܫܪ̈ܝܪܐ ܐܘ ܟܝܬ ܦܪ̈ܨܘܦܐ. ܕܐܒܐ ܘܕܒܪܐ ܘܕܪܘܚܐ ܩܕܝܫܐ. ܚܕܐ ܕܝܢ ܐܘܣܝܐ ܘܟܝܢܐ ܚܕܐ ܐܠܗܘܬܐ ܘܚܕ ܐܠܗܐ. ܘܚܕ ܡܪܝܐ ܘܚܕܐ ܪܫܢܘܬܐ ܘܡܠܟܘܬܐ. ܘܚܕܐ ܡܠܥܠܡܝܘܬܐ. ܚܝܠܐ ܘܨܒܝܢܐ. ܘܛܒܘܬܐ ܘܫܘܒܚܐ ܘܢܘܗܪܐ. ܘܕܫܪܟܐ܀ ܗܠܝܢ ܓܝܪ ܟܠܢ ܬܪ̈ܝܨܝ ܫܘܒܚܐ ܡܘܕܝܢܢ. ܠܟܠ ܚܕ ܕܝܢ ܡܢ ܩܢܘ̈ܡܐ ܕܒܬܠܝܬܝܘܬܐ ܣܓܝܕܬܐ ܟܕ ܒܕܝܠܗ ܘܠܗ ܡܬܚܙܐ: ܟܕ ܗܘܢܐ ܦܪܫ ܠܠܐ ܡܬܦܪ̈ܫܢܝܬܐ. ܐܠܦܘ ܠܢ ܕܢܘܕܐ. ܗܢܘܢ ܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ. ܐܠܗܐ ܘܡܪܝܐ ܘܐܠܗܘܬܐ. ܘܐܠܗܐ ܕܡܢ ܐܠܗܐ ܠܒܪܐ ܐܘ ܠܪܘܚܐ ܩܕܝܫܐ. ܘܢܩܪܐ ܥܝܪܐܝܬ ܐܠܗܐ ܠܐ ܡܬܝܠܕܐ ܠܐܒܐ. ܘܐܠܗܐ ܝܠܝܕܐ ܠܒܪܐ. ܘܐܠܗܐ ܢܦܘܩܐ ܠܪܘܚܐ ܩܕܝܫܐ ܡܬܩܪܝܢܢ. ܘܐܠܗܘܬܐ ܡܘܠܕܢܝܬܐ ܕܐܠܗܘܬܐ ܐܬܡܪܬ. ܘܕܐܠܗܘܬܗ ܕܒܪܐ ܐܬܓܫܡܬ. ܗܠܝܢ ܟܠܗܝܢ ܐܡܪܝܢ. ܡܛܠ ܫܘܝܘܬ ܐܘܣܝܐ ܕܬܠܬܝܗܘܢ ܩܢܘ̈ܡܐ. ܠܘ ܟܕ ܠܟܢܘܫܝܐ ܐܝܬܝܢ ܕܗܘ̇. ܕܐܠܗ̈ܐ ܐܘ ܕܐܠܗܘ̈ܬܐ ܘܕܡܪ̈ܘܬܐ ܡܝܬܝܢ ܠܗܘܢ. ܐܠܐ ܘܠܘܛܝܢ ܘܚܪܡܝܢ ܠܕܢܦܩܘܢ ܡܢ ܗܠܝܢ: ܫܡܗܐ ܕܐܠܗ̈ܐ ܐܘ ܕܐܠܗܘ̈ܬܐ. ܒܟܠܗ̈ܝܢ ܘܡܫܪܪܐ ܢܐܡܪ. ܡܛܠ ܠܡܢܐ ܟܠܗܘܢ ܕܗܢܐ ܣܟܐ ܕܐܡܪܝܢ ܡܢܝܢ: ܟܕ ܐܦ ܡܢ

Ciò che ha da essere appreso è però così. 1. Tutti i Santi Padri ci hanno egualmente tramandato di confessare tre reali ipostasi ossia persone del Padre, del Figlio e dello Spirito Santo, però *una* sostanza e natura, *una* Divinità, ed *un* Dio, *un* Signore ed *un* principato e regno, ed *una* eternità, potenza, volontà, bontà, gloria e luce ecc. Questo noi tutti ortodossi confessiamo. Ognuna delle ipostasi però della adorata Trinità, quando viene contemplata da sè e per sè, essendo che il pensiero separa (anche) le (cose) inseparabili, i Santi Padri ci hanno insegnato di confessare Dio, Signore e Divinità, e Dio da Dio il Figlio e lo Spirito Santo, e chiamiamo prontamente Dio non generato il Padre e Dio generato il Figlio, e Dio procedente lo Spirito Santo, e la Divinità è detta generatrice della Divinità e che la Divinità del Figlio si è incorporata. Tutte queste (cose) essi dicono in conseguenza della consostanzialità delle tre ipostasi, senza portarle alla conclusione di Dei o di Divinità o di Signori, ma scagliano maledizioni ed anatemi su coloro i quali ardirono di concludere da esse il nome di Dei o Divinità. Quindi diciamo : a che fine coloro, che confessano la pluralità delle sostanze e delle nature, hanno raccolto tutte le dimostrazioni che hanno lo scopo (sopra) detto, mentre

* 90 a 2. ܡܫܬܘܕܝܢ: ܘܚܪܝܢܐ ܥܠ ܗܕܐ ܠܝܬ܂ ܗܢܘܢ ܕܡܣܬܥܪܝܢ ܐܣܟܡܐ * ܡܟܝܠ ܡܥܒܕܝܢ܂ ܠܡܐܡܪ[1] ܕܡܛܠ ܗܕܐ ܡܢܐ ܩܢܘܡ ܐܠܗܐ܂ ܐܦ ܠܟܝܢܐ ܕܐܠܗܘܬܐ ܗܘ ܕܡܢ ܩܕܝܡ ܡܢ ܐܒܗܬܐ ܩܕܝܫܐ ܐܬܚܪܡ ܠܐ ܡܫܬܡܥܝܢ ܠܗܘܢ܂ ܐܢ ܕܝܢ ܐܝܟ ܕܢܣܩܘܢ ܘܢܐܡܪܘܢ: ܐܠܗܐ ܐܘ ܐܠܗܘܬܐ ܐܘ ܡܪܘܬܐ ܠܚܪܡܝܢ ܐܢܘܢ܂ ܒܙܕܩܐ ܢܦܠܝܢ ܠܚܪܡܐ ܕܩܕܝܫܐ ܕܐܒܗܬܐ ܩܕܝܫܐ ܕܠܗܕܐ ܐܚܪܡܘ.

ܬܘܒ ܢܡܠܐ ܐܚܪܢܐ.

ܒ. ܬܚܘܝܬܐ ܕܟܠ ܚܕ ܡܢ ܩܢܘܡܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ܂ ܐܘܣܝܐ ܘܟܝܢܐ ܘܐܝܬܘܬܐ ܡܘܕܝܢ܂ ܘܐܝܠܝܢ ܬܘܒ[2]: ܕܐܘܣܝܐ ܝܠܝܕܬܐ ܠܒܪܐ: ܐܘܣܝܐ ܠܐ ܝܠܝܕܬܐ ܠܐܒܐ: ܟܝܢܐ ܕܝܠܗ: ܟܝܢܐ ܕܝܠܢܝܐ: ܘܟܝܢܐ ܕܡܢ ܟܝܢܐ ܢܦܩ ܡܫܬܡܗܐ: ܐܘ ܗܝ ܬܘܒ ܕܡܫܬܘܕܝܐ ܡܢ ܬܪܝܨܝ ܫܘܒܚܐ: ܕܡܢ ܬܪܝܢ ܟܝܢܝܢ ܐܝܬܘܗܝ ܠܥܡܢܘܐܝܠ܂ ܐܦ ܗܠܝܢ ܐܢܫܐ ܠܣܪܩܘ ܟܢܫܘ: ܡܛܠ ܕܐܦܠܐ ܚܕ ܚܪܝܢܐ ܐܝܬ ܠܢ ܥܡܗܘܢ܂ ܐܠܐ ܗܟܢܐ ܡܘܕܝܢܢ܂ ܟܕ ܚܠܦ ܩܢܘܡܐ ܟܘܢܝܐ ܗܢܐ ܥܠ ܟܠ ܚܕ ܡܢ ܩܢܘܡܐ ܕܐܠܗܘܬܐ ܡܫܬܡܫܝܢܢ܂ ܟܕ ܠܐ ܐܙܠܝܢ ܠܟܘܢܝܐ ܐܝܟܐ ܕܗܘ܃ ܕܐܘܣܝܣ ܘܕܟܝܢܐ ܡܢ ܟܘܢܝܐ ܗܢܐ: ܐܝܟܢܐ ܕܐܦ ܠܐ ܠܡܠܗܐ ܘܠܐܠܗܘܬܐ ܘܡܪܘܬܐ ܡܢ ܗܘ ܕܩܕܡ ܐܬܐܡܪ

1. ܠܡܐܡܪ, ܠܡܐܡܪܘܢ cod. — 2. Dopo ܬܘܒ il cod. ha ܕܐܝܬ ܐܢܫܐ.

vengono ammesse anche da noi e su ciò non verte la controversia, se non le adducono per la conclusione di Dei, la quale è stata già per antico anatematizzata dai Santi Padri? Se però essi le adducono per concludere e dire Dei o Divinità o Signori, giustamente cadono sotto gli anatemi dei Santi Padri, i quali hanno anatematizzato questa dottrina.

Di nuovo un altro argomento. II. Le dimostrazioni le quali confessano ognuna delle ipostasi della Santa Trinità sostanza, natura ed essere e poi quelle le quali chiamano il Figlio sostanza generata, il Padre sostanza non generata, la sua natura, la natura propria e natura procedente da natura, oppure di nuovo quella confessata dagli ortodossi che l'Emmanuele è di due nature, anche queste essi hanno invano laboriosamente raccolte, perchè circa queste noi non abbiamo nessuna controversia, ma noi confessiamo così, e mentre in luogo di ipostasi facciamo uso di questa appellazione per ognuna delle ipostasi della Divinità, non procediamo da questo appellativo verso alcuna conclusione di sostanze e nature, come neppure a quella di Dei o Divinità o Signori da quella detta prima. Se però quelli vogliono concludere sostanze e nature dal

ܐܝܟ ܕܐܦ ܐܘܣ̈ܝܣ ܘܡܢ̈ܝܢܐ ܙܥܘܪ̈ܐ ܗܘܘ ܕܢܣܒܘܢ. ܡܢ ܗܝ ܕܟܠ ܩܢܘܡܐ ܟܝܢܐ[1] ܘܐܘܣܝܐ ܡܬܩܪܝܐ. ܣܦܩܐ ܠܢ ܠܘܩܒܠܗܘܢ. ܗܝ ܕܐܗܦܟ ܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ ܠܘܬ ܪ̈ܝܫܝ ܗܪܣܝܣ ܕܝܠܗܘܢ. ܟܕ ܦܘܢܝܐ ܐܝܟ ܐܝܟ ܕܡܢܗܘܢ ܕܐܡܪܐ. ܕܐܢ ܟܠ ܩܢܘܡܐ ܐܘܣܝܐ ܐܝܬܘܗܝ ܘܡܬܐܡܪ. ܐܝܟܢ ܠܐ ܬܠܬ ܐܘܣ̈ܝܣ. ܗܘܝܘ ܩܕܝܫܐ ܐܗܦܟ. ܕܐܢ ܡܘܕܝܢ ܠܟܠ ܩܢܘܡܐ ܐܠܗܐ: ܡܐ ܕܡܬܝܕܥ ܒܗ ܘܠܗ ܡܬܚܫܒ. ܐܝܟܢ ܠܐ ܬܠܬܐ ܐܠܗ̈ܐ. ܘܗܟܢܐ ܟܠܝܢ. ܕܠܐ ܢܐܡܪ ܐܘܣ̈ܝܣ ܠܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܐܟܡܐ ܕܐܦܠܐ ܐܠܗ̈ܐ. ܘܠܬܪܥܝܬܐ ܗܕܐ ܣܠܝ. ܟܕ ܚܙܐ ܕܗܘܘ ܗܠܝܢ ܡܫܟܚ̈ܢܐ ܕܗܪܣܝܣ ܢܦܩܘ ܕܢܐܡܪܘܢ. ܕܚܕ ܐܠܗܐ ܘܐܘܣܝܐ ܚܕܐ. ܘܐܠܗܘܬܐ ܕܡܬܬܘܕܝܐ ܡܢ ܟܪ̈ܣܛܝܢܐ * 99 b 1.
ܘܠܐ ܡܕܡ ܐܚܪܢ܇ ܐܠܐ ܡܚܫܒܬܐ ܦܫܝܛܬܐ ܘܐܠܗܘܬܗ ܕܐܒܐ ܠܐ ܐܝܬܝܗ ܐܠܗܘܬܗ ܕܒܪܐ ܐܘ ܕܪܘܚܐ ܩܕܝܫܐ. ܘܠܐ ܗܟܘ ܐܠܗܘܬܗ ܕܪܘܚܐ ܩܕܝܫܐ ܕܐܒܐ ܐܘ ܕܒܪܐ. ܐܠܐ ܐܠܗܘܬܐ ܐܚܪܬܐ ܘܐܚܪܬܐ. ܘܬܘܒ ܐܚܪܬܐ. ܘܐܘܣܝܐ ܐܚܪܬܐ ܘܐܚܪܬܐ. ܘܬܘܒ ܐܚܪܬܐ. ܘܢܦܩܘ ܕܢܐܡܪܘܢ ܐܦ ܐܠܗܘ̈ܬܐ. ܟܕ ܐܡܪܚܘ ܘܒܣܪܘ ܠܚܪ̈ܡܐ ܕܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ ܕܥܠ ܗܕܐ. ܘܟܕ ܚܙܐ ܗܕܐ ܡܘܕܝܢܐ ܬܐܘܕܘܣܝܘܣ. ܟܠܝ ܠܢ ܒܡܐܡܪܗ. ܕܢܐܡܪ ܐܘܣ̈ܝܣ ܘܟܝ̈ܢܐ ܠܐ ܢܐܡܪ ܥܠ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܘܒܪܬ ܟܝܢܐ...

1. ܟܝܢܐ ܩܢܘܡܐ cod.

(fatto) che ogni ipostasi è nominata natura e sostanza, ci basterà contro di loro ciò che San Teodosio ha ribattuto ai loro eresiarchi, introducendo quasi da loro stessi la risposta che dice, se ogni ipostasi è e viene detta sostanza, come non ci sono tre sostanze? Il Santo ha ribattuto : se confessano ogni ipostasi Dio, quando viene appresa da sè e per sè, come non (ci sono) tre Dei? Così egli ci ha vietato di affermare sostanze alla Santa Trinità, come neppure Dei. Egli ha ripudiato questo pensiero, quando ha visto che gl'inventori dell' eresia uscirono a dire che il Dio *uno* e la sostanza *una* e la Divinità confessata dai Cristiani non è altro che un semplice pensiero e che la Divinità del Padre non è la Divinità del Figlio e dello Spirito Santo e la Divinità dello Spirito Santo non (è quella) del Padre o del Figlio, ma un' altra ed un' altra Divinità e di nuovo un' altra, ed una sostanza altra ed altra e di nuovo altra. Essi uscirono pure a dire *le* Divinità azzardandosi di spregiare gli anatemi dei Santi Padri su questo. Vedendo ciò il confessore Teodosio ci vietò nel suo discorso di dire affatto sostanze e nature circa la santa e connaturale Trinità.

ܬܘܒ ܚܕ ܐܚܪܢܐ܀

ܓ. ܐܒܗ̈ܬܐ ܓܝܪ ܩܕ̈ܝܫܐ. ܡܢܝܢܐ ܣܘܓܐܝܐ ܡܫܡܫܝܢ ܥܠ ܬܠܝܬܝܘܬܐ ܡܪܝܡܬܐ. ܕܐܝ̈ܬܐ. ܢܘܗܖ̈ܐ. ܩܕ̈ܝܫܐ. ܚܝ̈ܐ. ܛܒ̈ܐ. ܕܣܝܡܝܢ. ܕܐܝܬܝܗܘܢ. ܫܘܒ̈ܚܐ. ܠܐ ܡܬܕܪ̈ܟܢܐ ܠܐ ܡܣܬܝܟ̈ܢܐ. ܘܒܚܦܝܛܘܬܐ ܗܘ ܕܗܠܝܢ ܐܡܪܝܢ܆ ܣܪܝܩܐܝܬ ܟܢܫܘ ܚܘܝ̈ܘ. ܥܠ ܕܠܐ ܐܝܬ ܚܪܝܢܐ ܥܠ ܚܕܐ ܡܢܗܝܢ. ܐܠܐ ܩܢܘ̈ܡܐ ܒܠܚܘܕ ܡܣܬܟܠܝܢ ܠܟܠܗܝܢ. ܐܝܟ ܕܐܠܦ ܠܢ ܗܘ ܩܕܝܫܐ ܬܐܕܘܣܝܣ. ܐܢ ܕܝܢ ܗܠܝܢ ܡܪ̈ܝܕܐ ܐܘܣܝ̈ܣ ܘܟܝ̈ܢܐ ܨܒܝܢ ܕܢܦܫܩܘܢ ܐܢܝܢ. ܘܠܐ ܫܘܪܪܐ ܕܡܐܡܪܐ ܗܘ ܠܗܘܢ. ܘܠܐ ܦܣܩܐ ܐܦܠܐ[1] ܗܘ ܕܐܡܝܪ. ܕܡܚܘܐ ܕܝܢ ܕܡܫܟܚܝܢܢ ܠܐܒܗ̈ܬܐ ܕܐܡܪܝܢ. ܢܘܗܪܐ ܐܘ ܢܘܗܖ̈ܐ. ܛܒܐ ܐܘ ܛܒ̈ܐ. ܒܗܠܝܢ ܕܐܝܟ ܗܠܝܢ ܠܩܢܘ̈ܡܐ ܒܠܚܘܕ ܡܣܬܟܠܝܢ܀

ܬܘܒ ܚܕ ܐܚܪܢܐ܀

ܕ. ܕܥܠ[2] ܫܘܝܘܬ ܐܘܣܝܐ ܐܘ ܫܘܝܘܬ ܟܝܢܐ: ܐܘ ܫܘܝܘܬ ܐܕܫܐ ܐܘ ܫܘܝܘܬ ܓܢܣܐ ܡܬܘܕܝܐ ܠܬܠܝܬܝܘܬܐ ܣܓܝܕܬܐ. ܠܝܬ ܚܪܝܢܐ ܠܘܬ ܡܢ ܬܪܝܨܝ ܫܘܒܚܐ: ܐܠܐ ܟܠܢ ܡܘܕܝܢ ܗܕܐ. ܘܟܠ ܕܡܬܚܪܐ ܪܫܝܥܐ ܐܝܬܘܗܝ. ܡܟܝܠ ܘܐܣܓܝܬ ܕܗܠܝܢ ܡܟܢܫܝܢ. ܐܝܟ ܕܠܐܐܪ ܡܬܟܬܫܝܢ. ܐܦ ܡܢܢ ܓܝܪ ܗܟܢܐ ܡܬܘܕܝܐ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ:

1. ܐܦܠܐ : ܕܐܦܠܐ cod. — 2. ܕܥܠ : ܥܠ cod.

Di nuovo un altro argomento. III. I Santi Padri adoperano il numero plurale per la sublime Trinità : esseri, luci, sante, vive, buone, poste che, sono, glorie, inafferrabili, infinite. Essi hanno laboriosamente raccolto di nuovo vanamente dimostrazioni le quali dicono queste (cose), perchè su nessuna di esse verte controversia alcuna. Ma noi le intendiamo per le ipostasi soltanto, come ci ha insegnato San Teodosio. Se questi ribaldi le vogliono però interpretare (quali) sostanze e nature, il Padre (anzi) detto non dà loro nessuna conferma della verità e neppure un divieto, anzi egli dimostra, che quando troviamo che i Padri dicono luce o luci, buono o buoni, (abbiamo da) intendere con (parole) come queste soltanto le ipostasi.

Di nuovo un altro argomento. IV. Che all' adorata Trinità si confessa la consostanzialità o connaturalità o conspecialità o congenerità, su ciò non c' è controversia alcuna tra gli ortodossi, ma noi tutti confessiamo questo e chiunque litiga è empio. Quindi, raccogliendo vanamente dimostrazioni, pugnano contro l'aria. Anche da noi cioè viene confessata così la Santa

ܟܕ ܡܘܕܝܢܢ ܕܥܠ ܫܘܝܘܬ ܐܘܣܝܐ ܐܘ ܟܝܢܐ. ܥܠ ܩܢܘ̈ܡܐ ܐܘ ܥܠ ܦܪ̈ܨܘܦܐ ܡܬܐܡܪܐ. ܐܝܟܢܐ ܕܐܫܬܠܡܢ ܡܢ ܐܒ̈ܗܬܐ ܩܕ̈ܝܫܐ. ܐܢ ܕܝܢ ܢܐܡܪܘܢ ܗܢܘܢ ܕܒܥܝܢ * 99 b 2. ܠܬܪ̈ܝܨܬܐ ܢܥܩܡܘܢ ܕܢܐܡܪܘܢ: ܕܫܘܝܘܬ ܐܘܣܝܐ ܘܫܘܝܘܬ ܟܝܢܐ: ܥܠ ܐܘܣܝ̈ܐ ܘܟܝ̈ܢܐ ܡܬܐܡܪܐ. ܢܚܘܘܢ ܠܐܢܫ ܡܢ ܡܠܦ̈ܢܐ ܩܕ̈ܝܫܐ ܕܗܕܐ ܐܬܚܡ. ܐܝܟܢܐ ܕܚܢܢ ܒܪ̈ܒܘ ܐܣܗ̈ܕܝ ܡܚܘܝܢܢ ܕܐܠܦܘ. ܕܫܘܝܘܬ ܐܘܣܝܐ ܥܠ ܩܢܘ̈ܡܐ ܐܘ ܥܠ ܦܪ̈ܨܘܦܐ ܡܬܐܡܪܐ. ܘܬܘܒ ܐܢ ܫܘܝܘܬ ܟܝܢܐ ܘܫܘܝܘܬ ܐܘܣܝܐ: ܐܘܣܝ̈ܐ ܘܟܝ̈ܢܐ ܡܫܘܕܥܢ. ܐܝܟ ܡܪܚܘܬܐ ܕܚܘܬܡܗܘܢ. ܐܦ ܫܘܝܘܬ ܐܠܗܘܬܐ. ܠܐܠܗܘܬܐ ܘܠܐܠܗ̈ܐ ܡܚܘܝܐ. ܟܕ ܗܟܝܠ ܗܠܝܢ ܗܟܢܐ ܐܬܦܫܩ ܘܐܬܢܗܪ. ܗܘܝܘ ܕܪ̈ܚܡܝ ܫܪܪܐ ܕܦܓܥܝܢ ܒܟܬܒܐ ܗܘ ܕܐܬܟܢܫ: ܘܚܙܝܢ ܠܫܘܕܥܬܐ ܕܟܠܗ ܟܬܒܐ ܐܝܟ ܕܠܡܐܡܪ: ܕܗ̈ܢܘܢ ܗܠܝܢ ܘܐܬܐܡܪ ܐܝܬ ܠܗܘܢ: ܕܢܕܥܘܢ ܕܠܐ ܚܕ ܐܝܬ ܠܢ ܠܘܩܒܠܗܝܢ. ܕܐܘ ܒܢܟܝܠܘܬܐ ܕܥܘܠܐ ܐܝܟ ܕܢܕܚܠܘܢ ܘܢܨܝܕܘܢ ܠܦܫܝ̈ܛܐ ܟܢܫܘ ܐܢܘܢ. ܐܘ ܒܥܒܘ[1] ܕܫܓܝܫܐ ܪܕܝܢ ܕܢܒܥܘܢ ܡܒܥܝܢ. ܘܐܠܐ ܐܢ ܚܕܐ ܡܢ ܗܠܝܢ ܠܝܬ ܒܗܘܢ: ܘܐܘܣܝ̈ܐ ܘܟܝ̈ܢܐ ܨܒܝܢ ܗܘܘ ܕܢܐܡܪܘܢ. ܢܝܬܘܢ ܐܢ ܡܫܟܚܝܢ ܘܢܚܘܘܢ. ܕܐܢܫ ܐܝܬ ܡܢ ܐܒ̈ܗܬܐ ܩܕ̈ܝܫܐ ܕܢܘܕܐ ܒܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ: ܬܠܬ ܐܘܣܝ̈ܐ ܐܘ ܬܠܬܐ ܟܝ̈ܢܐ. ܐܘ ܟܝ̈ܢܐ

1. ܘܒܥܘ. ܘܒܥܗ cod.

Trinità, quando confessiamo che la consostanzialità o connaturalità viene detta delle ipostasi ossia persone, come è stato tramandato dai Santi Padri. Se però quelli, i quali cercano di pervertire tutto ciò che è retto, dicono che la consostanzialità e connaturalità è detta delle sostanze e delle nature, dimostrino che qualcuno tra i Santi Dottori ha dato questa definizione, come noi abbiamo dimostrato mediante moltissime prove, che essi insegnano che la consostanzialità viene detta delle ipostasi ossia delle persone! E di nuovo, se la connaturalità e la consostanzialità significano le sostanze e nature secondo l'arroganza della loro conclusione, anche la condivinità dimostra la Divinità ed i Dei. Dopo che questo è stato dunque in tal modo spiegato e dilucidato, gli amanti della verità, che s'imbattono nel libro suddetto, che è una compilazione, e vedono che nelle dimostrazioni di tutto il libro sono, per così dire, gli argomenti di cui si è parlato, devono sapere, che per noi non c' è controversia alcuna su di esse, le quali essi hanno raccolto o con mala arte per intimorire e prendere i semplici oppure perchè vogliono dedurne l'assurdo. Se però in loro non c' è nessuna di queste (intenzioni) e vogliono dire sostanze e nature, adducano, se sono in grado, e dimostrino che qualcuno tra i Santi Padri ha definito di confessare nella Santa Trinità tre sostanze o tre nature

ܐܘ ܐܘܣܝ̈ܣ. ܐܘ ܚܕܐ ܐܘܣܝܐ ܒܬܠܬ ܐܘܣܝ̈ܣ. ܐܘ ܒܬܠܬܐ ܟܝ̈ܢܐ. ܐܘ ܒܟܝ̈ܢܐ ܐܘ ܒܐܘܣܝ̈ܣ ܠܐ ܡܬܚܡܬܐܝܬ. ܐܘ ܐܘܣܝ̈ܣ ܐܘ ܟܝ̈ܢܐ ܐܝܟ ܩܢܘ̈ܡܐ ܐܘ ܚܠܦ ܩܢܘ̈ܡܐ. ܗܠܝܢ ܕܐܦܠܐ ܚܕܐ ܡܫܟܚܝܢ ܡܫܟܚܝܢ. ܘܠܐ ܐܦ ܠܗܘܢ ܕܢܚܘܘܢ ܕܐܢܫ ܡܢ ܡܢ ܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ ܟܕ ܡ̈ܠܐ ܐܝܟ ܕܝܠܗ ܡܢ ܢܦܫܗ. ܒܫܘܡܗܐ ܕܐܘܣܝ̈ܣ ܐܘ ܕܟܝ̈ܢܐ ܐܫܬܡܫ ܥܠ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܘܠܐ ܕܬܚܡ ܕܢܘܕܐ ܐܘܣܝ̈ܣ ܘܟܝ̈ܢܐ. ܐܢ ܕܝܢ ܐܝܬܝܗ ܚܘ̈ܝܐ ܒܨܝܪ̈ܬܐ ܕܒܬܘܪܥܝܬܐ ܗܟܘ ܕܠܐ ܒܬܘܕܝܬܐ: ܩܪܝܢ ܩܢܘ̈ܡܐ ܐܘܣܝ̈ܣ ܐܘ ܟܝ̈ܢܐ ܬܪ̈ܝܢ: ܐܘ ܐܝܟ ܕܗܘ ܕܐܘܣܝ̈ܣ ܐܘ ܟܝ̈ܢܐ. ܠܗܠܝܢ ܗܘܐ ܡܢ ܩܕܡ ܥܬܝܕܝܢ ܗܘܘ ܕܢܟܢܫܘܢ ܒܠܚܘܕ. ܘܠܐ ܕܢܚܘܘܢ ܥܘܒܝܗ ܕܟܬܒܐ ܒܣܘܓܐ ܕܬܚܘ̈ܝܬܐ ܕܐܝܬ ܒܗܘܢ ܕܩܕܡ ܐܡ̈ܝܪܢ

* 100 a 1. ܘܥܠ ܗܠܝܢ[1] ܠܝܬ ܚܪܝܢܐ. ܡܛܠ ܕܢܗܦܟܘܢ ܠܥܘܠܗܘܢ. ܐܢ ܡܫܟܚܐ. ܠܗܝܢ ܕܠܐ ܝܠܝܦܝܢ. ܢܕܥܘܢ ܕܝܢ ܕܗܠܝܢ ܕܒܥܒܪܐ ܐܡܪܘ ܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ. ܠܘ ܠܬܚܘܡܐ ܕܗܝܡܢܘܬܐ ܐܝܬܝܗܝܢ ܘܝܬܝܪܐܝܬ ܟܕ ܐܢܫܝܢ ܠܡܚܫܒܬܐ ܒܝܫܬܐ ܡܫܘܚܪܝܢ ܠܗܝܢ. ܗܕܐ ܟܕ ܚܙܐ ܛܘܒܢܐ ܬܐܘܕܘܣܝܘܣ ܟܠܢ ܟܠܐ ܠܢ ܕܢܡܢܐ ܠܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܒܫܘܡܗܐ ܕܐܘܣܝ̈ܣ ܐܘ ܕܟܝ̈ܢܐ. ܡܛܠ ܗܢܐ ܠܐ ܘܠܐ ܠܡܗܝܡܢܐ ܕܢܫܬܡܫ ܒܗ. ܗܕܐ ܬܚܡ ܥܠ ܫܘܕ̈ܝܐ ܕܐܝܟ ܗܠܝܢ ܩܕܝܫܐ ܣܐܘܝܪܐ.

1. [illegible] cod.

oppure nature o sostanze oppure *una* sostanza in tre sostanze, o in tre nature o in nature o in sostanze indeterminatamente oppure le sostanze o nature come ipostasi o invece di ipostasi, delle quali (formule) essi non troveranno neppure una. Non saranno neppure in grado di dimostrare che qualcuno tra i Santi Padri abbia fatto uso, quando ha profferito le proprie parole da sè stesso, dell' espressione di sostanze o nature in riguardo alla Santa Trinità e che abbia definito di confessare sostanze e nature. Se però essi adducono alcune scarse dimostrazioni, le quali per incidenza e non in una confessione chiamano due ipostasi sostanze o nature oppure come che sia sostanze o nature, essi dovrebbero prima raccogliere soltanto queste e non far apparire la grossezza del libro mediante una moltitudine di dimostrazioni nelle quali ci sono gli argomenti detti prima e sulle quali non c' è controversia alcuna, allo scopo di pervertire alla loro empietà, s' è possibile, i non istruiti. Poi dovrebbero però sapere che le (parole) che i Santi Padri hanno detto di passaggio non sono dirette alla definizione della fede e specialmente, quando alcuni le dirigono verso un cattivo pensiero. Dopo aver visto questo, il beato Teodosio ci ha vietato completamente di annoverare la Santa Trinità nell' appellazione di sostanze o nature. Perciò nessun fedele deve far uso di questa. Questo definisce, circa i ripudi simili a questi, San Severo,

ܣܗܕܐ ܣܘܝܪܐ ܡܛܠ ܦܫܩܐ ܕܐܝܟ ܗܠܝܢ ܡܠܐܟ ܟܕ ܐܡܪ. ܒܪܘܫܡܐ ܕܩܦܠܐܘܢ ܕܥܣܪܝܢ ܘܚܡܫܐ ܕܡܐܡܪܐ ܕܬܠܬܐ ܕܠܘܩܒܠ ܓܪܡܛܝܩܘܣ ܗܟܢܐ. ܕܡ̈ܠܐ ܕܡܢ ܩܕܝܡ ܐܬܐܡܪ̈ܝ ܗܘܝ: ܒܬܪܟܢ ܕܝܢ ܐܫܬܕܝ ܡܛܠ ܬܪܥܝܬܐ ܒܝܫܬܐ. ܠܐ ܙܕܩ ܕܢܐܡܪ ܐܢܝܢ. ܐܦ ܗܘ ܕܫܕܐ ܐܢܝܢ ܐܡܪ ܐܢܝܢ. ܗܠܝܢ ܓܝܪ ܕܐܫܬܕܝ ܡܢ ܩܕܝܫܐ ܩܘܪܝܠܠܘܣ: ܗܪ̈ܛܝܩܐ ܡܥܕܠܝܢ ܗܘܘ ܠܗ: ܘܒܥܝܢ ܗܘܘ ܕܢܚܘܘܢ ܕܠܐܒ̈ܗܬܐ ܩܕ̈ܝܫܐ ܐܫܕܝ ܘܐܚܪܡ: ܐܝܟܢܐ ܕܐܦ ܗܫܐ ܥܠܝܢ ܡܬܪ̈ܥܐ ܗܠܝܢ. ܘܩܕܝܫܐ ܣܘܝܪܐ ܚܠܦ ܒܥܘܕܪܢܐ ܕܪܘܚܐ ܩܕܝܫܐ. ܢܦܩ ܙܘܥܐ ܠܥܘܗܝ ܒܟܠܗܘܢ. ܕܐܝܠܝܢ ܗܠܝܢ ܢܩܝܦܘܬܐ. ܕܢܣܒ ܒܪܢܫܐ ܡܠܬܐ ܕܐܠܗܐ. ܒܪܢܫܗ ܕܡܫܝܚܐ. ܬܪܝܢܐ. ܡܘܙܓܐ. ܥܡ ܫܪܟܐ ܕܐܚܪ̈ܢܝܬܐ ܕܐܫܕܝ ܘܠܐ ܡܬܐܡܪ̈ܢ: ܗܘ ܕܝܢ ܩܕܝܫܐ ܩܘܪܝܠܠܘܣ ܒܩܦܠܐܘܢ ܐܘ ܒܗܘ ܒܚܪܡܐ ܗܘ ܕܚܡܫܐ. ܐܫܕܝ ܠܗܘ ܕܐܡܪ ܠܡܫܝܚܐ ܒܪܢܫܐ ܠܒܝܫ ܠܐܠܗܐ. ܗܢ ܕܝܢ ܕܡܘܙܓܐ. ܐܚܪܡ ܠܟܠ ܕܐܡܪ ܠܗ ܥܠ ܡܬܒܪܢܫܢܘܬܐ܀ ܕܩܕܝܫܐ ܣܘܝܪܐ. ܡܢ ܡܐܡܪܐ ܕܬܪܝܢ ܕܠܘܩܒܠ ܢܦܠܝܘܣ܀ ܟܕ ܗܪ̈ܛܝܩܐ ܠܩܛܘ ܬܚܘܝ̈ܬܐ ܕܐܒ̈ܗܬܐ ܩܕ̈ܝܫܐ ܕܡܢ ܩܕܝܡ ܐܡܪܝܢ ܗܘܘ ܠܗܝܢ. ܒܙܒܢܐ ܐܝܟ ܕܢܕܚܠܘܢ ܠܦܫܝ̈ܛܐ. ܟܕ ܐܡܪܝܢ ܗܘܘ ܕܐܒ̈ܗܬܐ ܩܕ̈ܝܫܐ ܕܐܬܚܫܚܘ ܒܗܝܢ ܡܬܚܪ̈ܡܝܢ: ܘܩܘܪܝܠܠܘܣ ܕܫܕܐ ܐܢܝܢ. ܠܘܩܒܠ ܐܢܘܢ ܕܐܒ̈ܗܬܐ ܩܕ̈ܝܫܐ. ܗܘ ܛܘܒܢܐ ܣܘܝܪܐ ܚܘܝ. ܕܫܘܕ̈ܝܐ ܕܐܝܟ

quando dice così nel titolo del capitolo 25 del III discorso contro il Grammatico : non dobbiamo dire le parole che sono state dette prima, ma poi, causa il (loro) pensiero cattivo sono state ripudiate, anche se le abbia dette colui che le ha ripudiate. Per tutte quelle (parole) cioè che sono state ripudiate da San Cirillo gli eretici lo hanno rimproverato ed hanno cercato di dimostrare che egli ha ripudiato ed anatematizzato i Santi Padri, come (fanno) ora contro di noi anche questi ribaldi, ma San Severo le ha difese tutte in sua vece coll' aiuto dello Spirito Santo ; le quali sono queste : adesione, che il Verbo di Dio ha preso l'uomo, l'uomo del Messia, doppio, mescolanza, assieme al resto delle altre, che egli ha ripudiato e che non si dicono. San Cirillo però ha ripudiato nel capitolo ossia nell' anatema quinto chi dice il Messia un uomo vestito di Dio. Quanto alla (parola) mescolanza, egli ha anatematizzato chiunque la dice circa la umanazione. *Di San Severo, dal secondo discorso contro Nefalio.* Avendo raccolto gli eretici dimostrazioni dei Santi Padri, che essi avevano dette in tempi antichi allo scopo di intimorire i semplici e dicendo essi che i Santi Padri, i quali ne avevano fatto uso, sono anatematizzati e che Cirillo, il quale le ha ripudiate è in opposizione ai Santi Padri, il beato Severo ha dimostrato che i Santi Padri hanno fatto simili ripudi (a scopo) medicale, andando essi

* 100 a 2. ܗܠܝܢ ܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ ܐܫܬܡܫܘ ܒܗܝܢ. ܡܢ ܒܬܪ ܟܠܗ ܪܘܚܐ ܩܕܝܫܐ. ܗܘ
ܕܟܠܐ ܐܪܡܝܐ ܢܒܝܐ ܦܣܩ ܡܛܠ ܢܒܝ̈ܐ ܕܓܠܐ. ܕܠܐ ܬܘܒ ܬܬܐܡܪ ܢܒܝܘܬܐ ܡܫܩܠܐ
ܕܡܪܝܐ. ܗܝ ܕܡܢ ܩܕܝܡ ܟܕ ܢܒܝ̈ܐ ܐܚܪ̈ܢܐ ܢܚܘܡ ܘܚܒܩܘܩ ܘܡܠܐܟܝ. ܗܟܢܐ
ܡܬܩܪܝܐ ܗܘܬ. ܘܒܓܠܝܘܬ ܩܥܐ ܗܘ ܩܕܝܫܐ ܣܘܝܪܐ. ܕܠܐ ܗܘ ܐܡܪ ܠܗܠܝܢ
ܕܐܬܟܠܝ. ܘܠܐ ܠܐܢܫ ܫܒܩ ܡܟܝܠ ܕܬܘܒ ܢܐܡܪ ܐܢܝܢ. ܘܕܠܐ ܙܕܩ ܕܒܬܪ ܚܪ̈ܡܐ
ܕܐܢܫ ܗܠܝܢ ܢܓܒܐ ܐܝܟ ܢܨܚ̈ܢܐ. ܘܕܠܐ ܬܘܒ ܡܬܚܪܡܝܢ ܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ ܕܐܫܬܡܫܘ
ܒܗܝܢ ܐܝܟ ܕܗܢܘܢ ܡܪ̈ܚܐ ܪܥܝܢ. ܐܠܐ ܕܐܦ ܪ̈ܘܚܐ ܕܗܠܝܢ ܕܐܡܪܘ ܐܢܝܢ ܘܫܢܝܘ
ܠܘܬ ܡܪܢ. ܚܝܕܝܢ ܘܡܫܬܘܬܦܝܢ ܒܟܦܘܪ̈ܐ ܐܣܝ̈ܢܐ ܕܐܝܟ ܗܠܝܢ. ܐܝܟ ܗܘ
ܕܡܢܗܘܢ ܐܫܬܟܚܘ. ܘܗܠܝܢ ܐܚܪ̈ܢܝܬܐ ܣܓܝ̈ܐܬܐ: ܕܡܛܠ ܡܟܦܘܪ̈ܝܬܐ ܕܐܝܟ
ܗܠܝܢ: ܡܠܦ ܠܢ ܗܘ ܩܕܝܫܐ ܣܘܝܪܐ. ܒܡܐܡܪܐ ܕܬܠܬܐ ܕܠܘܩܒܠ ܓܪܡܛܝܩܘܣ.
ܒܩܦܠܐܘܢ ܕܥܣܪܝܢ. ܒܗܘ ܕܥܣܪܝܢ ܘܬܠܬܐ. ܒܗܘ ܕܥܣܪܝܢ ܘܚܡܫܐ. ܒܗܘ
ܕܥܣܪܝܢ ܘܫܬܐ. ܘܒܡܐܡܪܐ ܕܬܪܝܢ ܕܠܘܬ ܢܦܠܝܘܣ. ܗܠܝܢ ܕܠܟܠܗܘܢ ܝܕ̈ܝܥܢ
ܠܡܚܒܝ ܝܘܠܦܢܐ܀ ܬܘܒ ܐܚܪܢܐܝܬ܀ ܕܐܩܢܘܡܐ ܗܟܝܠ ܕܐܒܐ ܐܘ ܕܒܪܐ ܐܘ
ܕܪܘܚܐ ܩܕܝܫܐ. ܕܠܐ ܟܠܗ ܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ ܐܡܪܘ ܠܡܕܡ ܕܐܩܢܘܡܐ ܐܘܣܝܐ
ܚܕܐ ܕܡܬܐܡܪܐ ܠܗ. ܐܘܣܝܐ ܕܝܢ ܚܕܐ: ܘܐܘܣܝܐ ܕܝܠܢܝܬܐ: ܟܝܢܐ ܕܝܠܢܝܐ ܘܚܕܢܝܐ

dietro lo Spirito Santo, il quale proibì per il tramite del profeta Geremia[1] circa i falsi profeti che di nuovo non si dicesse la profezia *peso del Signore*, la quale anticamente era stata chiamata così da altri profeti, Naḥūm[2], Ḥabaquq[3] e Malachi[4]. Chiaramente gridò San Severo, che egli non dice le (parole) che sono state proibite, e che quindi egli non permette a nessuno di dirle nuovamente e che nessuno dopo gli anatemi deve scegliere prove come queste e che di nuovo non sono anatematizzati i Santi Padri, i quali ne hanno fatto uso, come pensano questi ribaldi, ma che anche gli Spiriti di coloro i quali le hanno dette e sono dipartiti verso il nostro Signore, sono uniti e partecipano ai ripudi medicali come questi, come se essi (i ripudi) fossero stati inventati da loro stessi. E tutte le molte altre (cose) che circa i ripudi come questi ci ha insegnato San Severo nel terzo discorso contro il Grammatico nel capitolo 20, in quello 23, in quello 25, in quello 26 e nel II discorso a Nefalio, tutte queste (cose) sono note a coloro che amano l'istruzione. *Di nuovo in modo diverso*. Che la ipostasi del Padre o del Figlio o dello Spirito Santo venga detta sostanza unica ed una certa natura, non ricordiamo finora d'aver letto

1. 1, 4. — 2. 1, 1. — 3. 1, 1. — 4. 1, 1.

ܕܩܕܡܘܗܝ ܠܡܠܦܢܐ. ܡܫܟܚܝܢ ܐܢܫ ܠܐܢܫܝܢ ܡܢ ܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ. ܘܩܪܘܗ̇ ܠܩܢܘܡܐ ܦܠܢ
ܠܟܝܢܐ ܕܝܠܢܝܐ ܒܗܠܝܢ ܠܐ ܡܩܒܠܝܢܢ ܡܥܠܡܢܝܢ. ܐܦ ܒܗܠܝܢ ܣܗܕܘ̈ܬܐ
ܐܒܗ̈ܬܐ ܕܡܢܗ ܐܝܬ ܒܡܟܬܒܢܘ̈ܬܐ ܡܕܡ ܕܝܠܗ. ܕܥܡܠܝܢ ܥܠ ܡܕܡ
ܐܚܪܢ. ܡܩܒܠܝܢ ܚܕ ܚܕܘܬܐ ܡܢ ܗܠܝܢ. ܠܬܐܘܕܘܣܝܘܣ ܕܝܢ ܐܦ ܠܐ ܕܢܩܒܠܗ
ܐܡܪ ܕܐܝܬ ܗܠܝܢ ܡ̈ܠܐ. ܕܐܘܣܝܐ ܡܕܡ ܘܟܝܢܐ ܕܝܠܢܝܐ ܘܝܚܝܕܝܐ. ܐܠܐ ܒܥܒܕ
ܕܢܚܘܐ ܪܥܝܢܐ ܕܕܚܠܬ ܐܠܗܐ ܕܝܠܗܘܢ. ܒܡܐܡܪܐ ܗܟܝܠ ܕܐܬܥܒܕ * ܡܢܗ: ܗܘ * 100 b 1.
ܕܪܫܝܡ ܠܘܬܗ: ܕܠܐ ܙܕܩ ܕܢܬܚܫܒ ܡܢܝܢܐ ܕܐܘܣܝ̈ܐ ܘܕܟܝ̈ܢܐ ܥܠ ܬܠܝܬܝܘܬܐ
ܩܕܝܫܬܐ: ܘܟܕ ܚܕ ܡܢ ܬܠܝܬܝܘܬܐ ܡܠܬܐ ܐܠܗܐ ܐܬܒܣܪ: ܘܠܐ ܐܒܐ ܘܠܐ ܪܘܚܐ
ܩܕܝܫܐ ܐܬܒܣܪ: ܟܕ ܐܝܬ ܗܠܝܢ ܒܬܪ ܡ̈ܠܐ ܐܒܗ̈ܬܐ: ܘܢܦܩ ܒܡܚܫܒ̈ܬܐ ܗܠܝܢ
ܕܐܦܢ ܡܢ ܗܠܝܢ ܢܪܕܝܢ ܠܘܬ ܗܢܘܢ ܕܠܐ ܡܫܬܪܝܪܝܢ: ܘܡܬܚܙܝܢ ܕܡܚܘܝܢ.
ܓܠܝܐܝܬ ܦܫܩ ܠܢ ܪܥܝܢܐ. ܕܗܠܝܢ ܕܒܬܪ ܡ̈ܠܐ ܘܕܐܒܗ̈ܬܐ ܩܕܝ̈ܫܐ ܗܢܘܢ
ܕܒܗܝܢ ܐܬܚܫܚܘ܀

presso i Santi Padri. Ma si trova che alcuni tra i Santi Padri hanno chiamato l'ipostasi una certa sostanza, una sostanza propria, una natura propria ed unica. Primieramente non ammettiamo mai che Severo abbia fatto uso di queste (parole), quantunque alcune tra queste si trovino nelle testimonianze dei Padri, da lui addotte in alcuni suoi scritti, i quali portano su qualche altro (argomento), e non ammettiamo che Teodosio abbia addotto queste parole neppure senza averne avuto l'intenzione, cioè una certa sostanza e natura propria ed unica, ma (soltanto) per dimostrare la loro intenzione (piena di) timore di Dio. Nel discorso cioè da lui composto e che è intitolato « Non dobbiamo pensare un numero di sostanze e nature circa la Santa Trinità e mentre si è incarnata una (persona) della Trinità, cioè il Verbo Dio, non si sono incarnati nè il Padre nè lo Spirito Santo », adducendo queste parole dei Padri ed uscendo in questi pensieri, i quali forse defluiscono da queste (parole) per coloro i quali non sono saldi, e sembrano dimostrar(le), egli ci spiega chiaramente l'intenzione tanto di queste parole, quanto anche di quei Santi Padri che ne fecero uso.

III[1]

* 100 b 1. ܢܫܬܐܠܘܢ ܛܪܝܬܐܝܛܐ܀

ܕܐܢ ܠܟܠܗ ܙܢܐ ܕܐܘܣܝܣ ܡܦܩܐ ܡܠܬܐ ܕܬܐܕܘܣܝܘܣ܀ ܘܬܘܒ܆ ܕܐܢ ܐܡܪܝܢ ܛܪܝܬܐܝܛܐ ܕܡܚܪܡܝܢܢ ܠܟܠ ܡܢ ܕܐܡܪ ܐܘܣܝܣ ܥܠ ܗܝ ܙܢܝ ܟܠ ܐܠܗܘܬܐ ܠܐ ܡܬܦܠܓܢܝܬܐ ܘܡܣܓܕܬܐ. ܠܐ ܘܠܐ ܕܢܩܒܠ ܡܢܗܘܢ ܗܕܐ. ܐܡܪܝܢ ܓܝܪ ܚܕܐ ܐܠܗܘܬܐ ܠܐ ܡܬܦܠܓܢܝܬܐ ܘܠܐܒܐ. ܘܠܐ ܐܢ ܡܘܕܝܢ ܐܚܪܬܐ ܕܐܝܬܝܗ ܚܕܐ ܗܘܐ ܙܕܩ ܠܢ ܕܢܩܒܠ. ܐܢ ܐܝܟ ܕܒܥܝܢ ܠܐ ܡܘܕܝܢ ܠܢ. ܗܢܘ ܕܝܢ ܥܠ ܐܠܗܘܬܐ ܓܘܢܝܬܐ. ܘܥܠ ܩܢܘܡܐ ܗܠܝܢ ܕܡܬܚܒܩܢ ܡܢܗ܆ ܕܠܘ ܐܚܪܬܐ ܗܝ ܐܘܣܝܐ ܕܐܬܝܠܕܬ. ܐܚܪܬܐ ܕܝܢ ܗܝ ܕܝܠܕܬ. ܐܠܐ ܗܝ ܒܗ ܗܝ܀

IV[2]

* A 100 b 1. B 127 a 2. ܬܘܒ ܫܘܐܠܐ ܕܠܘܩܒܠ ܛܪܝܬܐܝܛܐ܀[3]

܀ ܐ܀ ܕܐܢ ܠܘ ܒܟܠ ܦܘܪܣܝܢ ܙܕܩ ܠܡܘܕܝܘ ܚܕ ܐܠܗܐ܆ ܕܡܬܗܝܡܢ ܡܬܩܒܠ

1. Cod. Mus. Brit. Add. 14,533. — 2. Cod. A = Mus. Brit. Add. 14,533; Cod. B = Mus. Brit. Add. 12, 155. — 3. Il cod. B ha invece ܡܛܠ ܕܠܐ ܠܘܩܒܠ ܗܘ ܕܡܘܕܝܢ ܠܗ ܐܘܣܝܣ ܘܐܠܗܘܬܐ ܩܢܘܡܐ.

III

Si chieda ai Triteisti,

Se il discorso di Teodosio escluda ogni specie di sostanze.

E di nuovo, se i Triteisti dicono che noi anatematizziamo chiunque dice sostanze circa la Divinità indivisa ed adorata in *un* modo, non va che noi accettiamo questo da essi. Dicono cioè *una* Divinità indivisa anche il Padre. Neppure se concedono un' altra Divinità *una*, dobbiamo noi accettare che con questa (confessione) la (loro dichiarazione) è retta, se essi non ci concedono come vogliamo, cioè circa la Divinità comune e le ipostasi comprese dalla stessa, che la sostanza generata non è un' altra e quella che ha generato un' altra, ma la medesima.

IV

Di nuovo domande contro i Triteisti.

1. Se non in *tutti* i modi bisogna confessare *un* Dio, che si crede e ritiene

ܩܢ̈ܘܡܐ ܡܬܠܬܝܢ ܘܡܫܬܡܠܝܢ ܕܐܝܬܝܗܘܢ. ܐܝܟܢܐ ܠܐ[1] ܒܣܓܝܐܘܬܐ ܕܐܠܗ̈ܐ ܙܕܩ ܠܡܘܕܝܘ ܚܕ ܡܢ ܦܘܪ̈ܫܝܢ. ܗܝ ܕܢܘܟܪܝܬܐ ܗܝ ܠܗ ܠܕܚܠܬܐ ܕܐܝܟ ܗܘܐ ܠܡܣܒܠܗ ܐܠܗܐ. ܡܛܠ ܕܐܟܠ ܩܪܨܐ ܗܘܐ[2] ܡܘܠܕܢܗ ܕܗܕܐ ܠܘܩܕܡ ... ܒ ... ܬܘܒ ܐܚܪܢܐܝܬ[3] ܐܢ ܠܘ ܒܟܠ ܦܘܪ̈ܫܝܢ ܙܕܩ ܠܡܘܕܝܘ ܚܕ ܐܠܗܐ: ܘܠܐ ܬܘܒ ܚܕ ܡܢ ܦܘܪ̈ܫܝܢ ܒܣܓܝܐܘܬܐ ܕܐܠܗ̈ܐ. ܐܝܟܢܐ ܠܐ[4] ܡܢ ܐܠܨܐ ܗܘ. ܢܫܬܪܪ ܥܘܠܐ ܗܘ ܕܐܡܪ ܒܠܒܗ ܕܠܝܬ ܐܠܗܐ ؟ ܓ ؟ ܐܢ ܠܐ[5] ܒܟܠ ܙܢܝ̈ܢ ܙܕܩ ܠܡܘܕܝܘ ܚܕ ܐܠܗܐ ܒܗ[6] ܕܐܠܗܐ. ܐܝܟܢܐ ܠܐ ܡܢ ܐܠܨܐ ܗܘ ܕܒܚܕ ܡܢ ܙܢܝ̈ܢ. ܒܣܓܝܐܘܬܐ ܕܐܠܗ̈ܐ ܕܡܬܡܢܝܢ ܙܕܩ ܠܡܘܕܝܘ. ܡܛܠ ܕܡܢ ܐܠܨܐ ܗܘ ܕܠܣܓܝܐܘܬܐ ܡܦܪܫܬܐ ܢܩܦ ܡܢܝܢܐ ؟ ܕ ؟ ܐܢ ܚܕ ܐܠܗܐ ܕܗܘ ܒܗ[7] * ܕܐܠܗܐ ܐܦ ܡܩܒܠ ܡܢܝܢܐ: ܐܝܟ ܕܫܦܪܐ ܠܡܛܥܝ̈ܢܐ * A 100 b 2.
ܙܕܩ ܠܡܘܕܝܘ. ܐܝܟܢܐ ܠܐ ܒܬܪܝܨܘܬ ܫܡܥܝܢܢ ܐܦ ܚܢܢ ܐܝܟ ܕܒܬܘܟܠܐ. ܗܝ ܕܐܝܟ ܡܢܝܢܐ ܕܩܘܪ̈ܝܟ ܗܘܘ ܐܠܗ̈ܝܟ ܝܗܘܕܐ ؟ ܗ ؟ ܐܢ ܒܫܘܡܗܐ ܒܠܚܘܕ ܙܕܩ ܠܢ ܠܡܘܕܝܘ ܚܕ ܐܠܗܐ. ܐܝܟܢܐ ܠܐ ܐܦ ܡܘܫܐ ܘܟܠܗܘܢ ܩܕ̈ܝܫܐ ܕܐܬܩܪܝܘ ܐܠܗ̈ܐ. ܒܢܝ̈ ܟܝܢܗ ܕܗܘ ܚܕ ܐܠܗܐ[8] ܕܐܡܪ ܦܘܠܘܣ ܐܝܬܝܗܘܢ. ܐܝܟܢܐ ܕܡܢ ܗܕܐ

1. A ܠܐ, B ܠܘ. — 2. A ܗܘܐ, B ܗܘܘ. — 3. A ܐܚܪܢܐܝܬ, B ܐܚܪܢܝܬܐ. — 4. A ܠܐ, B ܠܘ. — 5. A ܠܐ, B ܠܘ. — 6. A ܒܗ, B ܒܗܘ. — 7. ܕܒܗ om. B. — 8. ܐܠܗܐ om. B.

essere nelle sante ipostasi, come non si deve confessare in *un* modo la pluralità di Dei, pensiero questo estraneo alla religione, perchè il Calunniatore è stato originariamente il generatore dello stesso?

2. *Di nuovo diversamente.* Se non in *ogni* modo bisogna confessare *un* Dio, e neppure di nuovo in *un* modo la pluralità di Dei, come non verrà confermato necessariamente l'empio che dice nel suo cuore : non è Dio[1]?

3. Se non in *tutti* i modi bisogna confessare *un* Dio in quanto Dio, come non bisogna necessariamente confessare in *un* modo la pluralità di Dei che vengono numerati, perchè il numero consegue necessariamente alla pluralità distinta?

4. Se, come piace a coloro che inducono in errore, bisogna confessare *un* Dio, il quale accoglie anche il numero in ciò che egli (è) Dio, come non udiamo anche noi rettamente come un rimprovero la (parola) : *come il numero dei tuoi villaggi sono i tuoi Dei, Giuda*[2]?

5. Se dobbiamo confessare *un* Dio soltanto per omonimia, come non sono anche Mosè e tutti i Santi che sono stati chiamati Dei, connaturali di quel Dio *uno* che ha detto Paolo, cosicchè da questo viene dimostrato falso anche

1. Salmi XIII, 1. — 2. Ger. II, 28.

ܠܫܠܝܚܐ ܠܗܘ ܐܦ ܗܘ ܕܗܘ ܟܕ ܗܘ ܐܡܪ. ܕܐܦܢ ܓܝܪ ܐܝܬ ܕܡܬܩܪܝܢ ܐܠܗ̈ܐ * B 127 b 1.
ܐܘ ܒܫܡܝܐ ܐܘ ܒܐܪܥܐ. ܐܝܟܢܐ ܕܐܝܬ ܐܠܗ̈ܐ ܣܓܝ̈ܐܐ ܘܡܪ̈ܘܬܐ ܣܓܝ̈ܐܐ. ܐܠܐ ܠܢ
ܕܝܠܢ ܚܕ ܗܘ ܐܠܗܐ. ܥܡ ܫܪܟܐ ܕܗܠܝܢ ܟܠܗܘܢ ܐܚܪ̈ܢܝܬܐ. ܕܡܠܦܝܢ ܕܚܕ ܗܘ
ܐܠܗܐ ܀ ܐܢ ܒܚܕ ܐܠܗܐ ܕܒܐܕܫܐ ܙܕܩ ܠܟ ܠܡܘܕܝܘ: ܘܠܐ ܒܚܕ ܐܠܗܐ ܕܒܐܘܣܝܐ:
ܐܕܫܐ ܕܝܢ ܡܢ ܟܠܦܪܘܣ ܐܘ ܚܠܦ ܐܘܣܝܐ ܡܬܬܣܝܡ ܐܘ ܚܠܦ ܕܡܘܬܐ: ܐܝܟ
ܕܫܦܪ ܠܦܘܣܝܩܘ̈ܣ ܡܦܠܠܢ ܒܡܠܬܐ: ܡܫܬܐܠܬ[1] ܐܢܬ ܕܝܢ ܕܬܘܕܐ ܒܚܕ ܐܠܗܐ
ܕܒܐܘܣܝܐ: ܕܠܐ ܟܕ ܬܬܠܒܟ[2] ܘܣܒܠܝܢܐܝܬ ܬܣܒܪ ܐܢܬ ܘܡܓܒܐ: ܘܡܛܠܗܢܐ ܗܝ
ܠܗܝ ܓܒܝܬ ܐܢܬ ܕܬܐܡܪ. ܐܝܟܢܐ ܠܐ ܓܠܝܐ ܐܠܗܘܬܟ ܪܘܫܥܟ. ܘܕܡܢ ܓܒܐ ܐܢܬ
ܕܗܢܘܢ ܕܠܗܕܐ ܕܒܪܐ ܐܚܕܐܘܣܝܐ ܐܝܬܘܗܝ ܠܐܒܐ ܐܦܩܘ. ܘܚܠܦܝܗ[3] ܐܥܠܘ ܗܝ[4]
ܕܒܪ ܕܡܘܬܐ. ܚܢܢ ܕܝܢ ܫܘܝܐܝܬ ܪܬܝܬܝܢ ܡܢ ܬܪܬܝܗܝܢ ܝܘܠܦܢ̈ܐ ܀ ܐܢ
ܫܘܝܘܬ ܐܘܣܝܐ ܘܫܘܝܘܬ ܟܝܢܐ: ܐܘܣܝ̈ܐ ܘܟܝ̈ܢܐ ܡܚܘܝܢ. ܡܟܝܠ ܐܦ ܫܘܝܘܬ[5]
ܐܕܫܐ ܘܫܘܝܘܬ ܓܢܣܐ. ܐܕ̈ܫܐ ܘܓܢ̈ܣܐ ܡܚܘܝܢ. ܐܟܪܙ[6] ܡܟܝܠ ܥܡ ܐܘܣܝ̈ܐ ܘܟܝ̈ܢܐ.
ܐܦ ܐܕ̈ܫܐ ܘܓܢ̈ܣܐ. ܘܡܛܠܗܕܐ ܐܝܟ ܕܡܢ ܐܠܨܐ ܐܦ ܠܫܪ̈ܒܬܐ ܘܫܪ̈ܒܘܬܐ: ܘܣܒܥ
ܡܢ ܠܥܘܬܐ ܕܣܓܝܐܘܬ ܐܠܗ̈ܐ ܕܚܢ̈ܦܐ. ܗܟܢܐ ܓܝܪ ܙܕܩ ܠܡܩܪܐ ܠܡܘܠܟܘ ܠܐ

1. ܡܫܬܐܠܬ B, ܡܫܬܐܠ A. — 2. ܬܬܠܒܟ, ܬܠܒܟ A, B. — 3. ܘܚܠܦܝܗ A, ܘܚܠܦ B. — 4. ܗܝ A, ܠܗܝ B. — 5. ܫܘܝܘܬ B. — 6. ܐܟܪܙ B, ܘܐܟܪܙ A.

ciò che egli disse, *quantunque ci siano che vengano chiamati Dei in cielo o in terra, come ci sono molti Dei e molti Signori, ma il nostro è un Dio*[1], con il resto di tutti gli altri (discorsi), che insegnano che Dio è *uno*?

6. Se tu devi confessare *un* Dio nella specie e non *un* Dio nella sostanza, e la specie viene posta in ogni modo o invece della sostanza o invece della forma, come piace ai fisiologi, ma ti rifiuti di confessare *un* Dio nella sostanza, affinchè tu non venga colto a confessare ed opinare sabellianamente, e perciò preferisci dire quello, come non è chiara la tua empietà e che appartieni al partito di coloro i quali bandirono la (dottrina) che il Figlio è conessenziale del Padre ed in sua vece introdussero quella che (egli è) conformale? Noi però rabbrividiamo egualmente davanti tutte e due le dottrine.

7. Se la consostanzialità e la connaturalità dimostrano le sostanze e le nature, quindi anche la conspecialità e la congenerità dimostrano le specie ed i generi. Annunzia quindi assieme alle sostanze e nature anche le specie ed i generi e perciò necessariamente anche le famiglie e le stirpi e sáziati ghiottamente del politeismo dei Gentili! Così cioè bisogna chia-

1. I Cor. VIII, 5.

ܪܕܝܐ. ܐܝܟ ܕܐܦ ܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ[1] ܩܕܡ ܫܡܗܿ ܀ ܐܢ ܫܡܐ ܕܐܘܣܝܐ[2] ܒܬܪܝܢ ܙܢܝ̈ܢ[3] ܡܬܐܡܪ: ܐܝܟ ܕܫܦܪܐ ܠܚܟܝܡ̈ܝ ܟܝܢܐ ܒܡܠܬܐ: ܐܡܪ ܐܢܐ ܕܝܢ ܚܠܦ ܕܝܠܝܘܬܐ ܘܚܠܦ ܫܘܬܦܘܬܐ: * ܘܗܝ ܡܢ ܒܣܘܥܪܢܐ ܐܝܬܘܗܝ: ܗܢܘ ܕܝܢ ܒܩܢܘܡܐ: * A 101 a 1. ܗܕܐ ܕܝܢ ܒܡܠܬܐ ܡܬܐܡܪ ܕܐܝܬܘܗܝ ܘܠܐ ܒܣܘܥܪܢܐ: ܘܗܕܐ ܥܠ ܟܠ ܥܒܪ ܘܡܬܦܫܛܐ: ܐܘ ܟܝܬ ܐܚܕ ܘܡܟܪܟ ܫܘܝܐܝܬ: ܘܫܘܚܠܦܐ ܘܠܐ ܚܕ ܡܬܬܣܝܡ ܒܟܠ ܒܟܠܗܘܢ ܗܠܝܢ ܕܐܝܬܝܗܘܢ ܒܗ̇ ܒܗ̇ ܕܐܝܬܝܗܘܢ: ܒܗܘ̇ ܕܥܠ ܟܠܗܘܢ ܥܒܪ ܫܘܝܐܝܬ: ܐܝܟ ܕܩܕܡܬ ܐܡܪܬ. ܐܘܣܝ̈ܐ ܕܝܢ ܡܬܚܡܬܐ ܐܘ ܠܐ ܡܬܚܡܬܐ ܙܕܩ ܠܡܘܕܝܘ ܠܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܡܕܝܢ ܒܗܢܐ ܕܡܚܝܕܝܢ ܡܠܝ̈ܠܐ ܘܠܐ ܡܠܝ̈ܠܐ ܡܚܝܕܐ ܠܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܘܡܢܐ ܐܡܪ ܐܢܐ ܗܕܐ ܒܠܚܘܕ. ܘܠܐ ܗ̇ܝ ܕܝܬܝܪ ܣܟܠܐ ܐܦ ܡܢ ܗܕܐ. ܗܢܘ ܕܝܢ ܕܟܠܗ ܫܘܝܐ ܡܚܝܕ * ܒܠܘܬ * B 127 b 2. ܕܪܘܫܥܗܘܢ. ܐܝܟ ܒܠܘܬܗܘܢ ܕܐܡܪܝܢ ܕܟܠܡܕܡ ܕܐܝܬܘܗܝ ܐܠܗܐ ܐܝܬܘܗܝ ܘܬܘܒ ܕܗܢܐ ܟܠܐ. ܡܢܘ̈ܬܐ ܐܝܬܝܗܘܢ ܕܬܪܝܢ ܐܠܗ̈ܐ[4] ܀ ܐܢ ܗܠܝܢ ܕܡܚܝܕܢ ܡܩܒ̈ܠܢ ܐܝܬܝܗܘܢ ܡܢܝܢܐ ܐܦ ܒܗ ܒܗ̇ ܕܡܚܝܕܢ. ܡܕܝܢ ܐܦ ܡܫܝܚܐ ܡܩܒܠ ܐܝܬܘܗܝ ܡܢܝܢܐ. ܐܝܟܢܐ ܕܡܢ ܗܪܟܐ. ܕܐܪܝܘܣ ܘܕܢܣܛܘܪܝܘܣ

1. ܬܐܘܕܘܣܝܘܣ A. ܬܐܕܘܣܝܘܣ B. — 2. Sul marg. della questione ܗ̇ sta scritto ܗ̇ܘ ܕܡܪܝܐ ܠܐ ܫܡܐ ܕܐܘܣܝܐ : ܐܠܐ ܕܡܫܟܚܢܘܬܐ ܐܝܬܘܗܝ Signore non è il nome della sostanza, ma della potenza. — 3. ܙܢܝ̈ܢ A. ܙܢܝܢ B. — 4. Dopo ܐܠܗ̈ܐ B ins. ܐܝܬܝܗܘܢ.

mare la tua dottrina non istruita, come la ha nominata prima San Teodosio.

8. Se il nome di sostanza è detto in due modi, come piace ai fisiologi, dico cioè invece di proprietà ed invece di comunità, e quello è di fatto, cioè nell' ipostasi, questo invece è detto essere in concetto e non di fatto e passa e si estende su ogni (individuo) ossia lo comprende ed abbraccia parimenti e nessuna differenza è posta in tutti quelli che sono in ciò che sono, perchè passa su tutti parimenti, come ho detto prima, e se si devono confessare alla Trinità sostanze finite o infinite, quindi la Santa Trinita è unificata nel modo in cui sono unificati gli (esseri) razionali e quelli irrazionali. E perchè dico io soltanto questo, e non (anche) ciò che è ancor più assurdo di questo, che cioè tutto ciò che esiste è unificato in modo uguale secondo l'empietà di coloro che dicono che tutto ciò che è, è Dio, e di nuovo che questo universo è le parti di due Dei?

9. Se quelle (cose) che sono unificate accolgono il numero anche in ciò che sono unificate, quindi anche il Messia accoglie il numero, cosicchè da ciò puoi introdurre presso di noi l'abbominazione di Ario e di Nestorio.

ܠܡܠܠ ܠܗ ⁘ ܝ ⁘ ܐܢ ܠܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܡܬܡܢܝܢܘܬܐ ܐܝܬܝܗ ܒܟܠܡܕܡ. ܡܟܝܠ ܘܠܐ ܒܡܕܡ ܡܬܐܡܪܐ ܚܕܝܐܝܬ: ܐܠܐ ܣܓܝܐܝܬ. ܐܝܟܢܐ ܕܡܢ ܗܕܐ ܠܡܐܠܦ ܠܟ[1]. ܗܘ ܕܒܝܫܐ ܡܢ ܟܠ ܒܝܫܝܢ. ܗܢܘ ܕܝܢ ܒܘܛܠܐ ܕܢܒܝܐ ܘܕܫܠܝܚܐ. ܘܕܟܠܗܘܢ ܐܒܗܬܐ ܩܕܝܫܐ. ܗܠܝܢ ܕܚܬܡܘܗ ܒܡܠܝܗܘܢ. ܕܡܬܡܢܝܢܘܬܐ ܗܝ ܐܝܬܝܗ ܒܩܢܘ̈ܡܐ. ܘܗܝ ܕܝܢ ܗܝ ܠܐ ܡܬܡܢܝܢܘܬܐ[2] ܡܟܬܪܐ. ܒܗܝ ܕܐܘܣܝܐ ܘܡܪܘܬܐ ܘܐܠܗܘܬܐ. ܘܒܟܠܗܘܢ[3] ܕܠܗܠܝܢ ܕܡܝܢ ⁘ ܝܐ ⁘ ܐܢ ܡܫܬܪܝܐ ܚܕܝܘܬܗ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ: ܕܒܟܠܡܕܡ ܠܬܠܝܬܝܐܝܬ ܡܬܡܢܝܐ. ܡܟܝܠ ܐܦ ܚܕܝܘܬܗ ܕܡܫܝܚܐ ܡܫܬܪܝܐ ܘܬܠܝܬܝܐܝܬ ܐܦ ܗܝ ܡܬܡܢܝܐ ܐܘ ܟܝܬ ܫܬܝܬܝܐܝܬ[4]. ܡܛܠ ܪܘܟܒ ܐܣܛܘ̈ܟܣܐ ܕܥܡ ܢܦܫܐ ܘܡܕܥܐ ⁘ ܝܒ ⁘ ܐܢ ܡܨܝܐ ܕܬܬܦܠܓ ܚܕܝܘܬܐ ܐܘܣܝܐܝܬܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܕܬܠܝܬܝܐܝܬ ܡܬܡܢܝܐ ܒܟܠܡܕܡ. ܟܕ ܠܐ ܒܫܘܚܠܦ ܐܘܣܝܐ ܡܬܡܢܝܐ ܐܝܟ ܕܫܦܪܐ ܠܐܢܫܝܢ. ܡܟܝܠ ܡܨܝܐ ܗܝ ܕܬܬܟܢܫ ܠܚܕܝܘܬܐ ܩܢܘܡܝܬܐ. ܟܕ ܠܐ

*A 101 a 2. ܡܬܒܠܒܠܝܢ * ܩܢܘ̈ܡܐ. ܐܢ ܕܝܢ ܗܕܐ ܠܐ ܡܨܝܐ ܕܬܗܘܐ. ܝܬܝܪܐܝܬ[5] ܗܝ ܩܕܡܝܬܐ ⁘ ܬܘܒ ⁘ ܐܢ ܚܕܝܘܬܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܡܨܝܐ ܕܬܬܦܠܓ. ܡܟܝܠ ܐܦ ܟܠ ܚܕܝܘܬܐ ܕܬܚܝܬܗ ܡܢ ܗܕܐ ܝܬܝܪܐܝܬ ܡܨܝܐ ܕܬܬܦܠܓ. ܗܝ ܕܝܢ ܕܡܬܦܠܓܐ. ܠܐ ܡܨܝܐ

1. ܠܟ om. B. — 2. ܡܬܡܢܝܢܘܬܐ A. — 3. ܘܒܟܠܗܘܢ A. ܘܟܠܗܘܢ B. — 4. ܫܬܝܬܐܝܬ A. — 5. ܝܬܝܪܐܝܬ om. B.

10. Se la Santa Trinità è numerica in tutto, quindi in nessuna (cosa) è detta in singolare, ma in plurale, cosicchè da questo puoi dedurci ciò che (è) il maggior male di tutti i mali, e cioè la rovina dei Profeti, degli Apostoli e di tutti i Santi Padri, i quali nei loro discorsi hanno sigillato che essa è numerica nelle ipostasi e che la stessa rimane non numerica nella sostanza, nella Signoria e nella Divinità ed in tutto ciò che somiglia a queste.

11. Se viene sciolta l'unità della Santa Trinità, perchè in ogni (cosa) viene contata triplicemente, allora viene sciolta anche l'unità del Messia ed anche essa viene contata triplicemente ossia sestuplicemente in conseguenza della composizione degli elementi con l'anima e l'intelletto.

12. Se è possibile che venga divisa l'unità sostanziale della Santa Trinità, la quale in ogni (cosa) viene contata triplicemente senza venir annoverata nella diversità di sostanza, come piace a taluni, allora è possibile di raccoglierla nell' unità ipostatica senza che si confondano le ipostasi. Se però questo non può essere, ancor meno la prima (alternativa).

Di nuovo. Se l'unità della Santa Trinità può venir divisa, allora ancor più può venir divisa ogni unità che è sotto di questa. Ciò però che viene diviso,

ܐܝܬܘܗܝ ܚܕ. ܗܘ ܕܝܢ ܕܠܐ ܐܝܬܘܗܝ ܚܕ܂ ܕܢܗܘܐ ܐܝܬܘܗܝ ܠܚܘܕܝܐ ܐܘ ܚܕܝܝܐ ܐܘ ܠܚܘܕܝܘܬܐ ܠܐ ܡܫܟܚ: ܠܐ ܒܐܘܣܝܐ ܘܠܐ ܒܫܡܐ ܘܠܐ ܒܡܕܡ ܐܚܪܝܢ. ܡܛܠ ܗܢܐ ܠܡܐܡܪ ܚܕܝܐ܂ ܗܢܘ ܕܝܢ[1] ܚܕ ܒܚܕ ܡܢ ܐܕܫܐ. ܡܛܠ ܕܡܢ ܗܕܐ ܢܠܒܫ ܠܢ ܓܘܕܦܐ ܣܓܝܐܐ. ܗܢܘ ܕܝܢ ܟܦܘܪܐ ܕܒܟܠܡܕܡ. ܡܛܠ ܕܝܢ ܕܚܝܠܐ ܕܡܠܬܗ ܕܫܘܐܠܐ ܗܢܐ: ܥܡ ܟܠ ܟܝܢ ܡܬܟܬܫ܂ ܐܦ ܟܠ ܟܝܢ ܠܘܩܒܠ ܗܠܝܢ ܕܘܘܝܐ ܕܩܠܐ. ܘܝܬܝܪܐܝܬ ܗܠܝܢ ܠܘܩܒܠ ܢܦܫܗܘܢ ܠܘܩܕܡ ܡܬܟܬܫܝܢ. ܡܛܠ ܕܐܦ ܗܠܝܢ ܚܕ ܐܝܬܝܗܘܢ ܒܗܘ ܡܛܠ ܕܡܚܝܕܝܢ[2] ܀ * B 128 a 1.

܀ ܫܠܡ ܀

V[3]

ܬܘܒ ܫܘܐܠܐ ܕܬܐܘܡܐ ܕܗܘܐ ܕܝܪܝܐ ܒܥܘܡܪܐ * 101 a 2.
ܕܡܪܝ ܒܣ. ܟܕ ܗܘܐ ܒܐܠܟܣܢܕܪܝܐ ܠܘܬ ܝܘܚܢܢ ܓܪܡܛܝܩܘܣ

܀ ܐ ܀ ܐܝܟܢܐ ܕܡܘܕܝܢܢ ܕܩܢܘܡܗ ܕܐܒܐ ܕܝܠܗ ܗܘ ܒܠܚܘܕܘܗܝ: ܘܠܐ ܕܒܪܐ ܘܕܪܘܚܐ

1. ܗܢܘ ܕܝܢ om. B. — 2. Qui il cod. B fa la seguente aggiunta: ܫܘܐ ܗܢܘ ܒܗܘ ܡܢ ܡܬܟܬܫܝܢ ܠܩܢܘܡܐ: ܘܐܡܪܝܢ ܘܐܡܪܝܢ ܚܕ ܩܢܘܡܐ: ܦܪܝܫܐ ܘܦܪܝܫܬܐ܀ ܟܠ ܩܢܘܡܐ: ܕܗܘܝܐ ܠܐܠܗܘܬܐ ܚܕܝܘܬ ܐܘܣܝܐ ܐܘܣܝܣ. ܫܘܐ ܠܐܘ ܡܢ ܐܟܚܕܐ ܘܐܡܪܝܢ ܘܐܡܪܝܢ ܚܕ ܐܘܣܝܐ ܐܘ ܚܕ ܟܝܢܐ ܘܚܕܐ ܐܠܗܘܬܐ ܚܕ ܐܠܗܐ: ܒܟܠܗܝܢ ܩܢܘܡܐ ܦܪܝܫܐ ܘܐܚܪܢܐ ܘܕܪܘܚܐ ܦܪܝܫܐ܀ ܘܗܢܐ ܕܝܢ ܕܒܗܝܢ ܐܝܬܝܗ ܘܐܡܪܝܢ ܐܘ ܐܘܣܝܐ ܕܩܢܘܡܐ: ܐܘ ܚܕܐ ܒܟܝܢܐ: ܐܘ ܐܠܗܘܬܐ ܒܬܠܝܬܝܘܬܐ: ܐܘ ܐܠܗܐ ܒܬܠܝܬܝܘܬܐ: ܐܝܟ ܕܐܘܪܬܘܕܘܟܣܐ ܡܘܕܝܢ ܗܘ ܚܕ ܩܢܘܡܐ ܘܟܠܗܘܢ ܕܚܝܠܝܢ ܘܡܠܝܟܝܢ܀ — 3. Cod. Mus. Brit. Add. 14.533

non è quindi uno. Ciò però che non è uno, non può diventare singolare, singolo od una singolarità, nè nella sostanza nè nel nome nè in qualche altra cosa. Quindi non va detto singolo, cioè uno in una specie, perchè da ciò potremmo concludere molte blasfemie, cioè il rinnegamento di tutto. Poichè però la forza dell' argomento di questa domanda pugna contro ogni natura, ogni natura pugna anche contro questi miserabili e molto più questi pugnano anzitutto contro sè stessi, perchè anche questi sono uno in ciò che sono congiunti.

Fine.

V

Di nuovo, domande fatte da Tomaso, che fu monaco nel (chiostro) di Mar Bas[sos], quando si trovò ad Alessandria presso Giovanni il Grammatico.

1. Come confessiamo che l'ipostasi del Padre è soltanto sua e non del

ܩܘܕܫܐ ܠܐ: ܘܬܘܒ ܩܢܘܡܗ ܕܒܪܐ ܕܝܠܗ ܗܘ ܒܠܚܘܕܘܗܝ: ܘܐܒܐ ܘܪܘܚܐ ܩܘܕܫܐ ܠܐ: ܘܬܘܒ ܩܢܘܡܗ ܕܪܘܚܐ ܩܘܕܫܐ ܕܝܠܗ ܗܘ ܒܠܚܘܕܘܗܝ: ܘܐܒܐ ܘܒܪܐ ܠܐ: ܐܠܐ ܟܠ ܚܕ ܡܢܗܘܢ ܒܫܘܚܠܦܐ ܕܦܘܪܫܢܐ ܕܩܢܘܡܐ ܐܝܬܘܗܝ: ܘܡܛܠ ܗܢܐ ܬܠܬܐ ܩܢܘܡܝܢ: ܗܟܢܐ ܘܠܐ ܠܢ ܕܢܘܕܐ ܕܐܠܗܘܬܗ ܕܐܒܐ ܘܐܘܣܝܐ ܘܟܝܢܐ ܕܝܠܗ ܗܘ ܒܠܚܘܕܘܗܝ: ܘܒܪܐ ܘܪܘܚܐ ܠܐ: ܘܬܘܒ ܐܠܗܘܬܗ ܕܒܪܐ: ܘܐܘܣܝܐ ܘܟܝܢܐ ܕܝܠܗ ܗܘ ܒܠܚܘܕܘܗܝ: ܘܐܒܐ ܘܪܘܚܐ ܠܐ: ܘܬܘܒ ܐܠܗܘܬܗ ܕܪܘܚܐ: ܘܐܘܣܝܐ ܘܟܝܢܐ ܕܝܠܗ ܗܘ ܒܠܚܘܕܘܗܝ: ܘܐܒܐ ܘܒܪܐ ܠܐ: ܘܟܠ ܚܕ ܡܢܗܘܢ ܒܟܠܡܕܡ ܘܡܫܡܠܝܐܝܬ ܐܚܪܝܢ ܒܐܕܫܐ ܗܘ ܠܘܬ ܩܢܘܡܐ ܗܠܝܢ ܕܫܪܟܐ. ܐܝܢ ܐܘ ܠܐ ܀ ܐܝܟܢܐ ܕܬܪܝܨܐܝܬ ܡܬܘܕܝܐ: ܚܕܐ ܐܠܗܘܬܐ ܘܐܘܣܝܐ ܘܟܝܢܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ: ܘܩܢܘܡܐ ܬܠܬܐ ܘܦܪܨܘܦܐ ܒܡܢܝܢܐ ܡܬܚܡܐ: ܗܟܢܐ ܬܪܝܨܐܝܬ ܡܬܘܕܝܐ ܚܕܐ ܐܠܗܘܬܐ ܘܐܘܣܝܐ ܘܟܝܢܐ: ܠܒܪ ܡܢ ܟܠ ܙܢܐ ܕܡܢܝܢܐ. ܐܘ ܫܐܝܠܐܝܬ ܘܒܦܢܛܣܝܐ ܒܠܚܘܕ. ܘܫܡܐ ܕܚܕ ܐܠܗܐ ܘܚܕ ܟܝܢܐ ܘܐܘܣܝܐ ܟܝܢܐ ܡܟܢܝܢܢ ܠܗ. ܫܪܝܪܐܝܬ * ܕܝܢ ܡܢܝܢܐ ܕܐܠܗܘܬܐ ܘܐܘܣܝܣ ܘܟܝܢܐ. * 101 b 1.
ܐܝܟ ܕܩܢܘܡܐ ܘܦܪܨܘܦܐ ܘܠܐ ܠܢ ܕܢܘܕܐ ܀ ܕܝܠܝܘܬܐ ܕܢܦܠܐ ܥܠ ܟܠ ܚܕ.

Figlio e dello Spirito Santo e di nuovo che l'ipostasi del Figlio è soltanto sua e non del Padre e dello Spirito Santo e di nuovo che l'ipostasi dello Spirito Santo è soltanto sua e non del Padre e del Figlio, ma ognuno di essi è nella diversità della differenza delle ipostasi e perciò (sono) tre ipostasi, così dobbiamo confessare, che la Divinità del Padre e la (sua) sostanza e natura sono soltanto sue e non del Figlio e dello Spirito, e di nuovo la Divinità del Figlio e la (sua) sostanza e natura sono soltanto sue e non del Padre e dello Spirito, e di nuovo la Divinità dello Spirito e la (sua) sostanza e natura sono soltanto sue e non del Padre e del Figlio, ed ognuno d'essi è in tutto e totalmente diverso nella specie rispetto le rimanenti ipostasi, sì o no?

2. Come giustamente si confessano *una* Divinità, sostanza e natura della Santa Trinità (e) tre ipostasi o persone in numero determinato, così si confessa giustamente *una* Divinità, sostanza e natura all' infuori di ogni specie di numero o soltanto metaforicamente o nella fantasia e le diamo il nome di *un* Dio ed *una* natura e sostanza e dobbiamo realmente confessarle il numero di Divinità [1], sostanze e nature, come (quello) di ipostasi [1] e persone.?

3. La proprietà che cade sopra ognuna (delle ipostasi) rende quella su cui cade in tutto diversa nella specie, totalmente estranea e differente rispetto

1 Plurale.

ܒܬܪ̈ܬܝܢ ܩܢܘ̈ܡܝܢ ܕܫܪܟܐ ܠܗܘ ܐܝܟܢܐ ܕܡܢ ܗܕܐ ܢܗܘܐ ܘܡܫܬܘܕܝܢܢ ܠܬܠܝܬܝܘܬ
ܢܦܠܐ: ܠܟܠ ܗܠܝܢ ܐܢܫ ܡܫܬܘܕܝܢ ܕܫܪܟܐ: ܐܡܬܝ ܕܡܢ ܗܕܐ ܡܢܝܢܐ ܕܐܠܗ̈ܘܬܐ
ܘܐܘܣ̈ܝܣ ܘܟܝ̈ܢܐ: ܐܝܟ ܩܢܘ̈ܡܐ ܘܦܪ̈ܨܘܦܐ ܠܘܬ ܬܠܝܬܝܘܬܐ. ܐܝܢ ܐܘ ܠܐ ÷ܕ÷
ܐܢ ܬܘܕܝܬܐ ܕܚܕ ܐܠܗܐ ܠܐ ܬܪܝܨܐ: ܐܠܐ ܡܬܚܪܝܐ ܐܝܟ ܕܐܡܪܝܢ ܐ̱ܢܫܝܢ. ܐܝܕܐ ܬܘܕܝܬܐ
ܬܗܘܐ ܠܢ ܬܪܝܨܬܐ. ܗܝ ܕܣܘܓܐܐ ܕܐܠܗ̈ܐ ܐܘ ܬܘܒ ܠܬܠܬܐ. ܐܘ ܗܝ ܕܐܦܠܐ ܚܕ ÷ܗ÷
ܠܝܗܘ̈ܕܝܐ ܡܛܠ ܬܘܕܝܬܐ ܕܫܡܐ ܕܚܕ ܐܠܗܐ ܟܐܣܝܢܢ ܠܗܘܢ. ܐܘ ܡܛܠ ܕܠܝܬ
ܠܗܘܢ ܫܪܪܐ ܘܬܘܕܝܬܐ ܕܬܠܬܐ ܩܢܘ̈ܡܐ. ܡܛܠ ܐܝܕܐ ܡܢܗܝܢ ÷ܘ÷ ܠܣܒܠܝܘܣ
ܬܘܒ ܡܛܠ ܫܡܐ ܘܬܘܕܝܬܐ ܕܚܕܝܘܬܐ ܐܘܣܝܐ ܟܐܣܝܢܢ ܠܗ. ܐܘ ܡܛܠ
ܕܥܒܕ ܚܕ ܩܢܘܡܐ ܬܠܝܬܝܐ ܒܫܡ̈ܗܐ. ܕܗܘ ܙܒܢ ܐܒܐ. ܘܗܘ ܙܒܢ ܒܪܐ. ܘܗܘ
ܙܒܢ ܪܘܚܐ ܩܕܝܫܐ. ܡܛܠ ܐܝܕܐ ܡܢܗܝܢ. ÷ܙ÷ ܡܢ ܟܠܗܝܢ ܐܟܠܗܝܢ ܕܐܝܬ
ܠܝܗܘ̈ܕܝܐ ܒܬܘܕܝܬܗܘܢ ܐܘ ܟܝ ܠܣܒܠܝܘܣ. ܒܟܠܢܝܬ ܘܒܟܠܡܕܡ ܙܕܩ
ܕܢܬܠܐܠ. ܘܢܥܪܘܩ[1] ܡܛܠ ܕܚܠܬܐ ܕܫܡܐ ܕܝܗܘܕܝܘܬܐ[2] ܘܕܣܒܠܝܢܘܬܐ. ܐܝܢ ܐܘ
ܠܐ ÷ܚ÷ ܐܝܬ ܠܗܘܢ ܠܝܗܘ̈ܕܝܐ ܐܘ ܠܣܒܠܝܘܣ ܒܚܕ ܡܢ ܙܢ̈ܝܢ: ܡܕܡ ܕܫܪܝܪ
ܒܬܘܕܝܬܗܘܢ. ܐܘ ܒܟܠܗܘܢ ܡܕܥ̈ܐ ܘܙܢ̈ܐ ܠܒܪ ܡܢ ܬܘܕܝܬܐ ܕܫܪܪܐ ܐܝܬܝܗܘܢ.

1. ܢܬܠܐܠ ܕܢܥܪܘܩ cod. — 2. ܕܝܗܘܕܝܘܬܐ cod.

le due rimanenti ipostasi, cosicchè in conseguenza di ciò confessiamo alla Trinità il numero delle Divinità, delle sostanze e delle nature, come ipostasi e persone, sì o no?

4. Se la confessione di *un* Dio non è giusta, ma è impugnata, come dicono alcuni, quale confessione sarà per noi la giusta, quella della pluralità degli Dei oppure di nuovo di tre (Dei), oppure quella di neppure *uno*?

5. Rimproveriamo i Giudei causa la confessione del nome di *un* Dio o perchè non sono in possesso della verità e della confessione delle tre ipostasi, per quale di queste cause?

6. Rimproveriamo di nuovo Sabellio causa il nome e la confessione dell'unicità della sostanza o perchè ha formato una ipostasi triplice nei nomi, la quale ora (è) il Padre, ora (è) il Figlio e ora (è) lo Spirito Santo, per quale di queste (cause)?

7. Dobbiamo rifiutare e rifuggire totalmente ed in tutto da tutto ciò che i Giudei ossia Sabellio hanno nella loro confessione causa il timore del nome di Giudaismo e Sabellianismo, sì o no?

8. Hanno i Giudei o Sabellio in un (certo) modo qualcosa nella loro confessione che è vero, oppure sono essi in tutti i concetti e modi al di fuori della confessione della verità, (e) quale di queste (alternative è giusta)?

ܐܢܫܐ ܡܫܘܕܥ ܀ܛ܀ ܡܕܡ ܕܫܘܐ ܘܐܠܗܘܬܗ ܚܕ܆ ܒܗܘ ܕܫܘܐ ܘܐܠܗܘܬܗ ܚܕ ܐܬܐ
ܠܦܘܠܓܐ ܘܡܢܝܢܐ܂ ܐܘ ܫܘܝܘܬܐ ܗܘ̈ܝ ܘܚܕ ܒܟܠܥܕܢ ܒܝܚܝܕܝܘܬ ܡܫܬܘܕܝܢ܂
ܫܘܝܘܬܐ ܒܗܘ ܕܫܘܝܘܬܐ ܘܚܕ ܒܗܘ ܕܚܕ܂ ܘܠܒܪ ܡܢ ܟܘܠ ܫܡܐ ܘܙܢܐ ܕܡܢܝܢܐ
ܐܝܬܘܗܝ ܟܠ ܚܕ ܐܝܟ ܡܠܬܐ ܕܥܠܘܗܝ. ܐܝܢ ܐܘ ܠܐ ܀ܝ܀ ܡܫܟܚܐ ܕܡܢܝܢܐ
ܕܬܠܬܐ ܒܗܘ ܕܬܠܬܐ܂ ܕܢܬܟܢܫ ܒܫܡܐ ܕܚܕ܆ ܐܘ ܬܘܒ ܗܘ ܕܚܕ ܒܗܘ ܕܚܕ܆ ܒܡܢܝܢܐ
* 101 b 2. ܕܬܠܬܐ ܢܬܦܫܛ܆ ܐܝܟܢܐ ܕܗܘ ܚܕ ܢܗܘܐ ܒܗܘ ܕܚܕ ܣܓܝ̈ܐܐ܆ ܘܣܓܝ̈ܐܐ[1] ܒܗܘ
ܕܣܓܝ̈ܐܐ ܚܕ܂ ܐܝܢ ܐܘ ܠܐ ܀ܝܐ܀ ܫܘܝܘܬܐ ܘܠܐ ܫܘܚܠܦܐ ܕܡܬܐܡܪܢ ܘܡܫܬܘܕܝܢ ܥܠ
ܟܝܢܐ ܐܝܢܐ ܕܗܘ܆ ܡܕܡ ܕܐܝܟ ܟܝܢܐ ܡܣܬܟܠܝܢ ܠܡܦܩܬܐ܂ ܐܘ ܟܝܢܐ ܘܠܐ ܠܢ
ܕܢܬܚܡ ܕܐܝܬܝܗܘܢ܂ ܐܝܢܐ ܡܢܗܘܢ ܀ܝܒ܀ ܐܝܢ ܕܡܢ ܢܩܝܦܘܬܐ ܕܬܘܕܝܬܐ ܗܝ ܕܚܕ
ܟܝܢܐ ܡܫܝܚܐ ܡܢ ܒܬܪ ܚܘܝܕܐ܆ ܪܗܛ ܠܗ ܕܐܝܟ ܕܪܗܛܐ ܡܠܬܐ܆ ܕܢܘܕܐ ܢܘܕܘܢ
ܠܡܫܝܚܐ ܬܪ̈ܝܢ ܟܝ̈ܢܐ ܩܕܡ ܚܘܝܕܐ܂ ܐܘ ܠܐ ܪܗܛܐ ܬܘܕܝܬܐ ܕܟܪ̈ܣܛܝܢܐ ܐܝܟ ܢܩܝܦܘܬܐ
ܕܡ̈ܠܐ܂ ܐܝܢ ܐܘ ܠܐ ܀ܝܓ܀ ܐܢ ܬܘܕܝܬܐ ܕܚܕ ܒܗܘ ܕܚܕ ܐܬܝܐ ܠܦܘܠܓܐ ܘܠܡܢܝܢܐ
ܡܬܚܡܐ ܐܘ ܠܐ ܡܬܚܡܐ܆ ܘܬܘܕܝܬܐ ܕܬܠܬܐ ܐܘ ܕܣܓܝ̈ܐܐ ܒܗܘ ܕܬܠܬܐ ܐܘ ܣܓܝ̈ܐܐ܆

1. Il cod. ripete ܘܣܓܝ̈ܐܐ.

9. Accede qualcosa che è eguale ed uno alla divisione ed al numero in ciò che è eguale ed uno, oppure vengono confessate l'uguaglianza e l'unità sempre singolarmente, l'eguaglianza in quanto eguaglianza e l'uno in quanto uno, ed è ognuno secondo la parola (che si dice) di esso al di fuori di ogni nome e specie di numero, sì o no?

10. Può il numero di tre in quanto tre contrarsi nel nome di uno, o di nuovo l'uno in quanto uno espandersi nel numero di tre, cosicchè l'uno divenga, in quanto (è) uno, molti ed i molti (divengano), in quanto (sono) molti, uno, sì o no?

11. Intendiamo noi l'eguaglianza e la non-differenza che si dicono e confessano di una qualunque natura come certi nomi della natura o dobbiamo noi definirli, che sono la natura; quale di queste (alternative è la giusta)?

12. Dobbiamo quale conseguenza della confessione che il Messia (è) *una* natura dopo l'unione, confessare al Messia, secondo come scorre il ragionamento, due nature prima dell' unione, oppure non scorre la confessione dei Cristiani secondo la conseguenza delle parole, sì o no?

13. Se la confessione di uno, in quanto uno, accede alla divisione ed al numero determinato od indeterminato, e la confessione di tre o di molti, in quanto tre o molti, è, (pur rimanendo) la stessa, una, non confessa colui che

ܕܗܘ ܟܕ ܕܗܘ ܚܕ ܐܝܬܘܗܝ: ܠܐ ܗܘ ܕܡܘܕܐ ܚܕ ܡܕܡ ܬܠܬܐ ܐܘ ܣܓܝܐܐ ܡܘܕܐ ܒܗܘ ܕܚܕ: ܘܗܘ ܕܡܘܕܐ ܬܠܬܐ ܐܘ ܣܓܝܐܐ ܚܕ ܡܘܕܐ ܒܗܘ ܕܬܠܬܐ ܐܘ ܣܓܝܐܐ. ܐܝܢ ܐܘ ܠܐ ܀ ܝܕ ܀ ܐܢ ܐܝܟ ܫܘܐܠܐ ܗܘ ܕܡܢ ܠܥܠ ܐܝܬܝܗܝܢ[1]: ܠܐ ܝܗܘ̈ܕܝܐ ܘܣܒܠܝܘܣ: ܠܬܠܝܬܝܘܬܐ ܡܫܬܟܚܝܢ ܕܡܘܕܝܢ: ܡܛܠ ܬܘܕܝܬܐ ܗܝ ܕܚܕ: ܘܬܘܒ ܚܢܦܐ ܠܚܕ ܐܠܗܐ. ܡܛܠ ܬܘܕܝܬܐ ܗܝ ܕܣܓܝܐܐ. ܐܝܢ ܐܘ ܠܐ ܀ ܝܗ ܀ ܐܢ ܚܕ ܐܠܗܐ ܘܚܕܐ ܐܘܣܝܐ: ܠܐ ܡܘܕܐ ܐܢܫ ܠܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ: ܒܟܠܗܘܢ ܙܢܝܢ ܘܒܟܠܗܘܢ ܦܘܪ̈ܣܝܢ: ܘܒܡܡܠܠܐ ܘܒܡܚܫܒܬܐ: ܠܐ ܠܣܓܝܐܘܬܐ ܕܐܠܗ̈ܐ ܘܐܘܣܝ̈ܣ ܡܚܘܐ ܠܗ ܠܢܦܫܗ: ܕܡܘܕܐ ܒܚܕ ܡܢ ܙܢܝܢ ܘܦܘܪ̈ܣܝܢ: ܟܕ ܗܝ ܕܩܕܡܝܬܐ ܡܣܠܐ: ܐܘ ܕܐܦܠܐ ܟܠܠ ܟܠܗ ܚܕ ܐܠܗܐ ܐܘ ܚܕܐ ܐܘܣܝܐ. ܐܝܢ ܐܘ ܠܐ ܀ ܝܘ ܀ ܐܢ ܡܛܠ ܬܘܕܝܬܗ ܕܣܒܠܝܘܣ: ܕܡܘܕܐ ܒܫܡܐ ܕܚܕܐ ܐܘܣܝܐ: ܙܕܩ ܕܢܕܚܠ ܕܢܘܕܐ[2]: ܚܕܐ ܐܘܣܝܐ ܒܟܠ ܙܢܝܢ ܘܒܟܠ ܦܘܪ̈ܣܝܢ: ܡܛܠ ܬܘܕܝܬܐ ܝܗܘܕܝܬܐ: ܕܒܫܡܐ ܕܚܕ ܐܠܗܐ ܡܘܕܐ[3]: ܠܐ ܙܕܩ ܕܢܕܚܠ ܕܢܘܕܐ ܚܕ ܐܠܗܐ: ܒܟܠ ܙܢܝܢ ܘܒܟܠ ܦܘܪ̈ܣܝܢ. ܐܝܢ ܐܘ ܠܐ ܀ ܝܙ ܀ ܐܢ ܐܝܠܝܢ ܕܚܕܐ ܐܘܣܝܐ ܡܘܕܝܢ ܠܬܠܝܬܝܘܬܐ ܥܡ ܣܒܠܝܘܣ ܡܬܚܫܒܝܢ: ܐܝܠܝܢ ܕܡܘܕܝܢ ܚܕ ܐܠܗܐ: ܠܐ ܥܡ * ܝܗܘܕܝܐ ܙܕܩ ܕܢܬܚܫܒܘܢ. * 102 a 1.

1. ܐܝܬܝܗܝܢ, il cod. ha ܐܝܬܝܗ. — 2. Il cod. ha ܕܢܘܕܐ ܙܕܩ ܕܢܕܚܠ. — 3. ܡܘܕܐ om. cod.

confessa un *uno* tre o molti in quanto confessa *uno*, e colui che confessa tre o molti (non) confessa *uno* in quanto (confessa) tre o molti, sì o no?

14. Se (le cose) stanno secondo quella domanda che (è) più sopra, i Giudei e Sabellio non si trovano confessare la Trinità in causa della confessione di *uno*, e di nuovo i Gentili *un* Dio in causa della confessione di molti, sì o no?

15. Se qualcuno non confessa *un* Dio ed *una* sostanza alla Santa Trinità in tutti i modi e con tutti i mezzi, tanto colla parola che col pensiero, non mostra egli a sè stesso di confessare in *un* modo e con *un* mezzo la pluralità degli Dei e delle sostanze, se ripudia la prima (alternativa) o che (egli non confessa) assolutamente *un* Dio o *una* sostanza, sì o no?

16. Se causa la confessione di Sabellio, il quale confessa il nome di *una* sostanza, dobbiamo temere di confessare *una* sostanza in tutti i modi e con tutti i mezzi, non dobbiamo temere di confessare *un* Dio in tutti i modi e con tutti i mezzi, causa la confessione giudaica del nome di *un* Dio, sì o no?

17. Se coloro, i quali confessano alla Trinità *una* sostanza, vengono annoverati con Sabellio, non devono venir annoverati con i Giudei coloro i quali confessano *un* Dio, sì o no?

ܐܝܟ ܐܘ ܠܐ ܀ ܝܚ ܀ ܐܢ ܐܝܠܝܢ ܕܡܘܕܝܢ ܚܕܐ ܐܘܣܝܐ ܥܡ ܣܒܠܝܘܣ ܡܬܡܢܝܢ ܡܢ ܐܢܫܝܢ ܡܛܠ ܫܘܝܐ ܫܡܐ: ܐܝܠܝܢ ܕܣܓܝܐܘܬܐ ܕܡܢܝܢܐ ܕܐܘܣܝܣ ܘܕܟܝܢܐ ܡܥܠܝܢ ܒܬܠܝܬܝܘܬܐ: ܠܘ ܥܡ ܐܪܝܘ ܡܬܡܢܝܢ ܡܛܠ ܫܘܝܐ ܠܬܘܕܝܬܐ ܦܫܘܩ ܕܡܫܐܠ ܐܢܐ ܀ ܝܛ ܀ ܡܐܡܪܐ ܗܘ ܕܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ ܕܥܠ ܬܠܝܬܝܘܬܐ: ܠܘ ܟܠ ܙܢܐ ܕܡܢܝܢܐ ܣܓܝܐܝܐ ܕܡܬܚܡܐ ܘܠܐ ܡܬܚܡܐ: ܕܐܘܣܝܣ ܘܕܟܝܢܐ ܠܐ ܡܦܢܐ ܠܢ ܡܫܠܐ ܕܢܘܕܐ ܒܬܠܝܬܝܘܬܐ. ܐܝܟ ܐܘ ܠܐ ܀ ܟ ܀ ܟܬܒܐ ܗܘ ܕܡܢܟ ܐܬܣܝܡ ܡܢ ܒܬܪܟܢ: ܟܠ ܙܢܐ ܕܡܢܝܢܐ ܐܝܢܐ ܕܗܘ ܕܐܘܣܝܣ ܘܕܟܝܢܐ: ܕܡܬܚܡܐ ܘܠܐ ܡܬܚܡܐ ܡܦܢܐ ܠܢ ܕܢܘܕܐ ܒܬܠܝܬܝܘܬܐ. ܐܝܟ ܐܘ ܠܐ ܀ ܟܐ ܀ ܒܡܠܬܐ ܘܒܬܘܕܝܬܐ ܕܥܠ ܬܠܝܬܝܘܬܐ ܫܠܡ ܣܘܟܠܐ ܕܟܬܒܟ: ܠܡܐܡܪܐ ܗܘ ܕܩܕܝܫܐ ܬܐܘܕܘܣܝܘܣ. ܐܘ ܡܐܡܪܐ ܟܠ ܙܢܐ ܕܡܢܝܢܐ ܣܓܝܐܝܐ ܕܐܘܣܝܣ ܘܕܟܝܢܐ ܡܦܣ ܠܢ ܕܢܘܕܐ ܒܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܀ ܟܒ ܀ ܐܡܬܝ ܕܠܪܘܚܐ ܩܕܝܫܐ ܗܘ ܕܡܢ ܐܒܐ ܢܦܩ: ܘܥܡ ܐܒܐ ܘܒܪܐ ܡܣܬܓܕ ܘܡܫܬܒܚ: ܒܥܝܢ ܕܢܘܕܝܘܗܝ ܒܪ ܐܘܣܝܐ ܘܟܝܢܐ ܕܐܒܐ ܘܒܪܐ: ܒܫܡܐ ܝܚܝܕܝܐ ܢܘܕܝܘܗܝ ܘܗܟܢ ܢܐܡܪ: ܪܘܚܐ ܩܕܝܫܐ ܗܘ ܕܐܝܬܘܗܝ ܒܪ

18. Se coloro i quali confessano *una* sostanza vengono annoverati da certuni, causa l'omonimia, con Sabellio, non vengono posti coloro i quali introducono la pluralità di numeri, di sostanze e di nature nella Trinità, con gli Ariani, causa l'eguaglianza della confessione? Spiega(melo), chè (te lo) chiedo.

19. Il discorso di San Teodosio sulla Trinità non ci fa rigettare la confessione di ogni specie di numero plurale definito od indefinito, di sostanze e nature nella Trinità indistintamente, sì o no?

20. Il libro che tu hai poi composto non ci fa rigettare la confessione di ogni specie di numero qualsiasi di sostanze e nature definite od indefinite nella Trinità, sì o no?

21. Concorda l'argomento del tuo libro col discorso di San Teodosio nel verbo e nella confessione circa la Trinità, oppure ci permette il discorso di confessare nella Santa Trinità qualunque specie di numero plurale delle sostanze e nature?

22. Quando vogliamo confessare lo Spirito Santo, il quale è proceduto dal Padre e viene adorato e lodato assieme al Padre ed al Figlio, consostanziale e connaturale del Padre e del Figlio, lo confessiamo con un nome singolare e diciamo così : lo Spirito Santo il quale è consostanziale e connaturale del Padre e del Figlio, oppure lo confessiamo con nome e numero

ܐܘܣܝܐ ܘܟܝܢܐ ܕܐܒܐ ܘܕܒܪܐ. ܐܘ ܒܫܡܐ ܘܒܟܝܢܐ ܦܫܝܛܐܝܬ ܢܬܝܕܥܘܢ ܘܗܟܢ ܢܐܡܪ܀ ܙܘܓܐ ܩܕܝܫܐ ܗܘ ܕܐܬܟܢܝܘ ܒܪ ܐܘܣܝܘܣ ܘܟܝܢܐ ܕܐܒܐ ܘܕܒܪܐ. ܐܝܕܐ ܡܢܗܘܢ ܫܪܝܪ ܠܝ ܀ܟܒ܀ ܡܠܦ ܡܐܡܪܐ ܕܬܐܕܘܣܝܘܣ ܗܘ ܕܒܝܬ ܩܕܝܫܐ: ܗܘ ܕܥܠ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ: ܒܟܠ ܡܠܐ ܘܒܟܠ ܙܢܐ ܫܪܪܐ ܡܫܠܡ ܘܡܠܦ ܠܡܠܦܢܘܬܐ ܕܐܒܗܬܐ ܩܕܝܫܐ. ܐܘ ܒܡܠܬܐ ܦܢܝ ܡܠܦ ܫܪܪܐ ܡܠܦ ܠܢ: ܒܡܠܬܐ[1] ܕܝܢ ܡܕܡ ܠܐ. ܐܝܕܐ ܡܢܗܘܢ܀

ܫܠܡ

VI[2]

ܬܘܒ ܦܘܫܩܐ ܕܕܝܠܝܬܐ

* A 102 a. B 129 a 1.

ܒܫܡܐ ܕܐܝܕܝܘܛܝܛܘܣ[3] ܗܘܐ ܕܝܢ ܕܕܝܠܝܬܐ. ܡܬܩܪܝܐ ܕܝܠܝܬܐ ܕܡܦܪܫܐ ܠܐܘܣܝܐ ܐܘ ܠܩܢܘܡܐ. ܐܝܬ ܕܝܢ ܐܡܬܝ. ܕܐܦ ܗܘ ܩܢܘܡܐ ܡܬܐܡܪ ܒܫܘܡܗܐ ܗܢܐ܀ ܒܫܡܐ ܕܝܢ ܕܐܝܕܝܘܡܛܐ. ܡܬܩܪܝܐ ܕܝܠܝܬܐ ܗܝ ܕܡܦܪܫܐ ܠܐܘܣܝܐ * ܐܘ *A 102 a 2.

1. ܒܡܠܬܐ. ܒܡܠܝܐ cod. — 2. Cod. A = Cod. Mus. Brit. Add. 14,533; cod. B = Cod. Mus. Brit. Add. 12,155 — 3. ܕܐܝܕܝܘܛܝܛܘܣ B; ܕܐܝܕܘܛܝܛܘܣ A.

plurale e diciamo così: lo Spirito Santo, il quale è figlio delle sostanze e nature del Padre e del Figlio? Spiegami quale di queste due (alternative) è la giusta!

23. Insegna il discorso di Teodosio, il quale è tra i Santi, sulla Santa Trinità in ogni parola ed in ogni modo la verità e tramanda le dottrine dei Santi Padri, oppure ci insegna esso in qualche discorso la verità, in qualche (altro) discorso no? Quale di queste (due alternative è la giusta)?

Fine.

VI

Di nuovo una delucidazione delle proprietà.

Col nome di *'idyoṭeṭos*, cioè di proprietà[1], si chiama la proprietà che caratterizza la sostanza o l'ipostasi. Accade però che si chiami con questa denominazione anche l'ipostasi. Col nome di *'idyomaṭā*[2] si chiama la proprietà che caratterizza la sostanza o l'ipostasi; l'ipostasi però non si chiama con

1. Il Siro prende il genitivo, ἰδιότητος, invece del plurale, ἰδιότητες. — 2. ἰδιόματα.

ܠܫܘܡܗܐ. ܗܘܝܘ[1] ܕܝܢ ܡܫܘܕܥܢܐ ܠܐ * ܡܫܬܡܥ ܒܚܕ ܙܢܐ ܗܘܢܐ܀ ܗܠܝܢ ܕܝܢ ܕܡܫܘܕܥ[2] ܠܡܕܡ. ܒܙܢܝܐ ܡܫܚܠܦܐ ܡܬܐܡܪ. ܙܒܢܝܢ ܡܢ ܐܝܟ ܐܡܬܝ ܕܐܡܪܝܢ܆ ܕܡܫܘܕܥܐ ܠܐ ܒܪܝܘܬܐ ܘܠܐ ܡܬܚܙܝܢܘܬܐ ܘܠܐ ܡܣܬܝܟܘܬܐ ܠܐܘܣܝܐ ܕܐܠܗܐ. ܗܠܝܢ ܓܝܪ ܠܐܘܣܝܐ ܡܫܘܕܥܝܢ[3] ܠܘ ܐܘܣܝܐ ܐܝܬܝܗܝܢ. ܐܠܘ ܓܝܪ ܠܐ. ܡܫܬܟܚܢ ܠܗܝ ܗܠܝܢ ܐܘܣܝܣ ܣܓܝܐܬܐ. ܐܘ ܚܕܐ ܕܡܪܟܒܐ ܡܢ ܟܠܗܝܢ. ܙܒܢܝܢ ܕܝܢ ܐܝܟ ܐܡܬܝ ܕܐܡܪܝܢ܆ ܕܡܫܘܕܥܐ ܕܝܠܝܬܐ ܠܩܢܘܡܐ. ܐܝܟܢܐ ܕܐܡܪܝܢ܆ ܕܡܫܘܕܥܐ ܐܒܗܘܬܐ ܐܘ ܗܝ ܠܐ ܡܬܝܠܕܢܘܬܐ ܠܩܢܘܡܗ ܕܐܒܐ. ܒܪܘܬܐ ܐܘ ܗܝ ܡܬܝܠܕܢܘܬܐ ܠܩܢܘܡܗ ܕܒܪܐ. ܐܘ ܡܦܩܢܘܬܐ ܠܩܢܘܡܐ ܕܪܘܚܐ ܩܕܝܫܐ. ܬܘܒ ܐܝܟ ܐܡܬܝ ܕܐܡܪܝܢ܆ ܕܡܫܘܕܥ ܩܢܘܡܗ ܕܒܪܐ ܠܩܢܘܡܗ ܕܐܒܐ. ܗܘ ܕܐܝܬܘܗܝ ܕܗܘܝܘ ܒܗ ܡܚܘܐ ܠܐܒܐ. ܬܘܒ ܐܝܟ ܗܝ ܕܫܡܐ ܕܓܢܣܐ ܡܚܘܐ ܠܓܘܐ. ܫܡܐ ܕܝܢ ܕܩܢܘܡܐ ܠܚܕ ܡܕܡ. ܘܫܡܐ ܕܒܪܢܫܐ ܠܚܝܘܬܐ ܡܠܝܠܬܐ ܡܝܘܬܬܐ܀ ܩܢ̈ܘܡܐ ܐܘ ܩܢܘܡܐ. ܠܐ ܠܘܬ ܡܫܬܟܚܢ ܕܡܬܐܡܪܝܢ ܦܐܪܛܝܢ[4] ܐܘܣܝܢ. ܗܝ ܕܠܐ ܦܫܝܩܐ ܕܬܬܦܫܩ ܠܣܘܪܝܝܐ܀ ܬܘܒ ܐܦܝ ܛܐܘܪܛܝ ܐܘ ܐܦܝ ܛܐܘܪܘܡܝܢܐ[5]. ܕܡܬܦܫܩܢ ܠܣܘܪܝܝܐ. ܕܡܬܚܙܝܐ ܐܘ

1. ܗܘܝܘ A., ܗܘ B. — 2. ܕܡܫܘܕܥ A., ܕܡܫܘܕܥܝܢ B. — 3. ܡܫܘܕܥܝܢ B. — 4. ܦܐܪܛܝܢ B., ܦܐܪܐܛܝܢ A. — 5. ܛܐܘܪܘܡܝܢܐ A., ܛܐܘܪܘܡܢܐ B.

questa denominazione. Ciò che caratterizza qualcosa viene detto in sensi diversi. Qualche volta, come quando diciamo che il non esser stato creato, la nonvisibilità e l'illimitatezza caratterizzano la sostanza di Dio. Queste (qualità) cioè caratterizzano la sostanza, ma non sono affatto la sostanza. Se (questo) non fosse il caso, si troverebbero per questa molte sostanze oppure *una* composta di tutte. Qualche volta, come quando diciamo che la proprietà caratterizza l'ipostasi, come diciamo che la paternità, ossia il non esser stato generato, caratterizza la ipostasi del Padre, l'esser figlio, ossia l'esser stato generato l'ipostasi del Figlio, o la processione l'ipostasi dello Spirito Santo. Di nuovo, come quando diciamo che l'ipostasi del Figlio caratterizza l'ipostasi del Padre, ciò che è, che egli nella stessa dimostra il Padre[1]. Di nuovo, come (il discorso) che il nome del genere dimostra il comune, il nome dell' ipostasi però *una* (cosa) ed il nome di uomo l'animale razionale, mortale. Le ipostasi o la ipostasi non si trovano esser dette *pāratin 'usiyan*[2], ciò che non è facile di tradurre in siriaco. Di nuovo *'epi te'orṭe*[3] o *'epi te'orume'ne*[4], che si traducono in siriaco con « *è visto* » o « *sono viste su qualche cosa* » non vengono detti circa le ipostasi o la ipostasi, ma se vengono

1. Cfr. Ad Hebr. I, 3. — 2. παρὰ τὴν οὐσίαν. — 3. ἐπιθεωρεῖται. — 4. ἐπιθεωρούμεναι.

ܕܡܬܐܡܪܝܢ ܥܠ ܡܕܡ. ܗܠܝܢ ܕܝܢ ܠܐ ܡܬܐܡܪܢ ܥܠ ܩܢܘ̈ܡܐ ܐܘ ܥܠ ܩܢܘܡܐ.
ܐܠܐ ܐܢ ܕܝܢ ܥܠ ܐܠܗܘܬܐ ܡܬܐܡܪܢ. ܕܝܠܝܬܐ ܡܫܘܕܥܢܝܬܐ ܕܐܘܣܝܐ. ܐܘ ܕܩܢܘ̈ܡܐ
ܐܘ ܕܩܢܘܡܐ ܡܫܘܕܥܢ. ܐܢ ܕܝܢ ܥܠ ܒܪ̈ܝܬܐ ܡܬܐܡܪܢ ܘܓܕ̈ܫܐ ܡܚܘܝܢ. ܒܠܚܘܕܝܗܘܢ
ܕܝܢ ܕܩܢܘܡܐ. ܠܐ ܥܠܝ̈ ܡܬܐܡܪܢ ܗܠܝܢ܀ ܬܘܒ ܕܝܢ ܡܬܐܡܪܢ ܗܠܝܢ ܕܝܠܝܬܐ
ܦܪܘܣ ܐܘܣܝܐ. ܗܝ ܕܡܬܦܫܩܐ ܠܣܘܪܝܝܐ. ܓܢܒ ܐܘܣܝܐ ܐܘ ܠܘܬ ܐܘܣܝܐ. ܐܝܬ
ܕܝܢ ܐܡܬܝ. ܕܐܦ ܩܢܘܡܐ ܠܘܬ ܩܢܘܡܐ ܡܬܐܡܪܐ. ܒܫܡܐ ܗܢܐ ܕܦܪܘܣ. ܗܘ
ܕܝܢ ܠܘܬ. ܐܝܟ ܗܝ ܕܟܬܝܒܐ ܒܐܘܢܓܠܝܘܢ ܩܕܝܫܐ. ܕܗܘ ܡܠܬܐ ܐܝܬܘܗܝ ܗܘܐ
ܠܘܬ ܐܠܗܐ܀ ܠܨܒܘ̈ܬܐ ܐܝܬ ܐܡܬܝ. ܕܫܡܗ̈ܐ ܫܩܠܝܢ. ܘܐܝܬ[1] ܐܡܬܝ.
ܕܚܠܦ ܗܝ ܕܐܝܟ ܐܝܟܢܐ ܐܝܬܝܗܝܢ ܨܒܘ̈ܬܐ. ܘܐܝܬ ܐܡܬܝ ܕܚܠܦ ܫܡܗ̈ܐ ܡܚܘܝ̈ܢܐ
ܕܨܒܘ̈ܬܐ܀ ܘܚܠܦ ܨܒܘ̈ܬܐ ܕܝܢ. ܐܝܟ ܐܡܬܝ ܕܐܡܪܝܢ. ܕܦܠܚ ܦܘܠܘܣ
ܒܥܕܬܗ ܕܐܠܗܐ. ܠܘ ܓܝܪ ܫܡܐ ܕܨܒܘܬܐ ܐܡܪܝܢ ܕܦܠܚ ܒܥܕܬܐ. ܐܠܐ ܗܘ̇
ܨܒܘܬܐ ܕܐܫܬܡܗ * ܗܟܢܐ. ܚܠܦ ܕܝܢ ܗܝ ܕܐܝܟ ܐܝܟܢܐ ܨܒܘ̈ܬܐ. ܐܝܟ ܗܝ * A 102 b 1.
ܕܐܡܪܝܢ ܚܢܢ. ܕܦܘܠܘܣ ܐܝܬܘܗܝ ܗܘܐ ܡܢ ܛܪܣܘܣ ܕܩܝܠܝܩܝܐ[2]. ܘܐܬܪܒܝ
ܠܘܬ ܪ̈ܓܠܘܗܝ ܕܓܡܠܝܐܝܠ. ܘܐܝܬܘܗܝ ܗܘܐ ܛܢܢܐ ܕܢܡܘܣܐ ܡܢ ܩܕܝܡ.

1. B om. da ܘܐܝܬ fino a ܨܒܘ̈ܬܐ. 2. ܩܝܠܝܩܝܐ ܕܛܪܣܘܣ B.
Sul marg. della colonna 129 b 1 in B sta scritto : ܡܢ ܩܕܡ ܘܡܬܐܡܪܢ ܗ̇ܘ̇ ܦܪܘܣ ܐܘ ܠܘܬ ܐܘܣܝܐ. ܐܘ ܓܢܒ ܗ̇ܘ ܐܘܣܝܐ ܐܘ e più giù : ܓܢܒ ܐܘܣܝܐ ܐܘ ܠܘܬ ܗ̇ܘ̇ ܐܡܪܝܢ ܠܗ ܘܡܬܦܫܩܐ ܦܪܘܣ ܐܘ ܦܪܘܣܘܦܘܢ.

detti circa la Divinità, significano le proprietà caratteristiche della sostanza o delle ipostasi o della ipostasi, se però vengono detti delle creature, dimostrano anche gli accidenti; questi però non vengono detti circa le ipostasi stesse. Di nuovo vengono dette queste proprietà anche *peros 'usiya*[1], ciò che si traduce in siriaco con « *accanto la sostanza* » o « *presso la sostanza* ». Accade però che qualche volta si dica col nome di *peros*, cioè di « presso », anche una ipostasi presso un' ipostasi, come ciò che è scritto nel Santo Vangelo : il Verbo era presso Dio[2]. Accade qualche volta che prendiamo le denominazioni in luogo delle cose, qualche volta in luogo del (modo) come sono le cose, qualche volta in luogo dei nomi che dimostrano le cose. Come le cose, come quando diciamo che Paolo lavorò nella chiesa di Dio; non diciamo cioè il nome della cosa che fece nella chiesa, ma è la cosa che viene chiamata così. In luogo del (modo) come sono le cose, come il (discorso) che diciamo : Paolo era di Tarso di Cilicia e fu istruito presso i piedi di Gamaliele ed era originariamente uno zelota della legge ed in fine fu Apostolo[3]. In luogo del nome,

1. πρὸς οὐσίαν. — 2. Giov. I, 1. — 3. Cfr. Atti XX, 3.

B f° 291 r. ܘܡܫܡܫܐ ܠܣܢܬܐ. ܐܝܟ ܗܢܐ ܕܝܢ ܐܝܟ ܐܡܬܝ ܕܐܡܪܝܢܢ܆ ܕܡܢ ܫܐܘܠ ܐܬܩܪܝ ܦܘܠܘܣ. ܗܟܢܐ ܘܡܛܠ ܓܢܣܐ ܘܩܢܘܡܐ ܡܬܚܫܚܝܢܢ. ܙܒܢ ܡܢ ܚܠܦ ܨܒܘܬܐ. ܙܒܢ ܕܝܢ ܚܠܦ ܫܡܗ̈ܐ ܡܚܘܝܢܐ ܕܨܒܘܬܐ܀ ܚܠܦ ܨܒܘܬܐ ܡܢ܆ ܐܝܟ ܐܡܬܝ ܕܐܡܪܝܢܢ܆ ܕܓܢܣܐ ܕܒܢܝ̈ܢܫܐ ܗܘܝܘ ܕܝܢ ܟܠܗܘܢ ܒܢܝ̈ܢܫܐ. ܩܢܘܡܐ ܕܝܢ ܚܕ ܡܕܡ ܡܢ ܓܢܣܐ. ܚܠܦ ܫܡܗ̈ܐ ܕܝܢ܆ ܐܝܟ ܐܡܬܝ ܕܐܡܪܝܢܢ܆ ܕܓܢܣܐ ܡܚܘܝܐ ܐܝܬܘܗܝ ܕܓܘܐ. ܩܢܘܡܐ ܕܝܢ ܠܗܘ ܕܚܕ ܡܕܡ ܡܢ ܓܢܣܐ. ܙܕܩ ܕܢܕܥ. ܕܓܕ̈ܫܐ ܐܘ ܕܝ̈ܠܝܬܐ ܕܡܫܘܕܥܢ ܠܩܢܘܡܐ ܐܘ ܠܐܘܣܝܐ. ܡܬܐܡܪܢ ܦܪܐܛܝܢ[1] ܐܘܣܝܢ ܘܒܐܘܣܝܐ. ܩܢܘܡ̈ܐ ܕܝܢ܆ ܒܐܘܣܝܐ ܡܢ ܡܬܐܡܪܝܢ܆ ܦܪܐܛܝܢ ܐܘܣܝܢ ܕܝܢ ܠܓܡܪ[2] ܘܠܐ ܟܠܠ ܟܠܗ. ܡܛܠ ܗܢܐ ܗܠܝܢ ܕܡܬܐܡܪܢ ܦܪܐܛܝܢ[3] ܐܘܣܝܢ܆ ܡܫܟܚܢ ܕܢܬܐܡܪܢ ܘܒܐܘܣܝܐ. ܗܠܝܢ ܕܝܢ ܕܡܬܐܡܪܢ[4] ܒܐܘܣܝܐ܆ ܠܐ ܡܢ ܟܠܦܪܘܣ ܦܪܐܛܝܢ[5] ܐܘܣܝܢ ܡܬܐܡܪܢ[6]. ܡܕܝܢ ܗܘ ܕܡܬܐܫܡ ܥܠ ܕܐܡܪ ܠܩܢܘܡ̈ܐ ܦܪܐܛܝܢ[7] ܐܘܣܝܢ܆ ܐܝܟ ܗܘ ܠܡ ܕܓܕ̈ܫܐ ܐܡܪ ܠܗܘܢ܆ ܠܐ ܣܦܩܐ ܠܡܦܩ ܒܪܘܚܗ. ܗܘ ܕܢܐܡܪ ܕܒܐܘܣܝܐ ܐܫܬܡܥܬ܀ ܠܗܠܝܢ ܕܐܡܪܬ ܦܪܐܛܝܢ[8] ܐܘܣܝܢ ܒܗ ܕܓܕ̈ܫܐ ܘܕܝ̈ܠܝܬܐ ܡܫܘܕܥܢܝܬܐ ܕܩܢܘܡ̈ܐ ܐܘ ܕܐܘܣܝܐ. ܘܦܪܐܛܝܢ[9] ܐܘܣܝܢ

1. ܦܪܐܛܝܢ B, ܦܪܐܘܛܝܢ A. — 2. ܠܓܡܪ ܕܝܢ B. — 3. ܦܪܐܛܝܢ B, ܦܪܐܘܛܝܢ A. — 4. ܕܡܬܐܡܪܝܢ B. — 5. ܦܪܐܛܝܢ B, ܦܪܐܘܛܝܢ A. — 6. ܡܬܐܡܪܝܢ B. — 7. ܦܪܐܛܝܢ B, ܦܪܐܘܛܝܢ A. — 8. ܦܪܐܛܝܢ B, ܦܪܐܘܛܝܢ A. — 9. ܦܪܐܛܝܢ B, ܦܪܐܘܛܝܢ A.

come quando diciamo da Saul fu denominato Paolo. Così pure facciamo uso del genere e della ipostasi qualche volta in luogo delle cose e qualche volta in luogo dei nomi dimostranti le cose. In luogo delle cose, come quando diciamo che il genere degli uomini è tutti gli uomini, l'ipostasi è però una (cosa) del genere. In luogo dei nomi, come quando diciamo, che il genere dimostra il comune, l'ipostasi però ciò che è una certa (cosa) del genere. Dobbiamo sapere che gli accidenti o le proprietà caratterizzanti le ipostasi o la sostanza vengono detti *paraṭin 'usiyan* e nella sostanza, le ipostasi però vengono dette nella sostanza, niente affatto però ed assolutamente non (vengono dette) *paraṭin 'usiyan*. Perciò quelle che vengono dette *paraṭin 'usiyan* possono venir dette anche nella sostanza, quelle però che vengono dette nella sostanza, non vengono dette in nessun modo *paraṭin 'usiyan*. Perciò non basta che colui il quale viene accusato di dire le ipostasi *paraṭin 'usiyan*, come se le avesse dette accidenti, si scusi dicendo : ho inteso (dire) nella sostanza quelle che hai detto *paraṭin 'usiyan*, perchè gli accidenti e le proprietà caratteristici delle ipostasi o della sostanza vengono detti tanto *paraṭin 'usiyan* che

ܡܬܐܡܪܝܢ ܘܒܐܘܣܝܐ܆ ܐܠܐ ܕܢܒܨܐ. ܕܐܢ ܡܫܟܚܝܢ ܒܕܘܟ ܠܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ
ܕܐܡܪܝܢ. ܕܡܫܬܘܬܦܝܢ ܐܘ ܡܫܬܘܬܦܝܢ ܩܢܘ̈ܡܐ ܠܐܘܣܝܐ. ܘܬܘܒ ܐܢ ܡܫܟܚܝܢ
ܕܐܡܝܪܐ[1] ܠܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ ܕܡܬܩܝܡܝܢ ܩܢܘ̈ܡܐ ܒܐܘܣܝܐ. ܐܝܟ ܕܡܫܟܚܝܢ ܕܐܡܝܪܐ
ܕܡܬܩܝܡܐ ܐܘܣܝܐ ܒܩܢܘ̈ܡܐ. ܐܡܝܪܐ ܕܝܢ ܕܡܬܩܝܡܐ ܐܘܣܝܐ ܒܩܢܘ̈ܡܐ. ܡܛܠ
ܕܠܝܬ ܠܗ̇ ܩܝܘܡܐ ܡܢܗ̇ ܘܠܗ̇. ܩܢܘܡܐ ܕܝܢ ܒܗ̇ ܕܡܬܩܝܡ ܠܗܘ. ܠܐ ܡܫܬܠܛܐ
ܕܬܬܐܡܪ ܕܡܬܩܝܡ ܒܐܘܣܝܐ[2].

ܫܠܡ

1. ܕܐܡܝܪܐ om. A. — 2. Dopo ܒܐܘܣܝܐ B aggiunge : ܙܕܩ ܕܝܢ ܠܡܐܡܪ ܕܗܘܐ ܒܪܐ ܗܠܐ ܕܠܐ ܢܦܠ ܐܘ ܟܡܐ ܠܐ ܡܟܝܪܐ ܘܡܟܝܪܐ ܟܠ ܫܢܝܐ ܐܘܣ̈ܝܐ ܡܬܐܡܪܐ. ܗܘ ܕܝܢ ܫܟܝܚ ܩܢܘܡܗ ܕܐܠܗܐ ܘܐܒܐ. ܘܫܟܝܚ ܘܡܠܬܗ ܡܫܝܚܝܘܬܐ. ܘܫܟܝܚ ܟܝܢܐ ܠܐ ܒܪܝܐ ܘܒܪܝܐ. ܘܫܟܝܚ ܕܡܠܬܐ ܗܘ ܕܠܐ ܫܚܩ ܘܕܠܐ ܐܒܝܠ. ܘܐܝܟ ܗܢܐ ܕܡܫܬܘܕܥ ܠܩܢܘܡܗ ܕܐܠܗܐ ܘܐܒܐ. ܘܫܟܝܚ ܩܢܘܡܐ ܕܐܒܐ ܘܒܪܐ. ܘܫܟܝܚ ܡܬܝܕܥܢܘܬܐ ܘܠܐ ܡܬܝܕܥܢܘܬܐ. ܡܕܝܢ ܒܐܝܠܝܢ ܠܟܠܗܝܢ ܠܗܘܢ ܠܗܠܝܢ ܕܟܠܗ ܕܡܬܚܙܝܢ ܕܐܡܪܝܢ ܠܝ. ܕܒܥܒܕܐ ܐܝܬܝܗ ܡܬܐܡܪܐ ܗܘܐ ܒܪܐ ܗܠܐ. ܕܠܐ ܢܦܠ ܐܘ ܟܡܐ ܠܐ ܡܟܝܪܐ ܘܡܟܝܪܐ. Questa breve disquisizione non appartiene al trattato, ma è diretta contro i seguaci del tetrateista Damiano.

nella sostanza. Dobbiamo investigare se in qualche luogo troviamo i Santi Padri che dicono essere le ipostasi partecipi o fatte partecipi della sostanza, e di nuovo se troviamo detto nei Santi Padri che le ipostasi sussistono nella sostanza, come si trova detto che la sostanza sussiste nelle ipostasi. La sostanza però è detta sussistere nelle ipostasi, perchè essa non ha sussistenza da sè e per sè, l'ipostasi invece non si ritiene di dirla sussistente nella sostanza perchè sussiste da sè.

Fine.

1. INDICE DEI NOMI

II. PAROLE TRASCRITTE DAL GRECO [1]

1. Restano però escluse ܐܘܣܝܐ e ܦܪܨܘܦܐ.

III. PASSI DELLA SACRA SCRITTURA

IV. PASSI DEI PADRI

Epifanio, Ancoraton, p. 11.
Filosseno di Mabbug, Omilia sulla Penitenza, p. 27.
Giovanni Crisostomo, Omilia LXXV sopra il Vangelo di Giovanni, p. 12.
— — Omilia VI sopra l'Epistola ai Filippesi, p. 24.
— — Ad Eraclito, p. 27.
Gregorio il Teologo, In lode d'Atanasio, p. 16.

V. PASSI DI SEVERO D'ANTIOCHIA E DI TEODOSIO D'ALESSANDRIA

Severo, Libro contro il Grammatico, p. 9, p. 11.
— Discorso II del Libro contro il Grammatico, p. 16, p. 20.
— Titolo del cap. 25 del II discorso del Libro contro il Grammatico, p. 73.
— Capp. 10, 13, 25 e 26 del III discorso del Libro contro il Grammatico, p. 74.
— II Discorso della Lettera a Nefalio, p. 17, p. 73, p. 74.
— Nei suoi scritti, p. 19.
Teodosio, Discorso sulla Santa Trinità, pp. 47, 86, 87.
— Discorso (contro il Triteismo, identico al primo), pp. 31, 66, 69.
— Discorso (identico al primo), pp. 44, 46, 62, 64, 76.
— Senza indicazione, ma si tratta sempre del medesimo discorso), pp. 14, 29, 32, 35, 38, 39.

VI. PASSI DI GIOVANNI IL GRAMMATICO (FILOPONO)

Libro in favore del Triteismo, p. 13.
III discorso del Libro in favore del Triteismo, p. 21.
(Senza indicazione), p. 26.
Libro contro gli Ariani, p. 28.
(Senza indicazione, ma identico al passo della p. 26), p. 29.
— — — p. 38.
I discorso contro il suo oppositore, p. 51.
(Senza indicazione), p. 60.
Lettera ad un suo condottrinario, p. 64.

LES MIRACLES DE JÉSUS

Nihil obstat,

R. GRAFFIN.

PERMIS D'IMPRIMER

Paris, le 25 Juin 1920.

H. ODELIN,
Vic. gén.

LES MIRACLES DE JÉSUS

TEXTE ÉTHIOPIEN PUBLIÉ ET TRADUIT

PAR

SYLVAIN GRÉBAUT

II

AVERTISSEMENT

L'édition du deuxième fascicule des *Miracles de Jésus* est établie, comme celle du premier fascicule, sur cinq mss. : A, B, C, D, E.

A — ms. 168 *d'Abbadie*.
B = ms. 226 *d'Abbadie*.
C — ms. *Or.* 623)
D — ms. *Or.* 624 } British Museum.
E — ms. *Or.* 712)

Elle contient la reproduction de toutes les variantes.

Trois récits tirés des *Évangiles* se trouvent dans le présent fascicule : *La Femme adultère* (mir. XV), *La Samaritaine* (mir. XVI) et *La Résurrection du Fils de la Veuve de Naïm* (mir. XIX).

Pour montrer la différence qui existe entre notre texte et le texte biblique, nous avons pris le récit qui se rapproche le plus de celui de l'*Évangile* (*La Femme adultère*) et nous présentons au lecteur la synopse des deux textes.

Texte de Th. P. Platt

(*Novum Testamentum Domini Nostri et Salvatoris Jesu Christi æthiopice*, Lipsiae, MDCCCXCIX, p. 173-p. 174.) Jean, VIII, 3-11.

Texte des Miracles de Jésus

A Jérusalem, les Anciens des Juifs, réunis auprès de Jésus, reconnaissent qu'il est envoyé de la part du Seigneur.

ወእንዘ ፡ ሀሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ኢየሩሳሌም ፡ በአሐቲ ፡ ዕለት ፡ ተጋብኡ ፡ ኀቤሁ ፡ ሊቃውንት ፡ አይሁድ ፡ ወጸሐፍቶሙ ፡ ወሐሬሆሙ ። ወይቤልዎ ፡ ንሕነ ፡ ናአምር ፡ ከመ ፡ እምኀበ ፡ እግዚአብሔር ፡ ተፈኖከ ። ወኵሉ ፡ ዘትገብር ፡ ግብረ ፡ እግዚአብሔር ፡ ውእቱ ።

Les scribes et les pharisiens amènent devant Jésus une femme surprise en adultère.

፫ ፡ ወአምጽኡ ፡ ኀቤሁ ፡ ጸሐፍት ፡ ወ
ፈሪሳውያን ፡ ብእሲተ ፡ እንተ ፡ ተረከበ
ት ፡ በዝሙት ፡ ወአቀምዋ ፡ ውስጠ ።

ወዓቀሙ ፡ ብእሲተ ፡ ቅድሜሁ ፡

Ils lui demandent de la juger, afin de trouver un motif d'accusation contre lui.

Ils lui demandent de la juger, puisqu'ils le regardent comme le juge des Israélites.

፬ ፡ ወይቤልዎ ፡ ኦመምህር ፡ ረከብና
ሃ ፡ ለዛቲ ፡ ብእሲት ፡ በዝሙት ፡ እንዘ ፡
ትኤብስ ። ፭ ፡ ወበሕግነሰ ፡ ሠርዐ ፡ ሙሴ ፡
ከመ ፡ ትትወገር ፡ በእብን ፡ ወአንተ ፡ እን
ከ ፡ ምንተ ፡ ትብል ፡ በእንቲአሃ ። ፮ ፡ ወ
ዘንተ ፡ ይቤሉ ፡ እንዘ ፡ ያሜክርዎ ፡ ከመ ፡
ይርከቡ ፡ ምክንያተ ፡ ላዕሌሁ ።

ወይቤልዎ ፡ እስመ ፡ ዛቲ ፡ ብእሲት ፡ ዘመወት ፡ ወእሉ ፡ ሰብእ ፡ ይከውኑ ፡ ስምዓ ፡ ላዕሌሃ ፡ ወአንተ ፡ ፍታሕ ፡ በከመ ፡ ሕግ ፡ ዘይደሉ ፡ ላዕሌሃ ፡ እስመ ፡ አንተ ፡ ኰናኒሆሙ ፡ ለእስራኤል ፨

Les ayant écoutés, Jésus comprend que, s'il ne juge pas conformément à la loi de Moïse, ils feront fi de sa sentence.

ወሶበ ፡ ሰምዓ ፡ እግዚእ ፡ ኢየሱስ ፡ ዘንተ ፡ እምኔሆሙ ፡ ነጸረ ፡ ለብእሲት ፡ እንተ ፡ አብጽሕዋ ፡ ኀቤሁ ፨ ወአእመረ ፡ ለእመ ፡ ኢፈትሐ ፡ ላዕሌሃ ፡ በከመ ፡ ሕጉ ፡ ለሙሴ ፡ ያስተሐቅርዎ ፡ ወያሔስዉ ፡ ቃሎ ፨

Se baissant, il écrit sur la terre avec son doigt.

ወአትሐተ ፡ ኢየሱስ ፡ አዕይንቲሁ ፡ ውስተ ፡ ምድር ፡ እንዘ ፡ ይጽሕፍ ፡ በአጽባዕቱ ።

ወውእቱሰ ፡ አድነነ ፡ ርእሶ ፡ ውስተ ፡ ምድር ፨ ወእንዘ ፡ ይጽሕፍ ፡ በአጽባዕቱ ፡ ውስተ ፡ ምድር ፡ ኃጢአተ ፡ ኵሎሙ ፨

Les Juifs continuent de l'interroger.

፯ ፡ ወሶበ ፡ ቆሙ ፡ ብዙኃ ፡ ወአጕንደ
ዩ ፡ ተስእሎቶ ፡

Il se relève et leur dit : « Que celui d'entre vous qui est sans péché lui jette la première pierre! »

አንሥአ ፡ አዕይንቲሁ ፡ ወይቤሎሙ ፡ ዘአልቦ ፡ ኀጢአተ ፡ እምኔክሙ ፡ ቀዲሙ ፡ ለይገሩ ፡ በእብን ።

Il se relève et leur dit que légalement elle mérite d'être lapidée.

ወእምዝ ፡ አልዓለ ፡ ርእሶ ፡ ኀቤሆሙ ፡ ወይቤሎሙ ፡ ድልውት ፡ ይእቲ ፡ ትትወገር ፡ ዘበሕግ ፡ እስከ ፡ ትመውት ፡፡

Il la fait conduire au lieu du supplice et demande qu'elle soit lapidée devant lui.

ሰድዋ ፡ ይእዜሰ ፡ መካነ ፡ ኵነኔ ፡ ወዓዲ ፡ አምጽእዋ ፡ ኀቤየ ፡ ውስተ ፡ ዛቲ ፡ መካን ፡ ከመ ፡ ትውግርዋ ፡ በቅድሜየ ፡፡ ወወሰድዋ ፡ ለይእቲ ፡ ብእሲት ፡ መካነ ፡ ኵነኔ ፡ ወአስተጋብኡ ፡ ላቲ ፡ አዕባነ ፡፡ ወእምዝ ፡ ተመይጡ ፡ ኀበ ፡ እግዚእነ ፡ ክርስቶስ ፡፡

Se baissant de nouveau, il continue d'écrire.

፰ ፡ ወከዕበ ፡ ደነነ ፡ ኀበ ፡ ምድር ፡ እንዘ ፡ ይጽሕፍ ፡ በአጽባዕቱ ።

Se baissant de nouveau, il continue d'écrire, en mentionnant les péchés de chacun des Juifs individuellement.

ወከዕበ ፡ ደነነ ፡ ውስተ ፡ ምድር ፡ ወጸሐፈ ፡ በአጽባዕቱ ፡ እንዘ ፡ ይብል ፡ ኃጢአቱ ፡ ለእገሌ ፡ ከመዝ ፡ ወኃጢአቱ ፡ ለእገሌ ፡ ከመዝ ፡፡

Les Juifs partent l'un après l'autre, à commencer par les plus vieux.

፱ ፡ ወሰሚዖሙ ፡ እሙንቱ ፡ ዘንተ ፡ ዘለፋ ፡ አኀዙ ፡ ይሑሩ ፡ በበ ፡ አሐዱ ፡ እስከ ፡ ወፅኡ ፡ ሊቃውንቲሆሙ ፡ እምቀዳሚ ፡ እስከ ፡ ደኃሪ ።

Ils partent tous.

ወሰበ ፡ ርእዩ ፡ ዘንተ ፡ ወፅኡ ፡ ኵሎሙ ፡፡

Jésus reste seul avec la femme.

ወተረፈ ፡ ኢየሱስ ፡ ባሕቲቱ ፡ ወብእሲትኒ ፡ ቆመት ፡ ማእከለ ።

Il se relève.

፲ ፡ ወአንሥአ ፡ ኢየሱስ ፡ አዕይንቲ
ሁ ፡ ወነጸረ ፡ ኀቤሃ ፡

ወአንሥአ ፡ እግዚእነ ፡ ክርስቶስ ፡ ር
እሶ ፡

Il ne trouve plus que la femme.

ወርእየሙ ፡ ወኢረከበ ፡ መነሂ ፡ እምሰ
ብእ ፡ አይሁድ ፡ ዘእንበለ ፡ ብእሲት ፡ ባ
ሕቲታ ፡ ዘዓቀምዋ ፡ ውስተ ፡ መከነ ፡ ኵ
ነኔ ፨

Il lui pardonne.

ወይቤላ ፡ ኦብእሲቶ ፡ አይቴ ፡ ሀለዉ ፡
እለ ፡ ይኬንኑኪ ። ወአውሥአት ፡ ወትቤ
ሎ ፡ አልቦ ፡ ዘእሬኢ ፡ እግዚእየ ። ፲፩ ፡
ወይቤላ ፡ ኢየሱስ ፡ አነሂ ፡ አልቦ ፡ ዘእኴ
ንነኪ ፡ ሑሪ ፡ እትዊ ፡ ወእምዝ ፡ ዳግመ ፡
ኢተአብሲ ።

ወይቤላ ፡ እግዚእ ፡ ኢየሱስ ፡ ኦብእሲ
ቶ ፡ አይቴ ፡ ሀለዉ ፡ እለ ፡ ይኴንኑኪ ፨
ወትቤሎ ፡ ኦእግዚእየ ፡ ጕዩ ፡ እምኵነኔ
ከ ፡ ንጹሕ ፡ ተኃፊሮሙ ፡ ወይቤላ ፡ እግ
ዚእ ፡ ኢየሱስ ፡ እምይእዜሰ ፡ ዑቂ ፡ ርእ
ሰኪ ፡ ኢተአብሲ ፡ ዳግመ ፡ ከመ ፡ ኢይር
ከብኪ ፡ ኵነኔ ፡ ዘአልቦ ፡ መክልእ ፡ አን
ሰ ፡ ኃደጉ ፡ ለኪ ፡ ኃጢአትኪ ፨

Elle convertit beaucoup de gens à la foi en Jésus.

ወወፅአት ፡ ይእቲ ፡ ብእሲት ፡ ወቦአት ፡
ሀገረ ፡ ወነገረት ፡ ለሰብእ ፡ ዜናሁ ፡ ወበእ
ንቲአሃ ፡ አምኑ ፡ ብዙኃን ፡ በእግዚእነ ፡
ኢየሱስ ፡ ክርስቶስ ፡ ወሰብሕዎ ፡ ለእግዚ
አብሔር ፨

Le dernier fascicule des *Miracles de Jésus* sera précédé d'une *Introduction*, qui aura pour objet l'étude critique de l'origine et de la filiation des divers manuscrits.

Sylvain Grébaut.

Neufmarché (Seine-Inférieure), le 26 Mars 1919.

*፲፩ ፡ ተአምር ፡ ዘገብረ ፡ እግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በእጕልት ፡ እንተ ፡ ተሠርቀት ፡ በሀገረ ፡ ገሊላ ፨ * fol. 23, rº a.

በኃይለ ፡ መስቀሉ ፡ ይዕቀቦ ፡ ለገብሩ ፡ ወልደ ፡ ዋሕድ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፨

1. ፲፩] B ፰ : C, D ፲ ; E ምዕራፍ ፡ ፲ወ፬ (sur la manière de coter les *miracles* particulière aux divers mss. voir *Patrologia Orientalis,* tome XII, fasc. 4 (*Les Miracles de Jésus,* I), p. 42, note 3; p. 68, note 1; p. 75, note 1. — 1-2. ተኣምር ... በሀገረ ፡ ገሊላ] B ተኣምሪሁ ፡ ለእግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ፡ በዕጕልት ፡ እንተ ፡ ተሠርቀት ፡ በሀገረ ፡ ገሊላ ; C ተኣምሪሁ ፡ ለእግዚእን ፡ ወአምላክን ፡ ወመድኃኒን ፡ ኢየሱስ ፡ ክርስቶስ ፡ በእንተ ፡ እጕልት ፡ ዘተሠርቀት ፡ በሀገረ ፡ ገሊላ ; D ተኣምሪሁ ፡ ለእግዚእን ፡ ወአምላክን ፡ ወመድኃኒን ፡ ኢየሱስ ፡ ክርስቶስ ፡ በእንተ ፡ ዕጕልት ፡ እንተ ፡ ተሰርቀት ፡ በሀገረ ፡ ገሊላ ; E ተኣምር ፡ ዘገብረ ፡ እግዚእን ፡ ወአምላክን ፡ ወመድኃኒን ፡ ኢየሱስ ፡ ክርስቶስ ፡ በእጕልት ፡ እንተ ፡ ተሠርቀት ፡ በሀገረ ፡ ገሊላ. Les titres des *miracles* se groupent ainsi : d'une part, A, E : d'autre part, B, C, D. — 3. በኃይለ ፡ መስቀሉ — አሜን] B በኃይለ ፡ መስቀሉ ፡ ይኅፅሮ ፡ ለገብሩ ፡ ... ለዓለመ ፡ ዓለም ፡ አሜን (un espace blanc, représenté par nos points de suspension, est laissé en B pour l'insertion ultérieure du nom du possesseur du ms. ; C ማህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ማህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ; D ማህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥን ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le nom propre ዳዊት est de seconde main ; E በኃይለ ፡ መስቀሉ ፡ ይዕቀቦ ፡ ለገብሩ ፡ ሀብተ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን. Les *bénédictions* se groupent ainsi : d'une part, A, B, E : d'autre part, C, D.

LES MIRACLES DE JÉSUS

ONZIEME MIRACLE

LE VOL D'UNE GÉNISSE

1. Une génisse ayant été volée, Jésus est choisi comme juge à la fois par le propriétaire et par le voleur. — 2. Il ordonne à la génisse de parler, laquelle déclare qu'elle appartient au vieillard Kémèmour, fils de Nâzer, et qu'elle a été volée à Césarée. 3. Il pardonne au voleur qui se repent. — 4. Le voleur demande à Jésus de devenir son disciple.

* Onzième miracle que fit *Notre-Seigneur et Notre-Sauveur Jésus-Christ* sur une génisse, qui avait été volée dans une ville[1] de *Galilée*. * fol. 23, rº a.

Que par la puissance de sa croix il garde son serviteur *Walda-Wâhed* pour les siècles des siècles ! Amen.

1. Le mot ሀገር, désignant la ville de Césarée de Palestine, cf. *infra*, p. 108, note 1. ne peut pas signifier ici : « *pagus, vicus* » ; cf. Dillmann, *Lex. aeth.*, col. 20.

I

ወእንዘ ፡ የሐውር ፡ አሐተ ፡ ዕለተ ፡ በፍኖት ፡ ርእየ ፡ ሠራቄ ፡ ዘሠረቀ ፡ እጐልተ ፡ እምሀገረ ፡ ፍልስጥኤም ። ወረከቦ ፡ በዓለ ፡ እጐልት ፡ ለሠራቂ ፡ ወአኀዞ ። ወተባአሱ ፡ ክልኤሆሙ ፡ እንዘ ፡ ይብሉ ፡ ዝዚኢየ ፡ ውእቱ ። ወሶበ ፡ ርእይዎ ፡ ለእግዚእ ፡ ኢየሱስ ፡ እንዘ ፡ የሐውር ፡ ይቤ ፡ ፩ለካልኡ ፡ እስመ ፡ ንሬኢ ፡ ብርሃነ ፡ እስራኤል ፡ በገጸ ፡
* fol. 23, r b. ዝንቱ ፡ ሕፃን ፡ ወሬዛ ፡ ወኢንክሐድ ፡ *እስመ ፡ እምዘርአ ፡ ነቢያት ፡ ውእቱ ፡ ነዓ ፡ ንሑር ፡ ኀቤሁ ፡ ወንስአሎ ፡ ግብረ ፡ ለእጐልት ። ወይቤሎ ፡ ካልኡ ፡ ፈቶኩ ፡ አነኒ ፡ ዘንተ ። ወሖሩ ፡ ኀበ ፡ እግዚእ ፡ ኢየሱስ ። ወሀለዉ ፡ ምስሌሁ ፡ ዮሴፍ ፡ ጸራቢ ፡ ወእግዝእትነ ፡ ማርያም ፡ ወላዲቱ ። ወአስተብቍዕዎ ፡ ከመ ፡ ይፍታሕ ፡ ማእከሎሙ ፡ በጥበቡ ፡ በእንተ ፡ እጐልት ፡ እስመ ፡ ሠምሩ ፡ ቦቱ ፡ ክልኤሆሙ ።

1. አሐተ ፡ ዕለተ] B *om.* — *ib.* ሠራቄ] C ሠራቂ. — 2. እምሀገረ] B እምኀበ. — *ib.* ወተባአሱ] B, C, D, E ወተበአሱ *sic.* — 3. ዝ] A, B, C, *om.*; D, E donnent la leçon adoptée. — 3-4. ለእግዚእ ፡ ኢየሱስ] B, E ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ: C, D ለእግዚእ ፡ ኢየሱስ ፡ ክርስቶስ. 5. ዝንቱ] C *om.* — *ib.* ወኢንክሐድ] B ወኢንትክሀድ *sic.* — 6. ወንስአሎ] E ወንስእሎ. — *ib.* ወይቤሎ] D ወይቤ. — *ib.* ፈቶኩ] C, E ፈተውኩ. — 7. ወሀለዉ] A, C ወሀለው *sic*; B, D, E donnent la leçon adoptée. — 7-8. ወእግዝእትነ ፡ ማርያም ፡ ወላዲቱ] B, E ወእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ፪ ፡ ማርያም ፡ ወላዲቱ. — 8-9. በጥበቡ] A በጥበብ: B, C, D, E donnent la leçon adoptée. — 9. ቦቱ] C *om.*

I

Tandis que (*Jésus*) allait un jour sur la route, il vit un voleur qui avait volé une génisse dans une ville[1] de *Palestine*. Le propriétaire de la génisse trouva le voleur et l'arrêta. Tous deux luttaient, en disant : « Cette (génisse) est à moi. » Lorsqu'ils virent le *Seigneur Jésus* passer[2], l'un dit à l'autre[3] : « Nous voyons la lumière d'*Israël* sur le visage de ce jeune homme[4]. Ne
* fol. 23, r b. nions pas* qu'il[5] est de la descendance des prophètes. Viens, allons vers lui et demandons-lui (de trancher) l'affaire de la génisse. » L'autre lui dit : « J'ai désiré moi aussi ce (jeune homme). » Ils allèrent vers le *Seigneur Jésus*. Se trouvaient avec lui *Joseph* le charpentier[6] et *Notre-Dame Marie*, sa génératrice. Ils le supplièrent de juger entre eux, dans sa sagesse, au sujet de la génisse, puisque tous deux l'avaient agréé (comme arbitre).

1. Cf. *supra*, p. 107, note 1. — 2. M. à m. : *tandis qu'il allait.* — 3. La conjonction እስመ sert ici à introduire le discours direct. — 4. M. à m. : *cet enfant-jeune homme*; ሕፃን signifie : « *infans, parvulus, ... adolescens* quamdiu nondum sui juris est » ; cf. Dillmann, *Lex. aeth.*, col. 138; cf. I Par., xxix, 1 : *Salomon* ወሬዛ ፡ ወሕፃን, νέος, καὶ ἁπαλός, *puerum et tenellum.* — 5. La conjonction እስመ sert ici à introduire la complétive directe. — 6. Le mot ጸራቢ signifie : « *faber lapidarius* vel lignarius » ; cf. Dillmann, *Lex. aeth.*, col. 1274.

2

ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ አምጽእዋ ፡ ለእጐልት ፡ ኀቤየ ። ወአምጽእዋ ፡ ለእጐልት ፡ ወዓቀምዋ ፡ ቅድሜሁ ። ወይቤ ፡ እግዚእ ፡ ኢየሱስ ፡ እኤዝዘኪ ፡ ኦእጐልት ፡ ትንብቢ ፡ በቃለ ፡ እጓለ ፡ እመሕያው ፡ ወንግረነ ፡ መኑ ፡ ውእቱ ፡ እግዚእኪ ። ወነበበት ፡ እንታክቲ ፡ እጐልት ፡ እንዘ ፡ ትጸርኅ ፡ በቃል ፡ ልዑል ፡ ወትቤ ፡ ኦአምላከ ፡ እስራኤል ፡ ፈጣሬ ፡ ሰማያት ፡ ወምድር ፡ መድኀኒ ፡ ኵሉ ፡ ዓለም ፡ አማን ፡ እብ * ለከ ፡ እስመ ፡ አነ ፡ ይእቲ ፡ እጐልቱ ፡ ለዝንቱ ፡ አረጋይ ፡ ዘይሰመይ ፡ ኬሜሙር ፡ ወልደ ፡ ናዝር ። ወትማልም ፡ ጊዜ ፡ ፫ሰዓት ፡ ዘመዓልት ፡ ሠረቀኒ ፡ ዝንቱ ፡ ወሬዛ ፡ እምውስተ ፡ ጸኢት ፡ ዘሀሎ ፡ በቂሳርያ ። * fol. 23, v° a.

1. አምጽእዋ] C አምጽእዎ; E ያምጽእዋ. — *ib.* ኀቤየ] E *om.* — 1-2. ወአምጽእዋ ፡ ለእጐልት] B *om.* — 2. ወዓቀምዋ ፡ ቅድሜሁ] B ወአቅምዋ ፡ ቅድሜየ. — 3. ወንግረነ] A, C, D, E ወንግርነ *sic;* B ወንግርኒ *sic;* notre correction donne la leçon adoptée. — 4. እንታክቲ] A *om.;* B, C, D, E donnent la leçon adoptée. — *ib.* እጐልት] C እጓልት *sic.* — *ib.* እንዘ] B *om.* — *ib.* post ትጸርኅ C *add.* ወትብል. — 5. አማን] A አማንየ; E አማነ; B, C, D donnent la leçon adoptée. — *ib.* እብለከ] B እቤለከ. — 6. ይእቲ] A *om.;* B, C, D, E donnent la leçon adoptée. — *ib.* እጐልቱ] B ዕጐልት. — *ib.* አረጋይ] D አሬጋይ *sic;* E አረጋዊ. — *ib.* ዘይሰመይ] A, B, C *om.;* D, E donnent la leçon adoptée. — 7. ናዝር] C, D ናዘር; E ናዥር. — *ib.* ዘመዓልት] E ዘትማልም. — 7-8. እምውስተ] C እውስተ *sic.* — 8. ጸኢት] B ፄዓት *sic;* C ፂኢት. — *ib.* ዘሀሎ] A *om.;* B, C, D, E donnent la leçon adoptée. — *ib.* በቂሳርያ] C በቄሳርያ.

2

Le *Seigneur Jésus* leur dit : « Amenez la génisse vers moi. » Ils amenèrent la génisse et la placèrent devant lui. Le *Seigneur Jésus* dit : « Je t'ordonne, ô génisse, de parler dans la langue des hommes[1]. Dis-nous qui est ton maître. » Cette génisse parla, en criant à haute voix, et dit : « O Dieu d'*Israël*, Créateur des cieux et de la terre, Sauveur du monde entier, vraiment, * je te (le) dis[2], je suis la génisse de ce vieillard qui s'appelle *Kémémour*, fils de *Nâzer*. Hier, à la troisième heure[3] du jour, ce jeune homme m'a volée dans un pré[4] qui se trouve à *Césarée*. » * fol. 23, v° a.

1. M. à m. : *dans la voix des fils de l'homme.* — 2. La conjonction እስመ sert ici à introduire le discours direct. — 3. M. à m. : *au moment de la troisième heure.* — 4. M. à m. : *d'un pré.*

3

ወአውሥአ ፡ እግዚእ ፡ ኢየሱስ ፡ ወይቤሎ ፡ ለሠራቂ ፡ ገበርከ ፡ ኃጢአተ ፡ ወአበሳ ፡ ውስተ ፡ ነገዶሙ ፡ ለእስራኤል ። ወሠራቂኒ ፡ ይቤሎ ፡ ስረይ ፡ ሊተ ፡ አመሲሑ ፡ ለእግዚአብሔር ፡ እስመ ፡ አነ ፡ ገብርከ ፡ ወልደ ፡ አመትከ ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ኃደጉ ፡ ለከ ፡ ኃጢአትከ ፡ በእንተ ፡ ዘርኢከ ፡ ገጽየ ፡ ወበእንተ ፡ ዘነሳሕከ ። ወባሕቱ ፡ እምይእዜሰ ፡ ኢተአብስ ፡ ዳግመ ።

4

ወአምነ ፡ ውእቱ ፡ ብእሲ ፡ ወኵሉ ፡ ሰብአ ፡ ቤቱ ፡ በእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ከመ ፡ ውእቱ ፡ ወልደ ፡ እግዚአብሔር ፡ ሕያው ፡ ቀዳማዊ ። ወሰአሎ ፡ ለእግዚእ ፡

1. ወአውሥአ] E *om.* ወ (copulatif). — *ib.* ለሠራቂ] E *om.* — 2. ወሠራቂኒ] D ወሰራቂኑ primitivement). — 3. እስመ ፡ አነ ፡ ገብርከ] E እስመ ፡ ገብርከ ፡ እስመ ፡ አነ ፡ ገብርከ. — 5. ወባሕቱ] B *om.* — 6. ወአምነ] C ወእምነ. — 7. ውእቱ] B, D, E ዝንቱ. — *ib.* ለእግዚእ ፡ ኢየሱስ] B ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ.

3

Le *Seigneur Jésus* répondit et dit au voleur : « Tu as fait un péché et une faute dans la tribu d'*Israel.* » Le voleur lui dit : « Pardonne-moi, ô Messie du Seigneur, car je suis ton serviteur, fils de ta servante. » Le *Seigneur Jésus* lui dit : « Je te remets ton péché, parce que tu as vu ma face[1] et parce que tu t'es repenti. Mais désormais ne pèche plus de nouveau. »

4

Cet homme crut ainsi que tous les gens de sa maison que *Notre-Seigneur Jésus-Christ* était le Fils[2] du Seigneur vivant, éternel[3]. Il demanda au *Seigneur*

1. Ici le mot ገጽ ne peut pas avoir le sens de *persona*, πρόσωπον, car, plus haut, on lit la phrase : ኀሬኢ ፡ ብርሃነ ፡ እስራኤል ፡ በገጸ ፡ ዝንቱ ፡ ሕፃን ፡ ወሬዛ. — 2. M. à m. : *crut ... en Notre-Seigneur Jesus-Christ qu'il était le Fils.* — 3. M. à m. : *premier, qui ab initio est*, ὁ ἀπ' ἀρχῆς, I Jean, II, 13 ; cf. Dillmann, *Lex. aeth.*, col. 464.

ኢየሱስ ፡ ያብሖ ፡ ይኩን ፡ ረድአ ። ወይቤሎ ፡ እግዚእ ፡ *ኢየሱስ ፡ ኢይክል ፡ መኑ ሂ ፡ ዘይትቀነይ ፡ ለዓለም ፡ ይኩነኒ ፡ ረድአ ። * fol. 23, v° b.

በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ወልደ ፡ ዋሕድ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

፲፪ ፡ ተአምሪሁ ፡ ለእግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ።
በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስሌነ ፡ አሜን ።

1. ያብሖ ፡ ይኩን ፡ ረድአ] B, D ያብሆ ፡ ይኩን ፡ ሎቱ ፡ ረድአ: C ያብሖ ፡ ይኩን ፡ ረድአ: E ይኩን ፡ ሎቱ ፡ ረድአ. — *ib.* ወይቤሎ] B *om.* ወ. 2. ዘይትቀነይ] B *om.* ዘ. — 3-4. በረከተ ፡ ጸጋሁ — አሜን] A ወልደ ፡ ዋሕድ est de seconde main; en sous-charge de ወልደ ፡ ዋሕድ se trouve ገብረ ፡ ዋሕድ: B በረከቱ ፡ የሃሉ ፡ ምስሌነ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; C በረከተ ፡ ጸጋሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን: D በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le nom propre ዳዊት est de seconde main): E በረከተ ፡ ጸጋሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ የሃሉ ፡ ምስለ ፡ ገብሩ ፡ ሀብተ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን. Les *bénédictions* se groupent ainsi : d'une part, A, B, D; d'autre part, C, E. — 5. ፲፪] B *om.* la cote de ce *miracle;* d'ailleurs, le *miracle* qui suit est le *quatrième miracle* (A *propos de la Nativité*), édité dans le fascicule précédent (I), p. 42-54; C, D ፲፩: E ፲ወ፰ ፡ ምዕራፍ (sur la manière de coter les *miracles* particulière aux divers mss. voir p. 107, note 1). — *ib.* ተአምሪሁ — ክርስቶስ] B ተአምር ፡ ዘገብረ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በሀገረ ፡ ጥብርያዶስ; C, D, E ተአምሪሁ ፡ ለእግዚእነ ፡ ወአምላክነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ. Les titres des *miracles* se groupent ainsi : d'une part, A, C, D, E: d'autre part. B. — 6. በረከተ ፡ ጸጋሁ — አሜን] C በመንፈስ ፡ ጸጋሁ ፡ ይመግቦ ፡ ለገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለመ ፡ አሜን; D በመንፈስ ፡ ጸጋሁ ፡ ይመግቦ ፡ ለንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le nom propre ዳዊት est de seconde main); E በመንፈስ ፡ ጸጋሁ ፡ ይመግቦ ፡ ለገብሩ ፡ ሀብተ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን. Les *bénédictions* se groupent ainsi : d'une part, A, B; d'autre part, C, D, E.

Jésus de lui permettre de devenir son disciple. Le *Seigneur* * *Jésus* lui dit : « Quiconque[1] sert le monde ne peut pas devenir mon disciple[2]. » * fol. 23, v° b.

Que la bénédiction de sa grâce soit avec son serviteur *Walda-Wāhed* pour les siècles des siècles! Amen.

DOUZIÈME MIRACLE

JOSEPH ET LE LION

1. Joseph, en allant avec Jésus de Tibériade à Jérusalem, est épouvanté, sur la route de Galilée, par la vue d'un lion en embuscade. — 2. Jésus le rassure. — 3. Arrivé auprès du lion, il lui ordonne de parler : le lion confesse la divinité de Jésus. — 4. Jésus déclare à Joseph, émerveillé de ce prodige, qu'il verra de plus grands miracles que celui-ci. — 5. Il le fait monter au sommet du Thabor et lui montre sa puissance.

Douzième miracle de *Notre-Seigneur et Notre-Sauveur Jésus-Christ.*
Que la bénédiction de sa grâce soit avec nous! Amen.

1. M. à m. : *quelqu'un qui.* — 2. M. à m. : *devenir pour moi un disciple.*

1

ወእንዘ ፡ የሐውር ፡ እግዚእ ፡ ኢየሱስ ፡ እምሀገረ ፡ ጥብርያዶስ ፡ ወይፈቅድ ፡ ይዕርግ ፡ ኢየሩሳሌም ፨ ወምስሌሁ ፡ ዮሴፍ ፡ ጸራቢ ፨ ወእንዘ ፡ የኀልፍ ፡ ፍኖተ ፡ ገሊላ ፡ ርእየ ፡ ዮሴፍ ፡ አንበሳ ፡ እንዘ ፡ ይጸንሕ ፡ በፍኖት ፡ እስመ ፡ ይቀድሞ ፡ ለእግዚእ ፡ ኢየሱስ ፨ ወሶበ ፡ ርእዮ ፡ ፈርሃ ፡ ፍርሃተ ፡ ዐቢየ ፡ ወተወለጠ ፡ ርእየተ ፡ ገጹ ፨ ወገብእ ፡ ድኅሬሁ ፡ ኀበ ፡ እግዚእ ፡ ኢየሱስ ፡ እንዘ ፡ ኢያአምር ፡ ልቡናሁ ፨

2

ወሶበ ፡ ርእዮ ፡ እግዚእ ፡ ኢየሱስ ፡ ለአረጋዩ ፡ ዮሴፍ ፡ እንዘ ፡ ይገብእ ፡ ድኅሪተ ፡

1. ወእንዘ ፡ የሐውር — እምሀገረ ፡ ጥብርያዶስ] B *om.* — *ib.* እግዚእ ፡ ኢየሱስ] C, D, E እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ. — *ib.* እምሀገረ ፡ ጥብርያዶስ] E ብሔረ ፡ ጥብርያዶስ. — *ib.* post ወይፈቅድ A *add.* ለ: B, C, D, E donnent la leçon adoptée. — 2. የኀልፍ] C የሐውር. — 3. እስመ] C እንዘ. — *ib.* ይቀድሞ] C ይቀድም (primitivement). — *ib.* ለእግዚእ] D ለእግዚእነ. — 4. ፍርሃተ ፡ ዐቢየ] B, C, D, E ዓቢየ ፡ ፍርሃተ. — 5. ኀበ ፡ እግዚእ] A ለእግዚእ: B, C, D, E donnent la leçon adoptée. — *ib.* ኢያአምር] A, B, C, D, E ኢየአምር *sic;* notre correction donne la leçon adoptée. — 6. ante እግዚእ B *add.* ለ. — *ib.* ለአረጋዩ] B *om.* ለ: D, E ለአረጋዊ. — *ib.* ድኅሪተ] A ድኅሬሁ: D ድኅሬተ *sic;* B, C, E donnent la leçon adoptée.

1

Tandis que le *Seigneur Jésus* s'en allait de la ville de *Tibériade*, il voulut monter à *Jérusalem*. Avec lui (était) *Joseph* le charpentier[1]. Tandis qu'il passait (sur) la route de *Galilée*, *Joseph* vit un lion en embuscade[2] sur la route, car il précédait le *Seigneur Jésus*. Lorsqu'il vit (le lion), il éprouva une grande peur[3] et l'aspect de son visage changea[4]. Il retourna derrière lui vers le *Seigneur Jésus*, alors que sa raison était égarée[5].

2

Lorsque le *Seigneur Jésus* vit le vieillard *Joseph* retourner en arrière, il

1. Le mot ጸራቢ signifie : « *faber lapidarius* vel lignarius » : cf. Dillmann, *Lex. aeth.*, col. 1274. — 2. M. à m. : *tandis qu'il était en embuscade.* — 3. M. à m. : *il eut peur d'une grande peur.* — 4. M. à m. : *fut changé.* — 5. M. à m. : *alors que son intelligence ne savait plus.*

እእመረ ፡ ሐሊናሁ ፡ ወይቤሎ ፡ ምንተ ፡ ኮንከ ፡ *አዮሴፍ ፡ ወምንት ፡ ረከበከ ። ወአውሥአ ፡ ዮሴፍ ፡ ወይቤሎ ፡ ርኢኩ ፡ አንበሳ ፡ በፍኖት ፡ እንዘ ፡ ይጸንሕ ፡ ወሶበ ፡ ኢመጻእኩ ፡ ኀቤከ ፡ እምበልዐኒ ፡ ወበዕፁብ ፡ ግብር ፡ አምሰጥክዎ ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ኢታአምርኑ ፡ አዮሴፍ ፡ ከመ ፡ አነ ፡ ውእቱ ፡ ፈጣሪሆሙ ፡ ለኵሎሙ ፡ አናብስት ፡ ወለኵሎሙ ፡ አራዊት ። ኢያንበብከኑ ፡ ትንቢተ ፡ ዳዊት ፡ ነቢይ ፡ ዘይቤ ፡ እስመ ፡ ዚአየ ፡ ውእቱ ፡ ኵሉ ፡ አራዊት ፡ ዘገዳም ፡ እንስሳ ፡ ገዳምኒ ፡ ወአልህምት ። * fol. 24, r° a.

3

ወእምዝ ፡ አፍጠነ ፡ እግዚእ ፡ ኢየሱስ ፡ ወአኀዞ ፡ ለዮሴፍ ፡ ወሖረ ፡ ኀበ ፡ መካን ፡ ዘሀሎ ፡ ውስቴቱ ፡ አንበሳ ። ወቆመ ፡ እግዚእ ፡ ኢየሱስ ፡ ኀበ ፡ አንበሳ ፡ ወይቤ

1. ኦዮሴፍ፡] B *om.* ኦ. — *ib.* ወምንት ፡ ረከበከ] A, B ወምንተ ፡ ረከብከ : C, D, E donnent la leçon adoptée. — 1-2. ወአውሥአ] C, E አውሥአ : D አውሥአ. 2. ወይቤሎ] A ወይቤ ; B, C, D, E donnent la leçon adoptée. — *ib.* አንበሳ ፡ በፍኖት ፡ እንዘ ፡ ይጸንሕ] E እንዘ ፡ ይጸንሕ ፡ አንበሳ ፡ በፍኖት. — *ib.* ወሶበ] B, C, D, E ሶበሰ. — 2-3. ኢመጻእኩ] C አምጻእኩ. — 3. ወበዕፁብ] E ወእምዕፁብ. — *ib.* አምሰጥክዎ] A አምሰጥኩ : B, C, D, E donnent la leçon adoptée. 4. ኢታአምርኑ] A, B, C, D, E ኢተአምርኑ *sic;* notre correction donne la leçon adoptée. — 5. ነቢይ] C በይ *sic.* — *ib.* ዘይቤ] B ዘይቤሎ : E *om.* — 6. ውእቱ] D, E *om.* — 8. ኢየሱስ] B *om.*

connut sa pensée et lui dit : « Qu'as-tu, * ô *Joseph*, et que t'est-il arrivé[1] ? » *Joseph* répondit et lui dit : » J'ai vu un lion, sur la route, en embuscade[2]. Si je n'étais pas venu vers toi, il m'aurait dévoré[3]. (C'est) d'une manière difficile[4] (que) je me suis échappé de lui. » Le *Seigneur Jésus* lui dit : « Ne sais-tu pas, ô *Joseph*, que je suis le Créateur de tous les lions et de toutes les bêtes? N'as-tu pas lu la prophétie du prophète *David* qui dit : *En effet, toutes les bêtes de la forêt sont à moi, les animaux de la campagne aussi et les bœufs*[5]. » * fol. 24, r° a.

3

Alors le *Seigneur Jésus* se hâta, prit *Joseph* et alla à l'endroit où[6] se trouvait le lion. Le *Seigneur Jésus* se tint debout auprès du lion et lui dit : « A toi

1. M. à m. : *qu'es-tu devenu, ô Joseph, et quelle* (*chose*) *t'a atteint?* — 2. Cf. *supra*, p. 112, note 2. — 3. M. à m. : *m'aurait mangé*. — 4. Un sens moins grammatical serait donné par la traduction : *d'une manière étonnante*, car les expressions በዕፁብ, እምዕፁብ, በዕፁብ ፡ ግብር sont employées ordinairement pour traduire μόλις, μόγις, δυσκόλως. — 5. Ps. XLIX. 10. Il est difficile de préciser toujours, avec une exactitude rigoureuse, le sens des mots አራዊት, እንስሳ ፡ ገዳም. Dans son *Lex. aeth.*, col. 1202, Dillmann écrit : « እንስሳ ፡ ገዳም ፡ vel አራዊተ ፡ ገዳም ፡ animalia *agrestia, silvestria, fera.* » Nous avons traduit አራዊት ፡ ዘገዳም par *bêtes de la forêt* et እንስሳ ፡ ገዳም par *animaux de la campagne*, pour suivre le texte biblique : Quoniam meae sunt omnes *ferae silvarum, jumenta in montibus* (et boves). — 6. M. à m. : *dans lequel*.

ሎ ፡ ለከ ፡ እብለከ ፡ ኦአንበሳ ፡ ቅረብ ፡ ኀበ ፡ ዮሴፍ ፡ ወንግሮ ፡ መኑ ፡ አነ ፨ ወተንሥ
* fol. 24, r° b. አ ፡ ዝኩ ፡ አንበሳ ፡ እምውስተ ፡ መካን ፡ ዘሀሎ ፡ * ውስቴቱ ፡ ወሰገደ ፡ ቅድሜሁ ፡ ለ
እግዚእ ፡ ኢየሱስ ፡ ወተናገረ ፡ በልሳነ ፡ እጓለ ፡ እመሕያው ፡ ወይቤሎ ፡ አንተ ፡ ውእ
ቱ ፡ አምላኮሙ ፡ ለእስራኤል ፡ ወአንተ ፡ ንጉሠ ፡ ነገሥት ፡ ወአንተ ፡ ገባሪሆሙ ፡ ለኵ
ሉ ፡ ፍጥረት ፡ ወበትእዛዝከ ፡ ተፈጠርኩ ፡ አነ ፨

4

ወሶበ ፡ ርእዮ ፡ ዮሴፍ ፡ ለአንበሳ ፡ እንዘ ፡ ይትናገር ፡ ዕበያቲሁ ፡ ለእግዚእ ፡ ኢየሱ
ስ ፡ ተደመ ፡ ጥቀ ፨ ወሰገደ ፡ ታሕተ ፡ እገሪሁ ፡ ለእግዚእነ ፡ ወይቤሎ ፡ አወልደ ፡ እግ
ዚአብሔር ፡ ተሣሃለኒ ፨ ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ኦዮሴፍ ፡ ኢታንክር ፡ እምዝን
ቱ ፡ መንክር ፡ እስመ ፡ ሀለወከ ፡ ትርአይ ፡ እምዝ ፡ ዘይበዝኅ ፡ ወታአምር ፡ ከመ ፡ አ
ነ ፡ ውእቱ ፡ አምላከ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፨ ወእምዝ ፡ ይቤሎ ፡ እግዚእ ፡

2-3. ለእግዚእ ፡ ኢየሱስ] B, E ለእግዚእ ፡ ኢየሱስ ፡ ክርስቶስ: C, D ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ. — 4. አምላኮሙ ፡ ለእስራኤል] B አምላከ ፡ እስራኤል. *ib.* ወአንተ ፡ ንጉሠ] B, E አንተ ፡ ውእቱ ፡ ንጉሠ: C, D አንተ ፡ ንጉሠ. — *ib.* ወአንተ] A *om.* ወ: B, C, D, E donnent la leçon adoptée. — 4-5. ለኵሉ ፡ ፍጥረት] E ለኵሎሙ ፡ ፍጥረታት. — 5. ወበትእዛዝከ] A ወበትእዛእዛዝከ *sic;* B; C, D, E donnent la leçon adoptée. — 6. ዕበያቲሁ] B, E ዕበያተ. — 6-7. ለእግዚእ ፡ ኢየሱስ] B, C, D, E *om.* — 7. ለእግዚእነ] B, C, D, E ለእግዚእ ፡ ኢየሱስ. — 8. ተሣሃለኒ] B, E ተሠሃለኒ *sic.* — 8-9. እምዝንቱ ፡ መንክር] A *om.;* B, C, D, E donnent la leçon adoptée. — 9. እምዝ] B እምዝንቱ. — *ib.* ወታአምር] A, B, C, D, E ወተአምር *sic;* notre correction donne la leçon adoptée.

je te dis, ô lion, approche auprès de *Joseph* et dis-lui qui je suis. » Le lion[1] se leva de l'endroit * où[2] il se trouvait, se prosterna devant le *Seigneur Jésus*, parla dans la langue des hommes[3] et lui dit : « Tu es le Dieu d'*Israel;* tu es le Roi des rois; tu es l'Auteur de toute créature. (C'est) par ton ordre (que) j'ai été créé moi-même. »

* fol. 24, r° b.

4

Lorsque *Joseph* vit le lion parler des grandeurs du *Seigneur Jésus*, il fut fort stupéfait. Il se prosterna aux pieds[4] de *Notre-Seigneur* et lui dit : « O Fils du Seigneur, aie pitié de moi[5]. » Le *Seigneur Jésus* lui dit : « O *Joseph*, ne t'étonne pas de ce prodige, car il te faudra voir (des miracles) qui seront plus grands[6] que celui-ci. Tu sauras que je suis le Dieu d'*Abraham*, d'*Isaac*

1. M. à m. : *ce lion.* — 2. M. à m. : *dans lequel.* — 3. M. à m. : *des fils de l'homme.* — 4. M. à m. : *sous les pieds.* — 5. M. à m. : *montre-toi clément envers moi* — 6. Employé comparativement, le verbe በዝኀ, I, 1 signifie : *plurem esse*

ኢየሱስ ፡ ለአንበሳ ፡ ሑር ፡ ውስተ ፡ ገዳም ፡ እምሕዋረ ፡ ፍኖት ፨ ወሶቤሃ ፡ ሮጸ ፡ አንበሳ ፡ ወ* ቦአ ፡ ውስተ ፡ ገዳም ፡ ፍጡነ ፨ * fol. 24 v° a.

5

ወእምዝ ፡ አኀዘ ፡ ለዮሴፍ ፡ እዴሁ ፡ ወአዕረጎ ፡ መልዕልተ ፡ ደብረ ፡ ታቦር ፡ ወአርአዮ ፡ ኃይሎ ፡ በህየ ፡ ዘኢርእየ ፡ ቀዲሙ ፨ ወእምህየ ፡ ተመይጡ ፡ ሀገረ ፡ ናዝሬት ፨

ወከማሁ ፡ ያርእዮ ፡ ኃይለ ፡ ስብሐቲሁ ፡ ለገብሩ ፡ ወልደ ፡ ዋሕድ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፨

1. እምሕዋረ] B ምሕዋረ. — 1-2. ሮጸ ፡ አንበሳ ፡ ወ] B *om.* — 2. ወቦአ] C ወሖረ. 3-4. ወአርአዮ] B ወአስተርአዮ; C ወአርአየ. — 4. ኃይሎ ፡ በህየ] A, D, E ኃይለ ፡ በህየ: B በህየ ፡ ኃይለ: C donne la leçon adoptée. — *ib.* ዘኢርእየ] C, E ዘኢርእዮ. — *ib.* ወእምህየ] C, D ወእምዝ. — *ib.* ተመይጡ] D ተመይጠ. — 6. ወከማሁ ፡ ያርእዮ — አሜን] A ወልደ ፡ ዋሕድ (ድ en surcharge est de seconde main; en sous-charge de ወልደ ፡ ዋሕድ se trouve ገብረ ፡ ዋሕድ; B ወከማሁ ፡ ያርእየነ ፡ ኃይለ ፡ ስብሐቲሁ ፡ አሜን; C ወከማሁ ፡ ያርእዮ ፡ ኃይለ ፡ ስብሐቲሁ ፡ ለገብሩ ፡ ማህለ ፡ ማኅሌ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D ወከማሁ ፡ ያርእዮ ፡ ኀይለ ፡ ስብሐቲሁ ፡ ለንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le nom propre ዳዊት est de seconde main); E ወከማሁ ፡ ያርኢ ፡ ኃይለ ፡ ስብሐቲሁ ፡ ላዕለ ፡ ገብሩ ፡ ሀብተ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን. Les *bénédictions* sont analogues dans A, B, C, D, E.

et de *Jacob*. » Alors le *Seigneur Jésus* dit au lion : « Va-t'en au désert[1], (loin de (toute) route passagère[2]. » Aussitôt le lion courut et * entra dans le désert rapidement. * fol. 24 v° a.

5

Alors (*Jésus*) prit *Joseph* (par) la main[3], le fit monter au sommet[4] du mont *Thabor* et lui fit voir là sa puissance, qu'il n'avait pas vue auparavant. De là ils revinrent à la ville de *Nazareth*.

Que pareillement il fasse voir la puissance de sa gloire à son serviteur *Walda-Wâhed* pour les siècles des siècles! Amen.

1. M. à m. : *dans le désert*. Le mot ገዳም a ici le sens de ἔρημος. — 2. Dillmann donne au mot ምሕዋር le sens de : « *eundi spatium, iter, cursus* »; cf. *Lex. aeth.*, col. 115. — 3. M. à m. : (*par*) *sa main*. — 4. M. à m. : *au-dessus du*.

፲፫ ፡ ተአምሪሁ ፡ ለእግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘገብረ ፡ በገራህ ተ ፡ ሐቅል ፡ ዘአሥጠሞ ፡ ማይ ።

በሣህሉ ፡ ወበምሕረቱ ፡ ይክድኖ ፡ ለገብሩ ፡ አምደ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

1. ፲፫] B ፲ ; C ፲፪ ; D ፲ወ፪ : E ፲ወ፪ ፡ ምዕራፍ (sur la manière de coter les *miracles* particulière aux divers mss. voir p. 107, note 1). — 1-2. ተኣምሪሁ ፡ ለእግዚእነ — ዘአሥጠሞ ፡ ማይ] B ተኣምር ፡ ዘገብረ ፡ እግዚእነ ፡ ውእቱ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በገራህተ ፡ ሐቅል ፡ ዘአሥጠሞ ፡ ማይ : C ተኣምሪሁ ፡ ለእግዚእነ ፡ ወአምላክነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘገብረ ፡ በገራህተ ፡ ሐቅል ፡ ዘአስጠሞ ፡ ማይ ; D ተኣምሪሁ ፡ ለእግዚእነ ፡ ወአምላክነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘገብረ ፡ በገራህተ ፡ ኀቅል ፡ ዘአሥጠሞ ፡ ማይ ; E ተኣምሪሁ ፡ ለእግዚእነ ፡ ወአምላክነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘገብረ ፡ በገራህተ ፡ ሐቅል ፡ ዘአሥጠሞ ፡ ማይ. Les titres des *miracles* se groupent ainsi : d'une part, A, C, D, E : d'autre part, B. — 3-4. በሣህሉ ፡ ወበምሕረቱ — አሜን] A አምደ ፡ ማርያም (ም de ማርያም en surcharge) est de seconde main ; en surcharge se trouve ኪዳን ፡ ቃል ; B በሣህለ ፡ ምሕረቱ ፡ የሐውጸነ ፡ ለእግብርቲሁ ፡ አሜን ; C ሣህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ; D ሣህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ; E በሣህለ ፡ ምሕረቱ ፡ ይክድኖ ፡ ለገብሩ ፡ ሀብተ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን. Les *bénédictions* se groupent ainsi : d'une part, A, B, E ; d'autre part, C, D.

TREIZIÈME MIRACLE

LE CHAMP INONDÉ

1. Un habitant de Naplouse, ruiné par l'inondation de son champ, vient demander secours à Jésus, qui se trouvait alors sur la route de Nazareth. — 2. Jésus l'accompagne, dessèche le champ, fait lever la semence et mûrir les épis immédiatement. — 3. Il fait constater le miracle. — 4. Les témoins de la scène ainsi que les habitants de Naplouse croient en la divinité de Jésus. — 5. Le propriétaire du champ devient disciple de Jésus et convertit beaucoup de Samaritains et de Juifs.

Treizième miracle que fit *Notre-Seigneur et Notre-Sauveur Jésus-Christ*[1] sur un champ de culture[2] que l'eau avait inondé.

Que par sa clémence et par sa miséricorde il protège son serviteur *'Amda-Màryàm* pour les siècles des siècles! Amen.

1. M. à m. : *miracle de Notre-Seigneur et Notre-Sauveur Jésus-Christ, qu'il fit.* — 2. Le mot ገራህት signifie : « *ager* vel *campus arabilis, terra arva, arvum, rus* » ; cf. Dillmann, *Lex. aeth.*, col. 1153. Le mot ሐቅል signifie : « *ager, campus* (« in genere, includens silvas, montes caet., oppositus domibus seu oppidis » Lud. ; statui constructo subjunctum nomen ሐቅል ፡ adj. *agrestis* denotare solet » ; cf. *op. cit.*, col. 96. C'est pourquoi nous avons traduit par : *champ de culture.*

I

ወእንዘ ፡ የሐውር ፡ እግዚእ ፡ ኢየሱስ ፡ በፍኖተ ፡ ናዝሬት ፡ ወምስሌሁ ፡ ዮሴፍ ፡ ወተጋብኡ ፡ ኀቤሁ ፡ ብዙኃን ፡ ሕዝብ ፡ እምሰብአ ፡ ሀገረ ፡ ናዝሬት ። ወመጽአ ፡ ኀቤሁ ፡ ፩ብእሲ ፡ እምሀገረ ፡ ናብሉስ ፡ እንዘ ፡ ይበኪ ፡ ወይብ*ል ፡ ኦእግዚእየ ፡ ተማሃለኒ ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ምንተ ፡ ኮንከ ። ወአውሥአ ፡ ውእቱ ፡ ብእሲ ፡ ወይቤሎ ፡ ብየ ፡ ገራህት ፡ ኦእግዚእየ ፡ ዘዘራእክዎ ፡ ከመ ፡ አሀብ ፡ ጸባሕቶ ፡ ለአሐዱ ፡ ብእሲ ፡ መጸብሓዊ ። ወይእዜኒ ፡ አሥጠሞ ፡ ማይ ፡ ወውእቱሰ ፡ ብእሲ ፡ ሳምራዊ ፡ ይትኃሠሠኒ ፡ በእንተ ፡ ንዋዩ ፡ እስመ ፡ እምአሕዛብ ፡ ብእሲሁ ፡ አነ ፡ ወአኮ ፡ ከማሁ ፡ ሳምራዊ ፡ እስመ ፡ አነ ፡ ነዳይ ፡ ወአልብየ ፡ ሲሳየ ፡ ዕለት ፡ ወአኮሰ ፡ ዘአሥመሮ ፡ ለሳምራዊ ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ተአምንሁ ፡ በእግዚአብሔር ፡ ሕያ * fol. 24 v° b.

1. እግዚእ ፡ ኢየሱስ] B እግዚእነ ፡ ኢየሱስ; C, D, E እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ. — *ib.* ወምስሌሁ] B ምስለ. — 2. ሕዝብ] E ሰብእ. — 3. ናብሉስ] B, D, E ናብልስ; C *om.* — *ib.* ይበኪ ፡ ወ] B *om.* — *ib.* ኦእግዚእየ] B, C, D, E *om.* ኦ. — 3-4. ተማሃለኒ] E ተሠሃለኒ *sic.* — 4. ወአውሥአ] E *om.* ወ. — *ib.* ብእሲ] A *om.*; B, C, D, E donnent la leçon adoptée. — 6. ወውእቱሰ] B, C, D, E ወውእቱሂ. — 7. ንዋዩ] B ዝንቱ; E ንዋይ. — 7-8. ብእሲሁ ፡ አነ ፡ ወአኮ ፡ ከማሁ] A ብእሲሁ ፡ አንሰ ፡ አኮ ፡ ከማሁ; B ብእሲሁ ፡ ውእቱ ፡ ወአኮ ፡ ከማሁ; E ብእሲሁ ፡ አነ ። ወከማሁ; C, D donnent la leçon adoptée. — 8-9. ወአኮሰ ፡ ዘአሥመሮ] A ወአልብየ ፡ ዘኣሠምሮ; E ወአኮሰ ፡ ዘኣሠምሮ; B, C, D donnent la leçon adoptée. — 9. ante ተአምንሁ A, C, D, E *add.* ኢ; B donne la leçon adoptée. — *ib.* በእግዚአብሔር] B በወልደ ፡ እግዚአብሔር.

I

Tandis que le *Seigneur Jésus* allait sur la route de *Nazareth* et que *Joseph* (était) avec lui, beaucoup de gens des habitants[1] de la ville de *Nazareth* se réunirent auprès de lui. Un homme de la ville de *Naplouse* vint vers lui, en pleurant et* disant : « O mon Seigneur, aie pitié de moi[2]. » Le *Seigneur Jésus* lui dit : « Qu'as-tu[3] ? » Cet homme répondit et lui dit : « J'ai un champ, ô mon Seigneur, que j'avais ensemencé pour en payer l'impôt[4] à un percepteur[5]; mais maintenant l'eau l'a inondé. Or cet homme (qui est) un Samaritain me réclame son argent[6], car je suis un homme du peuple[7] et non comme lui un Samaritain. En effet, je suis pauvre et je n'ai pas de nourriture pour un jour[8]. (C'est) ce qui ne plaît pas au Samaritain. » Le *Seigneur Jésus* lui * fol. 24 v° b.

1. M. à m. : *des gens.* — 2. M. à m. : *montre-toi clément envers moi.* — 3. M. à m. : *qu'es-tu devenu ?* — 4. M. à m. : *pour donner son impôt.* — 5. M. à m. : *à un homme percepteur.* — 6. Il serait possible aussi de traduire par : *me poursuit à cause de son argent,* car le verbe ተኀሠ, III, 1 signifie souvent : *requirere poenam.* Le mot ንዋይ a ici le sens du grec χρήματα. — 7. Le pluriel አሕዛብ a ici le sens de δῆμος. — 8. M. à m. : *la nourriture d'un jour.*

ው ፨ ወይቤሎ ፡ ውእቱ ፡ ብእሲ ፡ አነ ፡ አአምን ፡ በእግዚአብሔር ፡ ዘገብረ ፡ ኵሎ ፡ ፍጥረተ ፡ ወከሃሌ ፡ ኵሉ ፡ ውእቱ ፨

2

* fol. 25, r° a.

ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ነዓ ፡ ንሖር ፡ ከመ ፡ ታርእየኒ ፡ ገራህተከ ፡ እንተ ፡ ተሠጥመት ፨ ወ*ሖረ ፡ እግዚእ ፡ ኢየሱስ ፡ ምስለ ፡ ውእቱ ፡ ብእሲ ፡ እስከ ፡ በጽሐ ፡ ኀበ ፡ ይእቲ ፡ ገራህት ፨ ወረከብዋ ፡ ለገራህት ፡ ከዊና ፡ ባሕረ ፨ ወሶበ ፡ ርእየ ፡ በዓለ ፡ ገራህት ፡ አፈድፈደ ፡ ብካየ ፡ ወቀብጸ ፡ ተስፋ ፡ ወፈቀደ ፡ ይትመየጥ ፡ ኀበ ፡ ቤቱ ፨ ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ እመን ፡ ወኢትፍራህ ፨ ወተመይጠ ፡ እግዚእ ፡ ኢየሱስ ፡ ኀበ ፡ ውእቱ ፡ ማይ ፡ ዘይቀውም ፡ ላዕለ ፡ ገራህት ፡ ወገሠጾ ፡ ወይቤሎ ፡ ለከ ፡ እብለከ ፡ አማይ ፡ ዘትቀውም ፡ ላዕለ ፡ ገራህት ፡ ግባእ ፡ ውስተ ፡ መካንከ ፡ ዘነበርከ ፡ ቀዲሙ ፨ ወበጊዜሃ ፡ ጸለሎ ፡ ለማይ ፡ ደመና ፡ ዘይበርህ ፡ ከመ ፡ ፀሓይ ፨ ወርእዩ ፡ ኵሎ

1. አአምን] B አአምር *sic* (primitivement). — 2. ወከሃሌ] B, C, D, E *om.* ወ. — *ib.* post ኵሉ B *add.* ፍጥረት. — 3. ኢየሱስ] C *om.* — 5. ይእቲ] B, D, E ውእቱ : C *om.* — *ib.* ወረከብዋ] B, C, D, E ወረከብዎ. — *ib.* ለገራህት] D ለውእቱ ፡ ገራህት. — *ib.* ከዊና] C, D, E ከዊኖ. — 5-6. ከዊና ፡ ባሕረ — በዓለ ፡ ገራህት] B *om.* — 6. ወቀብጸ] B ወቀበጸ *sic.* — 7. እግዚእ ፡ ኢየሱስ] E *om.* — 8. ወገሠጾ ፡ ወይቤሎ] B, C, D, E ወገሠጾ ፡ እንዘ ፡ ይብል. — 8-9. እብለከ] A ይብለከ : B, C, D, E donnent la leçon adoptée. — 9. አማይ] C አማን. — *ib.* መካንከ] A *om.* ከ : B, C, D, E donnent la leçon adoptée. — 10. ፀሓይ] A ፀሐ *sic*; B, C, D, E donnent la leçon adoptée.

dit : « Crois-tu au Seigneur vivant? » Cet homme lui dit : « Moi-même je crois au Seigneur qui a fait toute créature et est tout-puissant. »

2

* fol. 25, r° a.

Le *Seigneur Jésus* lui dit : « Viens, allons, afin que tu me fasses voir ton champ qui est inondé. » * Le *Seigneur Jésus* alla avec cet homme, jusqu'à ce qu'il parvînt au champ[1]. Ils trouvèrent le champ transformé en étang[2]. Lorsque le propriétaire du champ vit (cela), il pleura davantage[3], (se) désespéra et voulut retourner à sa maison. Le *Seigneur Jésus* lui dit : « Crois et ne crains pas. » Le *Seigneur Jésus* se tourna vers l'eau qui se tenait sur le champ, l'admonesta et lui dit : « A toi je te dis, ô eau, qui te tiens sur le champ, retourne dans le lieu où[4] tu demeurais auparavant. » Immédiatement

1. M. à m. : *à ce champ.* — 2. M. à m. : *étant devenu un étang.* Dillmann, dans son *Lex. aeth.*, col. 493, ne donne pas à ባሕር le sens *d'étang.* — 3. M. à m. : *il augmenta les pleurs.* — 4. M. à m. : *dans ton lieu,* (*dans*) *lequel.*

ሙ ፡ ሰብእ ፡ እለ ፡ ሀለዉ ፡ ሀየ ፡ እንዘ ፡ የዓርግ ፡ ውእቱ ፡ ማይ ፡ ዲበ ፡ ዝኩ ፡ ደመና ፡ ከመ ፡ ተነ ፡ ጢስ ። ወሶቤሃ ፡ የብሰ ፡ ገራህት ፡ ወአስተርአየ ፡ ዘርእ ፡ ዘሀሎ ፡ ውስቴቱ ፡ እንዘ ፡ ያሐመለምል ፡ ሠናየ ፡ ወበጊዜሃ ፡ ሰብ * ለ ። *fol. 25, r° b.*

3

ወይቤሎ ፡ እግዚእነ ፡ ለውእቱ ፡ ብእሲ ፡ ቦኑ ፡ እንከ ፡ ዘትክል ፡ ዓጺደ ፡ ገራህት ። ወይቤሎ ፡ እወ ፡ እግዚእየ ፡ እግዚአ ፡ ኵሉ ፡ ዓለም ፡ ወለትእዛዝከ ፡ ይትኤዘዝ ፡ ኵሉ ። ወሰገደ ፡ ታሕተ ፡ እገሪሁ ፡ ለእግዚእ ፡ ኢየሱስ ። ወይቤሎ ፡ እግዚእነ ፡ ለውእቱ ፡ ብእሲ ፡ አልዕል ፡ ርእሰከ ፡ ወነጽር ፡ ኀበ ፡ ዘርእከ ፡ እፎ ፡ ኮነ ። ወአልዓለ ፡ ርእሶ ፡ ወነጸረ ፡ ገራህቶ ፡ ወረከበ ፡ ለሰብል ፡ ከመ ፡ ጻዕደወ ፡ ወበጽሐ ፡ ለማዕረር ። ወይቤ

1. ሀለዉ] A, C ሀለው sic; B, D, E donnent la leçon adoptée. — 2. የብሰ] C የብሰት. — 3. ante ሰብለ A *add.* ኮነ: B, C, D, E donnent la leçon adoptée. — *ib.* ሰብለ] D ሰበለ *sic.* — 4. ዘትክል] B *om.* ዘ. — *ib.* ገራህት] B ገራህትከ. — 5. ante እግዚእ A *add.* ወ; B, C, D, E donnent la leçon adoptée. — *ib.* ዓለም] B ፍጥረት. — *ib.* ወለትእዛዝከ] A ወበትእዛዝከ: B, C, D, E donnent la leçon adoptée. — 6. ለእግዚእ] E ለእግዚእነ. — 7. ርእሰከ] D ርእስከ. — 8. ገራህቶ] B ገራህተ. — *ib.* ከመ] A እስመ; B, C, D, E donnent la leçon adoptée.

un nuage, qui brillait comme le soleil, survola l'eau[1]. Tous les gens qui se trouvaient là virent l'eau monter[2] sur ce nuage, comme de la fumée[3]. Aussitôt le champ devint sec. La semence qui se trouvait en lui apparut, en verdissant bien. Immédiatement elle* épia. *fol. 25, r° b.*

3

Notre-Seigneur dit à cet homme : « Est-ce que[4] tu peux moissonner (ton) champ? » Il lui dit : « Oui, mon Seigneur, Maître[5] du monde entier. A ton ordre tout obéit. » Il se prosterna aux pieds[6] du *Seigneur Jésus*. *Notre-Seigneur* dit à cet homme : « Lève ta tête et regarde ce que ta semence est devenue[7]. » Il leva la tête[8], regarda son champ et constata que les épis étaient devenus blancs[9] et étaient arrivés (à maturité) pour la moisson. Le *Seigneur Jésus* lui

1. M. à m. : *flotta (sur) l'eau.* Dillmann, dans son *Lex. aeth.*, col. 1256, n'indique pas que le verbe ጸለለ, I, 2 s'emploie avec la construction directe du complément (accusatif du pronom suffixe suivi de la particule proclitique ለ). — 2. M. à m. : *tandis que cette eau montait.* — 3. M. à m. : *de la vapeur de fumée* (ἀτμίς καπνοῦ). — 4. M. à m. : *est-ce donc que.* — 5. M. à m. : *Seigneur.* — 6. M. à m. : *sous les pieds.* — 7. M. à m. : *regarde vers ta semence : comment elle est devenue.* — 8. M. à m. : *sa tête.* — 9. M. à m. : *trouva les épis : qu'ils étaient devenus blancs.*

ሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ሕሰይ ፡ ወብላዕ ። ወሐሰየ ፡ ውእቱ ፡ ብእሲ ፡ እምሰዊት ፡ ወበልዓ ፡ ወሰብሐ ፡ ለእግዚአብሔር ።

4

ወሶበ ፡ ርእዩ ፡ ሕዝብ ፡ ዘንተ ፡ እለ ፡ ሀለዉ ፡ ህየ ፡ አምኑ ፡ በእግዚእነ ፡ ወይቤሉ ፡ በ፩ ቃል ፡ አንተ ፡ ውእቱ ፡ ክርስቶስ ፡ ወልደ ፡ እግዚአብሔር ፡ ሕያው ፡ ዘተነበዩ ፡ ነቢያት ፡ በእንቲአከ ። ወበዓለ ፡ ገራህትሰ ፡ በዊአ ፡ ሀገረ ፡ ዜነወ ፡ ለሰብእ ፡ ዘኮነ ።
* fol. 25, vº a. ወእሙንቱሂ ፡ አምኑ ፡ በእግዚእነ ፡ ወብዙ *ኃን ፡ ሠራዊት ፡ እምሰብአ ፡ ሰማርያ ፡ አምኑ ፡ በቃለ ፡ ዚአሁ ።

5

ወእምዝ ፡ ይቤሎ ፡ በዓለ ፡ ገራህት ፡ ለእግዚእነ ፡ አብሐኒ ፡ እትሉከ ፡ ኦእግዚእየ ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ሀሉ ፡ በሃይማኖትከ ፡ ወኢትክሀድ ፡ ዘነጸርከ ። ወሶቤሃ ፡

1. እግዚእ ፡ ኢየሱስ] B እግዚእነ. — 3. ሀለዉ] A, C ሀለው *sic;* B, D, E donnent la leçon adoptée. — 5. ነቢያት ፡ በእንቲአከ] B, C, D በእንቲአከ ፡ ነቢያት; E ነቢያት ፡ በእንቲአሁ. — *ib.* ወበዓለ] C ወባዕለ. — *ib.* ገራህትሰ] A ገራህትኒ; B, C, D, E donnent la leçon adoptée. — 7. ዚአሁ] C ዚኢሁ *sic.* — 8. ወእምዝ ፡ ይቤሎ] A *om.* እምዝ; B, C, D, E donnent la leçon adoptée. — *ib.* ለ እግዚእነ] E እግዚእየ. — 9. ዘነጸርከ] B ዘነጸርኮ.

dit : « Frotte et mange. » Cet homme frotta des épis, mangea, et glorifia le Seigneur.

4

Lorsque les gens[1] qui se trouvaient là virent ceci, ils crurent en *Notre-Seigneur* et dirent d'une seule voix : « Tu es le Christ, Fils du Seigneur vivant, toi au sujet de qui les prophètes ont prophétisé. » Le propriétaire du champ[2], étant entré à la ville, raconta aux gens ce qui s'était passé[3]. Eux aussi crurent en *Notre-Seigneur.* * Beaucoup de gens[4] des habitants[5] de *Samarie* crurent en sa parole.
* fol. 25. vº a.

5

Alors le propriétaire du champ dit à *Notre-Seigneur :* « Permets-moi de te suivre, ô mon Seigneur. » Le *Seigneur Jésus* lui dit : « Demeure[6] dans ta foi

1. M. à m. : *homines, turba, multitudo.* — 2. Mise en relief : *quant au propriétaire du champ.* — 3. M. à m. : *était survenu* (*devenu*). — 4. Le pluriel ሠራዊት a ici le sens de λαός. — 5. M. à m. : *des gens.* — 6. Le verbe ሀለወ, I, 2 a ici le sens de διαμένειν.

ኮነ ፡ ረድአ ፡ ለእግዚእ ፡ ኢየሱስ ፡ በፈቃደ ፡ ነፍሱ ፡ ወሰበከ ፡ በስሙ ፡ ወዜነወ ፡ መንክራቲሁ ። ወአምኑ ፡ በእዴሁ ፡ ሠራዊት ፡ ብዙኃን ፡ እምሰብአ ፡ ሰማርያ ፡ ወፍልስጥኤም ፨

በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ገብረ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፨

1. ለእግዚእ ፡ ኢየሱስ] B, C, D, E ለእግዚእን ፡ ኢየሱስ ፡ ክርስቶስ. — *ib.* ወሰበከ ፡ በስሙ] C *om.*; D ወሰበከ ፡ በበስሙ. — *ib.* ወዜነወ] B *om.* 2. ወአምኑ ፡ በእዴሁ ፡ ሠራዊት ፡ ብዙኃን] B በእዴሁ ፡ ብዙኃን ፡ ሠራዊት ፡ አምኑ: E ወአምኑ ፡ በእደዊሁ ፡ ብዙኅ ፡ ሠራዊት. — 4-5. በረከተ ፡ ጸጋሁ — አሜን] A ገብረ ፡ ማርያም(ማርያም en sous-charge est de seconde main); après ገብረ ፡ ማርያም se trouve ኪዳን ፡ ማርያም (ኪዳን en surcharge; ማርያም en sous-charge ; B በረብተ ፡ ጸጋሁ ፡ ተለእግዚእን ፡ የሃሉ ፡ ምስሌነ ፡ አሜን; C በረከተ ፡ ጸጋሁ ፡ ለእግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ማህለ ፡ ሥላሴ ። ለዓለመ ፡ ዓለ

et ne renie pas ce que tu as vu [1]. » Aussitôt il devint un disciple du *Seigneur Jésus* de son propre gré [2], prêcha son nom et annonça [3] ses prodiges. Beaucoup de gens [4] des habitants [5] de *Samarie* et de *Palestine* crurent grâce à lui.

Que la bénédiction de sa grâce soit avec son serviteur *Gabra-Mâryâm* pour les siècles des siècles ! Amen.

QUATORZIÈME MIRACLE

L'IMAGE DE LA VISION D'ÉZÉCHIEL

1. Les Juifs vantent à Jésus la grandeur et la beauté du temple de Jérusalem. — 2. Comme ils le traitent de fou, parce qu'il a déclaré pouvoir rebâtir le temple en trois jours, Jésus propose un miracle comme preuve de sa divinité. — 3. Il choisit l'image de la vision d'Ézéchiel. — 4. Il donnera la vie aux quatre animaux (face d'homme, face de lion, face de bœuf, face d'aigle, *Ézéch.*, I, 10) représentés sur l'image. — 5. Il enjoint à ces animaux d'aller aux tombeaux d'Abraham, d'Isaac, de Jacob, des Pères et de Moïse et de faire venir au temple ces saints personnages. — 6. Perturbation des éléments : effroi général. — 7. Les Juifs voient les animaux partir en hâte aux tombeaux des Pères. — 8. Ils reconnaissent, à leurs signes caractéristiques, Abraham, Isaac, Jacob et Moïse. — 9. Discours d'Abraham. — 10. Discours de Moïse. — 11. Transfiguration de Jésus. — 12. Jésus demande aux Juifs, témoins de cette scène, si maintenant ils vont nier sa divinité. — 13. Les Pères demeurent trois jours à Jérusalem où ils prêchent le nom de Jésus ; les Juifs les traitent de sorciers et les lapident. — 14. Jésus réprimande les Juifs, qui le lapident aussi. — 15. Jésus ordonne aux Pères de retourner à leurs tombeaux. — 16. Il enjoint aux animaux de redevenir figures de l'image.

1. M. à m. : *ce que tu as regardé.* — 2. M. à m. : *par la volonté de lui-même.* — 3. Autre sens : *raconta.* — 4. Cf. *supra*, p. 120, note 4. — 5. M. à m. : *des gens.*

፲ወ፬ ፡ ተአምር ፡ ዘገብረ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በሥዕል ፨
በኀይለ ፡ ረድኤቱ ፡ ይዕቀባ ፡ ለአመቱ ፡ ኀይለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፨

1

ወበአሐቲ ፡ ዕለት ፡ ዓርገ ፡ እግዚእ ፡ ኢየሱስ ፡ ኢየሩሳሌም ፡ ወቦአ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፨ ወምስሌሁ ፡ ብዙኃ ፡ ሕዝብ ፡ እምአይሁድ ፡ ወእምጸሐፍት ፨ ወአኀ

ም ፡ አሜን; D በረከተ ፡ ጸጋሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le nom propre ዳዊት est de seconde main); E በረከተ ፡ ጸጋሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ የሃሉ ፡ ምስለ ፡ ገብሩ ፡ ሀብተ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን. Les *bénédictions* sont analogues dans A, B, C, D, E.

1. ፲ወ፬] B *om.* la cote de ce *miracle;* en outre, ce *miracle* se trouve placé en B avant les *douzième et treizième miracles Joseph épouvanté par la vue d'un lion* et *Le champ inondé*), édités dans le présent fascicule (II), p. 111-121; C ፲፬; D ፲ወ፬: E ፲ወ፬ ፡ ምዕራፍ (sur la manière de coter les *miracles* particulière aux divers mss. voir p. 107, note 1). — *ib.* ተአምር — በሥዕል] B ተአምር ፡ ዘገብረ ፡ እግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በስእል: C, D ተአምሪሁ ፡ ለእግዚእነ ፡ ወአምላክነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘገብረ ፡ በሥዕል; E ተአምር ፡ ዘገብረ ፡ እግዚእነ ፡ ወአምላክነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፨ በሥዕል. Les titres des *miracles* se groupent ainsi : d'une part, A, B, E; d'autre part, C, D. — 2. በኃይለ ፡ ረድኤቱ — አሜን] A ኀይለ ፡ ሥላሴ est en surcharge; en sous-charge se trouve ወልደ ፡ ገብርኤል; B በኃይለ ፡ ረድኤቱ ፡ ይዕቀቦ ፡ ለገብሩ ፡ ... ለዓለመ ፡ ዓለም ፡ አሜን (un espace blanc, représenté par nos points de suspension, est laissé en B pour l'insertion ultérieure du nom du possesseur du ms. ; C ማህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ማህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን: D ማህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le nom propre ዳዊት est de seconde main); E በኃይለ ፡ ረድኤቱ ፡ ይዕቀቦ ፡ ለገብሩ ፡ ሀብተ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን. Les *bénédictions* se groupent ainsi : d'une part, A, B, E: d'autre part, C, D. — 4. ብዙኃ] B *om.;* E ብዙኃን. — *ib.* ሕዝብ ፡ እምአይሁድ] B ሕዝበ ፡ አይሁድ: E አሕዛብ ፡ እምአይሁድ. — *ib.* ወእምጸሐፍት] A, E ወእምጸሐፍቶሙ: B ወምስሌሁ ፡ ጸሐፍቶሙ; C, D donnent la leçon adoptée.

Quatorzième miracle que fit *Notre-Seigneur Jésus-Christ* sur l'image [1] (de la vision d'*Ézéchiel*).

Que par la puissance de son secours il garde sa servante *Hayla-Schelâsê* pour les siècles des siècles! Amen.

1

Un jour le *Seigneur Jésus* monta à *Jérusalem.* Il entra dans le temple. (Il y avait) avec lui beaucoup de gens [2] des Juifs et des scribes. Les Juifs se

1. Le sens de ሥዕል est générique : « *imago* cujusvis generis : picta, delineata, sculpta, ficta (...) » : cf. Dillmann, *Lex. aeth.*, col. 259. 2. M. à m. : *homines, turba, multitudo.*

ዙ ፡ አይሁድ ፡ ይትናገሩ ፡ በበይናቲሆሙ ፡ ወ* ያነክሩ ፡ በእንተ ፡ ሕንፃሃ ፡ ለቤተ ፡ መቅደስ ፡ ወዕበያ ፡ ወጽንዓ ። ወእምዝ ፡ ይቤልዎ ፡ ለእግዚእ ፡ ኢየሱስ ፡ ኦሊቅ ፡ ኢትሬኢኑ ፡ ለዛቲ ፡ መቅደስ ፡ ዕበያ ፡ ወክብሪ ፡ ወሠርጓ ፨ * fol. 25, v° b.

2

ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ እወ ፡ ሠናይት ፡ ይእቲ ፡ በከመ ፡ ትቤሉ ፡ ወባሕቱ ፡ እመ ፡ ፈቀድክሙ ፡ አንህልዋ ፡ ወአነ ፡ አነሥኣ ፡ በሠሉስ ፡ ዕለት ፨ ወይቤልዎ ፡ አይሁድ ፡ በእንተ ፡ ዝንቱ ፡ ነገር ፡ ያስተአብዱከ ፡ ሕዝብ ፨ ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ እመሰ ፡ ታስተአብዱ ፡ ነገርየ ፡ በኑ ፡ ትክሉ ፡ ታስተኅቅሩ ፡ ተአምራተ ፡ ዘእገብር ፨ ወይቤልዎ ፡ እመ ፡ ገበርከ ፡ መንክረ ፡ ንሬኢ ፡ ወናስተኀቅር ፡ ቃለከ ፡ እ

1. ወያነክሩ] C ወያንክሩ. — *ib.* ሕንፃሃ] B, C, D, E ሕንፄሃ. — 2. ወዕበያ] C, D *om.* ወ. — 2-3. post ኢትሬኢኑ D *add.* ሰ (en surcharge). — 3. ለዛቲ ፡ መቅደስ] A, B, C ዛተ ፡ መቅደስ; D ዛቲ ፡ መቅደስ (primitivement ዛተ); E donne la leçon adoptée. — *ib.* ወሠርጓ] E ወሠርጓቲሃ. — 4. ይእቲ] E *om.* — 4-5. ወባሕቱ] A ወይቤሎሙ ፡ ባሕቱ; B, C, D, E donnent la leçon adoptée. — 5. ወአነ] A *om.* ወ; B, C, D, E donnent la leçon adoptée. — *ib.* ኣነሥኣ] A, D አነሥኣ; B, C, E አነሥኦ; notre correction donne la leçon adoptée. — *ib.* በሠሉስ] C በሣልስት. — 6. አይሁድ] E *om.* — *ib.* ዝንቱ] A, C, D ዝንቱኬ; E ዝኬ; B donne la leçon adoptée. — *ib.* ነገር] A ነገርከ; C, D *om.*; B, E donnent la leçon adoptée. — 7. ታስተአብዱ] C ያስተአብዱከ. — *ib.* ትክሉ] B ትክልኑ. — *ib.* ተኣምራተ] A ተኣምራት; B, C, D, E donnent la leçon adoptée. — 8. እመ] A እመሰ; B, C, D, E donnent la leçon adoptée. — *ib.* ante ወናስተኀቅር B, C, D, E *add.* ኢ.

mirent à converser entre eux. * Ils admiraient [1] la construction [2] du temple, sa grandeur [3] et sa solidité. Alors ils dirent au *Seigneur Jésus* : « O Maître, ne vois-tu pas la grandeur, la gloire et l'ornementation [4] de ce temple? » * fol. 25, v° b.

2

Le *Seigneur Jésus* leur dit : « Oui, il est beau, comme vous (le) dites. Cependant, si vous voulez, détruisez-le et moi-même je le (re)lèverai en trois jours [5]. » Les Juifs lui dirent : « A cause de ces paroles [6] les gens [7] te regardent comme fou [8]. » Le *Seigneur Jésus* leur dit : « Si vous regardez comme folles mes paroles, est-ce que vous pourrez mépriser les miracles que je ferai? » Ils lui dirent : « Si tu fais un prodige, nous verrons. Nous méprisons ta

1. M. à m. : *ils s'étonnaient au sujet de.* — 2. M. à m. : *structura.* — 3. Ici et plus bas, ዕበይ peut signifier à la fois *grandeur* (*magnitudo*) et *majesté.* — 4. M. à m. : *ornatus*, κόσμος. — 5. Autre sens : *le troisième jour.* — 6. Le singulier ነገር a le sens du pluriel *verba*, λόγοι. — 7. Cf. *supra*, p. 120, note 4. — 8. Sens de καταφρονεῖν.

ስመ ፡ ትትናገር ፡ ዘኢይደሉ ፡ ወትሬሲ ፡ ርእሰከ ፡ አምላከ ፨ ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ እመሰ ፡ ኢገበርኩ ፡ ዘይመስል ፡ ግብሮ ፡ ለአቡየ ፡ ኢትእመኑኒ ፨

3

* fol. 26, r° a. ወእምዝ ፡ ተመይጠ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ ወርአ*የ ፡ ሥዕለ ፡ ራእዩ ፡ ለሕዝቅኤል ፡ ዘውእቱ ፡ ሰረገላ ፡ ዘይጸውርዎ ፡ ፬እንስሳ ፡ እሉ ፡ እሙንቱ ፡ ገጸ ፡ ሰብእ ፡ ወገጸ ፡ አንበሳ ፡ ገጸ ፡ ላህም ፡ ወገጸ ፡ ንስር ፨ ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ ምንትኑ ፡ ዝሥዕል ፨ ወይቤልዎ ፡ ሥዕለ ፡ ራእዩ ፡ ለሕዝቅኤል ፡ ነቢይ ፨ ወይቤሎሙ ፡ አኮኑ ፡

1. ወትሬሲ] E ወትሬኢ. — *ib.* ወይቤሎሙ] B ወይቤልዎሎሙ *sic;* deux petits traits au-dessus de ል et de ዎ indiquent que ces deux lettres doivent être considérées comme biffées; C ወይቤሎ. — 2. ዘይመስል] A ዘይገብር; B *om.;* C, D, E donnent la leçon adoptée. — *ib.* ኢትእመኑኒ] A, C, D, E *om.* ኒ: B donne la leçon adoptée. — 3. ቤተ] C *om.* — *ib.* ሥዕለ] C ሥዕል. — 4. ፬እንስሳ ፡ እሉ ፡ እሙንቱ] B ኪሩቤል ፡ እሉ ፡ እሙንቱ ፡ ፬እንስሳ; E ፬ ፡ እንስሳሁ ፨ እሉ ፡ እሙንቱ. — 5. አንበሳ] E እንስሳ. — *ib.* ገጸ ፡ ላህም ፡ ወገጸ ፡ ንስር] C, D, E ገጸ ፡ ንሥር ፡ ወገጸ ፡ አንበሳ. — *ib.* ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ] B ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ ኢየሩሳሌም ፡ ምግባርት ፡ ይእቲ ፡ ሀለወት ፡ ውስቴታ ፡ ሥዕል ፡ ወይቤልዎ (la dernière lettre de ውስቴታ est en surcharge). — 5-6. ምንትኑ ፡ ዝሥዕል] B ምንትኑ ፡ ሥዕል; C ምንትኑ ፡ ውእቱ ፡ ሥዕል; D ምንትኑ ፡ ዝንቱ ፡ ሥዕል. — 6. ወይቤልዎ ፡ ሥዕለ ፡ ራእዩ ፡ ለሕዝቅኤል ፡ ነቢይ] B *om.* — *ib.* ራእዩ ፡ ለሕዝቅኤል] C, D, E ራእይ ፡ ዘርእየ ፡ ሕዝቅኤል. — *ib.* አኮኑ] B *om.*

parole, parce que tu profères[1] (des choses) qui ne conviennent pas[2] et que tu te fais toi-même Dieu. » Le *Seigneur Jésus* leur dit : « Si je ne fais pas (un miracle) qui ressemble à l'œuvre de mon Père, ne croyez pas en moi. »

3

* fol. 26, r° a. Alors il se retourna[3] dans le temple et* vit l'image de la vision d'*Ézéchiel*, à savoir[4] une roue[5] que portent quatre animaux : ce sont une face d'homme, une face de lion, une face de bœuf et une face d'aigle[6]. Le *Seigneur Jésus* leur dit : « Qu'est-ce que cette image? » Ils lui dirent : « (C'est) l'image de la vision du prophète *Ézéchiel*. » Il leur dit : « Est-ce que cette image n'est pas faite de

1. M. à m. : *tu parles, tu exposes.* — 2. Sens : *ce qui n'est pas permis* (*ne convient pas*), *ce qui est illicite.* Dillmann, dans son *Lex. aeth.*, col. 1078 et 1079, ne mentionne pas les expressions ዘይደሉ, ዘኢይደሉ prises d'une manière absolue indépendamment de toute construction grammaticale). — 3. Le verbe ተመይጠ, III, 1 ne peut pas signifier ici *rediit*, puisque Jésus se trouve à l'intérieur du temple. — 4. M. à m. : *quod est.* — 5. Le mot ሰረገላ peut avoir le sens du singulier τροχός (Ézéch., I, 15), ou du pluriel τροχοί (Ézéch., III, 13). — 6. Ézéch., I, 10, 15 et passim.

ዝሥዕል ፡ ግቡር ፡ በዘዘዚአሁ ፡ ሥርዓት ፨ ወይቤልዎ ፡ እወ ፡ ንሕነ ፡ ናእምር ፡ ዘንተ ፨

4

ወእምዝ ፡ ይቤ ፡ እግዚእ ፡ ኢየሱስ ፡ ለእመ ፡ አነ ፡ እኤዝዞሙ ፡ ለእሉ ፡ አምሳ
ለ ፡ እንስሳ ፡ ከመ ፡ ይኩኑ ፡ ነባብያነ ፡ ኢትአምኑሁ ፡ ከመ ፡ አነ ፡ ወልደ ፡ እጓለ ፡ እ
መሕያው ፡ ሥሉጥ ፡ ላዕለ ፡ ኵሉ ፡ ዘገብረ ፡ ወአልቦ ፡ ሥልጣን ፡ ዘእንበሌሁ ፨ ወይ
ቤልዎ ፡ አይሁድ ፡ ይእዜ ፡ አእመርነ ፡ ከመ ፡ ጠፍአ ፡ ሕሊናከ ፡ ወዘንግዓ ፡ ልቡናከ ፡
አማን ፡ ወልዱ ፡ ለዮሴፍ ፡ አንተ ፨ ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ እመሰ ፡ ኢገበር
ኩ ፡ በከመ ፡ እቤለክሙ ፡ ወእመ ፡ ኢረሰይክዎሙ ፡ ለእሉ ፡ ሥዕላት ፡ ሕያዋነ ፡ አእ
ምሩ ፡ ጥዩቀ ፡ *ከመ ፡ አነ ፡ ውእቱ ፡ ወልዱ ፡ ለዮሴፍ ፡ ጸራቢ ፡ በከመ ፡ ትቤሉ ፨ * fol. 26, r° b.

1. ዝሥዕል] B ዝዕሥዕል *sic;* C, D, E ዝንቱ ፡ ሥዕል. — *ib.* በዘዘዚአሁ] B በዘዚአሁ ; E በዘዚዘአሁ *sic.* — *ib.* ወይቤልዎ] C ወይቤሉ. — *ib.* ናእምር] A, B, C, D, E ንአምር : notre correction donne la leçon adoptée. — 2. ወእምዝ ፡ ይቤ] A ወይቤሎሙ ; B, C, D, E donnent la leçon adoptée. — *ib.* አነ] A *om.;* B, C, D, E donnent la leçon adoptée. — *ib.* እኤዝዞሙ] B እኤዝዝከሙ ፡ ከመ ፡ እኤዝዞሙ. — 3. አነ] B አነ ፡ ውእቱ ; E *om.* — 4. ዘገብረ] B ዘገብሩ. — 4-5. ወይቤልዎ] B la lettre ዎ est en surcharge. — 5. ወዘንግዓ ፡ ልቡናከ] A *om.;* B ወዘንግዓ ፡ ልብከ : C, D, E donnent la leçon adoptée. — 6. አማን] E አሜን. — 7. ወእመ] C ወእመሰ. — *ib.* ኢረሰይክዎሙ] A ኢረሰይከምዎሙ ; E ኢረከብክምዎ ; B, C, D donnent la leçon adoptée. — *ib.* ሥዕላት] B, C ሥዕል. — *ib.* ሕያዋነ] C ሕያዋን. — 8. ውእቱ] C *om.*

diverses figures[1] ? » Ils lui dirent : « Oui, nous-mêmes nous savons ceci. »

4

Alors le *Seigneur Jésus* dit : « Si moi-même j'ordonne à ces images[2] d'animaux de devenir des (êtres) intelligents[3], ne croirez-vous pas que je suis le Fils de l'homme, ayant puissance sur tout ce qu'il a fait, et qu'il n'y a pas de puissance hormis la sienne[4] ? » Les Juifs lui dirent : « Maintenant nous savons que ton intelligence s'est évanouie et que ta raison délire. En vérité[5], tu es le fils de *Joseph.* » Le *Seigneur Jésus* leur dit : « Si je ne fais pas comme je vous ai dit et si je ne rends pas ces images vivantes, sachez certainement* que je suis le fils de *Joseph* le charpentier[6], comme vous dites. » Ils lui dirent : * fol. 26, r° b.

1. Ce sens n'est pas mentionné dans le *Lex. aeth.;* le sens le plus approchant du nôtre qu'indique Dillmann est ῥυθμός; cf. *op. cit.*, col. 244. — 2. Sens : *imago, effigies,* ὁμοίωμα; cf. Sag., XIII, 10 : ἀπεικάσματα ζώων; nuances de sens assez petites entre les trois mots ሥዕል *image,* ሥርዓት *figure* et አምሳል (plur.) *images;* cf. note précédente. — 3. M. à m. : φρόνιμοι; ነባቢ signifie : « loquendi facultate et ratione præditus i. e. *intelligens, rationalis, rationabilis* », Dillmann, *Lex. aeth.*, col. 657; le sens limité de *loquens* ne peut pas convenir ici. — 4. M. à m. : *sauf lui.* — 5. M. à m. : *vraiment.* — 6. Cf. *supra,* p. 108, note 6.

ወይቤልዎ ፡ ግበር ፡ እስኩ ፡ ከመ ፡ ንርአይ ፡ ወእመ ፡ ገበርከ ፡ ዘንተ ፡ ነአምን ፡ ብከ ፡ ከመ ፡ አንተ ፡ ውእቱ ፡ ክርስቶስ ፡ ወልደ ፡ እግዚአብሔር ፡ ዘይሴፈውዎ ፡ አሕዛብ ፡ ለመድኃኒተ ፡ ኵሉ ፡ ዓለም ፨

5

ወተመይጠ ፡ እግዚእ ፡ ኢየሱስ ፡ ኀበ ፡ እሉ ፡ ሥዕላት ፡ ወይቤሎሙ ፡ ለክሙ ፡ እብለክሙ ፡ አሥዕላት ፡ ብሉያት ፡ የሀሉ ፡ ውስቴትክሙ ፡ መንፈስ ፡ ወይኩን ፡ ለክሙ ፡ ሥጋ ፡ ወረዱ ፡ እመካንክሙ ፡ ዲበ ፡ ምድር ፡ ኀበ ፡ ሀሎን ፡ ንሕነ ፨ ወእምዝ ፡ ሑሩ ፡ ኵልክሙ ፡ ኀበ ፡ መቃብር ፡ ዘሀለዉ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወኀበ ፡ ኵሉ ፡ ዘተቀብረ ፡ ምስሌሆሙ ፡ እምደቂቆሙ ፡ ለአበው ፡ እምቀዳሚ ፡ መዋዕል ፡ ወበልዎሙ ፡ ወልደ ፡ እግዚአብሔር ፡ ፈጣሪ ፡ ቀዳማዊ ፡ ይኤዝዘክሙ ፡ ከመ ፡ ትምጽኡ ፡ ኵልክሙ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ ወይምጻእ ፡ ምስሌክሙ ፡ ፩እምውሉድክሙ ፡ *ዘኮነ ፡

* fol. 26, v° a.

2. አሕዛብ] B, C, D, E *om.* — 3. ኵሉ] C, D, E *om.* — 4. እግዚእ ፡ ኢየሱስ] B *om.* — *ib.* እሉ] B en surcharge. — *ib.* ሥዕላት] B, C ሥዕል. — 4-5. እብለክሙ] E *om.* — 5. አሥዕላት] C አሥዕል. — *ib.* ውስቴትክሙ] B ምስሌክሙ. — 6. ወረዱ] E *om.* — *ib.* ዲበ] E በዲበ. — 7. ዘሀለዉ] A, C ዘሀለው *sic*; B, D, E donnent la leçon adoptée. — *ib.* ወኀበ ፡ ኵሉ] A, B, C, D ወለኵሉ: E donne la leçon adoptée. — 8. ለአበው] A, B, C, D *om.* ለ; E donne la leçon adoptée. — 9. ፈጣሪ] E *om.* — *ib.* ቀዳማዊ] B ቀዳሚ. — 10. ምስሌክሙ] E ምስለክሙ *sic.* — *ib.* ዘኮነ] A *om.* ኮነ: B, C, D, E donnent la leçon adoptée.

« Fais, de grâce, afin que nous voyions. Si tu fais ceci, nous croirons que tu es[1] le Christ, le Fils du Seigneur, que les peuples attendent pour le salut du monde entier. »

5

Le *Seigneur Jésus* se tourna vers ces images et leur dit : « A vous je vous dis, ô images antiques[2], qu'il y ait en vous un esprit et qu'il existe[3] pour vous une chair! Descendez de votre lieu sur la terre, où nous nous trouvons nous-mêmes. Puis allez, vous toutes, vers les tombeaux (dans) lesquels se trouvent *Abraham*, *Isaac* et *Jacob*, et vers tous ceux qui[4] sont enterrés avec eux des enfants des Pères, depuis les premiers[5] jours, et dites-leur : « Le Fils du Seigneur, Créateur éternel[6], vous ordonne de venir, vous tous, dans le temple. (Il ordonne) que vienne avec vous l'un de vos fils, * qui connaissait mes

* fol. 26, v° a.

1. M. à m. : *nous croirons en toi : que tu es.* — 2. Sens de παλαιός, *vetus.* — 3. M. à m. : *qu'il survienne (devienne).* — 4. M. à m. : *quiconque.* — 5. L'adjectif ቀዳሚ peut avoir aussi le sens de ἀρχαῖος; il ne peut pas être confondu avec le substantif de la même forme, car ce dernier se trouverait alors à l'état construit (ቀዳሜ). — 6. M. à m. : *premier, qui ab initio est*, ὁ ἀπ' ἀρχῆς, I Jean, II, 13; cf. Dillmann, *Lex. aeth.*, col. 464.

ያእምር ፡ ምሥጢራትየ ፡ ወዜና ፡ ምጽአትየ ፡ ውስተ ፡ ዓለም ፡ ከመ ፡ ታጠይቅዎሙ ፡ ለውሉድክሙ ፡ አይሁድ ፡ ኵሎ ፡ ከመ ፡ መኑ ፡ አነ ፡ ወእምአይቴ ፡ መጻእኩ ፡ ወኀበ ፡ አይቴ ፡ አሐውር ፨

6

ወሶበ ፡ ይቤ ፡ እግዚእ ፡ ኢየሱስ ፡ ዘንተ ፡ ነገረ ፡ ለእሉ ፡ ሥዕላት ፡ ኮነ ፡ ዲበ ፡ ምድር ፡ ውስተ ፡ ኢየሩሳሌም ፡ ጽልመት ፡ ዓቢይ ፡ ወድልቅልቅ ፡ ወመብረቅ ፡ ኀዩል ፡ ወነፋስ ፡ አውሎ ፡ እስከ ፡ ወድቁ ፡ ኵሎሙ ፡ ሰብአ ፡ ኢየሩሳሌም ፡ በገጸሙ ፡ ዲበ ፡ ምድር ፨ ወእምድኅረ ፡ ዝንቱ ፡ ተአተተ ፡ ጽልመት ፨

7

ወርእይዎሙ ፡ ሰብእ ፡ ለእሉ ፡ ሥዕላት ፡ ዘኮኑ ፡ እንስሳ ፡ ዘይትሐወስ ፡ ወሪዶሙ ፡ ምድረ ፨ ወእምዝ ፡ ሖሩ ፡ ወአፍጠኑ ፡ ገጸ ፡ ሰብእ ፡ ወገጸ ፡ አንበሳ ፡ ገጸ ፡ ላህም ፡ ወገ

1. ያእምር] A, B, C, D, E የአምር; notre correction donne la leçon adoptée. — *ib.* ታጠይቅዎሙ] A ታጠይቁ; B ያጤይቅዎሙ: C, D, E donnent la leçon adoptée. — 2. ወእምአይቴ] B እምአይቴ *sic.* — 4. እግዚእ ፡ ኢየሱስ ፡ ዘንተ ፡ ነገረ ፡ ለእሉ] A ዘንተ ፡ እግዚእ ፡ ኢየሱስ ፡ ለእሉ: B, C, D, E donnent la leçon adoptée. — *ib.* ሥዕላት] C ሥዕል. — *ib.* ኮነ] C, D ኮነት. — 6. ወነፋስ ፡ አውሎ] A, B ነፋስ ፡ ወአውሎ; C, D, E donnent la leçon adoptée. — *ib.* ኵሎሙ] C, D ኵሉ. — 8. ሥዕላት] B, C ሥዕል. — *ib.* ዘይትሐወስ] B ዘይትሀወሉ. — 9. አንበሳ] C እንበሳ *sic.* — *ib.* ገጸ ፡ ላህም ፡ ወገጸ ፡ ንስር] B ወገጸ ፡ ላህም ፡ ወገጸ ፡ ንስር; C, D, E ገጸ ፡ ንስር ፡ ወገጸ ፡ ላህም.

mystères et l'histoire[1] de ma venue dans le monde, afin que vous informiez[2] vos fils les Juifs de tout (ce qui me concerne, leur disant) qui je suis, d'où je suis venu et où je vais. »

6

Lorsque le *Seigneur Jésus* eut dit ces paroles[3] à ces images, il y eut[4] sur terre, dans *Jérusalem*, une grande obscurité[5], un tremblement de terre, des éclairs violents et un vent d'ouragan, au point que tous les gens de *Jérusalem* tombèrent la face contre terre[6]. Ensuite l'obscurité s'éloigna.

7

Les gens virent ces images, qui étaient devenues des animaux qui se meuvent, descendre[7] à terre. Alors la face d'homme, la face de lion, la face

1. Sens aussi de ἀγγελία. — 2. Le verbe አጠየቀ, II, 2 signifie *certiorem facere.* — 3. Le singulier ነገር a le sens du pluriel λόγοι, *verba.* — 4. M. à m. : *il survint* (*devint*). — 5. Sens de *ténèbres.* — 6. M. à m. : *tombèrent sur leur face, sur la terre.* — 7. M. à m. : *en descendant* (gérondif).

ጸ ፡ ንስር ፡ ውስተ ፡ መካን ፡ መቃብሪሆሙ ፡ ለአበው ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ውነበ ፡ ፲ወ፪ደቂቆሙ ፡ ለአበው ። ወንስርሰ ፡ ሖረ ፡ ኀበ ፡ መቃብሪሁ ፡ ለሙሴ ፡ ነቢ*ይ ። ወጸውዕዎሙ ፡ ወአብጽሕዎሙ ፡ ኀበ ፡ ቤተ ፡ መቅደስ ፡ በከመ ፡ አዘዘ ፡ አምላክነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወበጽሐ ፡ ፍጡነ ፡ በቅጽበት ።

* fol. 26, v° b.

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ወርእይዎሙ ፡ ኵሎሙ ፡ እለ ፡ ሀለዉ ፡ ህየ ፡ እምደቂቀ ፡ እስራኤል ። እስመ ፡ ርእይዎ ፡ ለአብርሃም ፡ በሢበቱ ። ወለይስሐቅኒ ፡ በአምሳሊሁ ፡ ያስተርኢ ፡ ዘከነ ፡ ቦቱ ፡ እምቅድመ ፡ ይሙት ። ወያዕቆብኒ ፡ በትእምርት ፡ ዘገብረ ፡ ቦቱ ፡ መልአከ ፡ እግዚአብ

1. መካን] A *om.*; B, C, D, E donnent la leçon adoptée. — *ib.* ለአበው ፡ አብርሃም] E ለአብርሃም. — *ib.* ይስሐቅ] E la lettre ቅ est à peine perceptible. — 2. post ለአበው B *add.* ንጹሓን. — *ib.* ወንስርሰ] A *om.* ሰ: B, C, D, E donnent la leçon adoptée. — 3. ወጸውዕዎሙ ፡ ወአብጽሕዎሙ ፡ ኀበ ፡ ቤተ ፡ መቅደስ] B ወጸውዕዎሙ ፡ ውስተ ፡ ቤተ ፡ መቅደስ; C, D ወጸውእዎሙ ፡ ወአብጽሖሙ ፡ ቤተ ፡ መቅደስ. — *ib.* በከመ] A, B ዘከመ; C, D, E donnent la leçon adoptée. — 3-4. አምላክነ] B, E እግዚእነ. — 4. ክርስቶስ] C ክርስቶ *sic*. — *ib.* በቅጽበት] B በቅጽበተ ፡ ዓይን. — 5. ሀለዉ] A, C ሀለው *sic*; B, D, E donnent la leçon adoptée. — *ib.* እስራኤል] A *om.*; B, C, D, E donnent la leçon adoptée. — 5-6 ርእይዎ] E ርእይዎሙ. — 6. በሢበቱ] E le pétiole de la lettre ሢ est à peine perceptible. — *ib.* ወለይስሐቅኒ] B, C, D, E ወለይስሐቅሂ. — 7. ወያዕቆብኒ] B, C, D, E ወያዕቆብሂ.

de bœuf et la face d'aigle s'en allèrent en hâte[1] vers[2] le lieu des tombeaux des Pères *Abraham*, *Isaac* et *Jacob* et vers (les tombeaux) des douze enfants des Pères. Quant à l'aigle, il alla vers le tombeau du * prophète *Moïse*. (Les animaux) appelèrent (les Pères) et les amenèrent au temple, comme avait ordonné *Notre-Dieu Jésus-Christ*. (Les Pères) arrivèrent rapidement, en un clin d'œil.

* fol. 26, v° b.

8

Tous ceux qui se trouvaient là des Israélites[3] les virent. En effet, ils virent *Abraham* avec sa chevelure blanche; *Isaac* avec l'aspect sous lequel il s'était montré[4], avant de mourir; *Jacob* avec la marque[5] que lui fit[6] l'ange du Seigneur, lorsqu'il le combattit[7] dans le lieu de *Radân-Dârem*, c'est-à-dire[8] le

1. M. à m. : *s'en allèrent et se hâtèrent*. — 2. M. à m. : *dans*. — 3. Nous avons traduit, ici et plus bas, par *Israélites* l'expression ደቂቀ ፡ እስራኤል (*enfants d'Israël*). — 4. M. à m. : *dans lequel il était apparu* (sens de φαίνομαι). — 5. Sens de *nota*. — 6. M. à m. : *que fit en lui*. — 7. Sens d'*aborder* (*pour combattre*). — 8. M. à m. : *quod est*.

ሖር ፡ ሶበ ፡ ተራከበ ፡ በመከነ ፡ ረዳን ፡ ዳርም ፡ ዘይእቲ ፡ ሐቅለ ፡ ከራን ፨ ወለሙሴኒ ፡ ርእይዎ ፡ እንዘ ፡ ይሴብሕ ፡ ገጹ ፡ ወአእመርዎ ፡ በተለትቶ ፡ ልሳኑ ፨

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ወአኀዘ ፡ አብርሃም ፡ ይትናገር ፡ ወይቤ ፡ አማኅበረ ፡ አይሁድ ፡ አነ ፡ አቡክሙ ፡ ወእሉ ፡ ፪ደቂቅየ ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወዝንቱኒ ፡ ሙሴ ፡ ነቢይ ፡ ዓቢይ ፡ እምውሉድየ ፡ ውእቱ ፨ ወናሁ ፡ በጻሕነ ፡ ኅቡረ ፡ ምስለ ፡ አበው ፡ እለ ፡ ትሬእይዎሙ ፡ ምስሌነ ፡ በኀይሉ ፡ ለዝንቱ ፡ ብእ*ሲ ፡ ዘክሀድክሙ ፡ መለኮቶ ፨ አደቂቅየ ፡ ሎቱ ፡ ስምዕዎ ፡ ወለቃለ ፡ ዚአሁ ፡ ተአዘዙ ፨ * fol. 27, r° a.

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ወዓዲ ፡ ተንሥአ ፡ ሙሴ ፡ ከመ ፡ ይትናገር ፡ ወይቤሎሙ ፡ አአኀውየ ፡ ደቂቀ ፡

1. ante ሶበ B, C, D *add.* ወ. — *ib.* ረዳን ፡ ዳርም] B ራዳን ፡ ዳርም. — *ib.* ሐቅለ] B ምድረ. — 1-2. ወለሙሴኒ] B, C, D, E ወለሙሴሂ. — 2. ርእይዎ ፡ እንዘ ፡ ይሴብሕ ፡ ገጹ] A ርእይዎ ፡ ገጾ; B, C, D, E donnent la leçon adoptée. — *ib.* በተለትቶ] A በልትቶ *sic;* E በለትልቶ *sic;* B, C, D donnent la leçon adoptée. — 3. ante ወአኀዘ A *add.* ምዕራፍ: B, C, D, E donnent la leçon adoptée. — *ib.* ante አብርሃም E *add.* አብ. — 4. ፪ደቂቅየ] B *om.* የ. — *ib.* ወዝንቱኒ] B *om.* ኒ. — 5. ምስለ] A, B, C, D ዘምስለ; E donne la leçon adoptée. — *ib.* አበው] A *om.;* B, C, D, E donnent la leçon adoptée. — 5-6. ምስሌነ] A, B ምስሌየ; C, D, E donnent la leçon adoptée. — 6. ለዝንቱ ፡ ብእሲ] A ለአቡየ; B, C, D, E donnent la leçon adoptée. — 7. ወለቃለ ፡ ዚአሁ ፡ ተአዘዙ] E ወተአዘዙ ፡ ለቃለ ፡ ዚአሁ.

désert[1] de *Kârân*. *Moïse* aussi, ils le virent, alors que son visage était transfiguré[2]. Ils le reconnurent au bégaiement[3] de sa langue.

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Abraham se mit à parler et dit : « O assemblée des Juifs, je suis votre père. Voici[4] mes deux fils[5] : *Isaac* et *Jacob*. Voici aussi[6] le prophète *Moïse* : il est plus grand que mes fils. Voici que nous sommes arrivés conjointement avec les Pères que vous voyez avec nous, par la puissance de cet * homme dont vous avez nié la divinité. O mes enfants, écoutez-le et obéissez à sa propre parole. » * fol. 27, r° a.

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En outre, *Moïse* se leva, afin de parler. Il leur dit : « O mes frères Israé-

1. Sens de ἔρημος. — 2. Le verbe ተሰብሐ, III, 2 signifie ici « *splendore* (*nimbo*) *circumfusum esse*, in spec. *clarificari* »; cf. Dillmann, *Lex. aeth.*, col. 357. — 3. Nuance de sens : *balbutiement*. — 4. M. à m. : *ceux-ci* (*sont*). — 5. M. à m. : *mes deux enfants*. — 6. M. à m. : *celui-ci aussi* (*est*).

እስራኤል ፡ አነ ፡ ውእቱ ፡ ሙሴ ፡ ዘአውጻእኩ ፡ አበዊክሙ ፡ እምድረ ፡ ግብጽ ፡ በእደ ፡ ጽንዕት ፡ወበመዝራእት ፡ ልዕልት ፨ አነ ፡ ውእቱ ፡ ዘቀሠፍክዎሙ ፡ ለግብጽ ፡ በ፲መቅሠፍት ፨ አነ ፡ ውእቱ ፡ ዘነፈቅዋ ፡ ለባሕረ ፡ ኤርትራ ፡ ወአውጻእክዎሙ ፡ ለአበዊክሙ ፡ ወአሥጠምክዎ ፡ ለፈርዖን ፡ ወለሠራዊቱ ፡ ውስቴታ ፨ ወኵሎ ፡ ዘገበርኩ ፡ መንክረ ፡ በኃይሉ ፡ ለዝንቱ ፡ ብእሲ ፡ ዘይቀውም ፡ ማእከሌክሙ ፡ ገበርኩ ፨

ወሰፍሐ ፡ ሙሴ ፡ እደዊሁ ፡ ኀበ ፡ እግዚእ ፡ ኢየሱስ ፡ ወይቤ ፡ ዝንቱ ፡ ውእቱ ፡
* fol. 27, r° b. ዘተናገረኒ ፡ እምዕፀ ፡ ጳጦስ ፨ ዝንቱ ፡ ውእቱ ፡ ዘአውረደ ፡ ለክሙ ፡ *መና ፡ በገዳም ፨ ዝንቱ ፡ ውእቱ ፡ ዘአውፅአ ፡ ለክሙ ፡ ማየ ፡ እምኰኵሕ ፡ ፅንዕት ፨ ዝንቱ ፡ ውእቱ ፡ ዘአብርሃ ፡ ለክሙ ፡ ጽልመተ ፡ በዓምደ ፡ እሳት ፡ እንዘ ፡ ተሐውሩ ፨ ዝንቱ ፡ ውእቱ ፡ ዘነገረኒ ፡ ስሞ ፡ በመልዕልተ ፡ ደብር ፡ እንዘ ፡ ይብል ፡ አነ ፡ ውእቱ ፡ አኀያ ፡ ሽራኀያ ፡

2. ልዕልት] C, D ልዑል. — 2-3. በ፲መቅሠፍት] A, B, E *om.* ፲: C, D donnent la leçon adoptée. — 3. ዘነፈቅዋ] E ዘነፈቅክዋ. — *ib.* ወአውጻእክዎሙ] C ወአወፃእክዎሙ *sic.* — 4. ወአሥጠምክዎ] A ወአሥጠምክዎሙ: D ወአሥጠምክምዎ: B, C, E donnent la leçon adoptée. — *ib.* ለፈርዖን] A ለፈርዖሙ *sic*; B ለፈርዎን *sic*; C, D, E donnent la leçon adoptée. — 5. ገበርኩ] C, D *om.* — 6. ሙሴ ፡ እደዊሁ] B እደዊሁ ፡ ሙሴ: C ሙሴ ፡ እደዊ *sic.* — *ib.* እግዚእ ፡ ኢየሱስ] B እግዚአብሔር. — *ib.* post ወይቤ B *add.* አነ ፡ ውእቱ ፡ ወ. — 7. ዝንቱ ፡ ውእቱ] A, B ዝውእቱ: C, D, E donnent la leçon adoptée. — 8. ante ዝንቱ B *add.* ንጉሥ. — *ib.* post ውእቱ B *add.* እምላክ. — 9. ውእቱ] E *om.* — 10. አነ ፡ ውእቱ] B *om.* — *ib.* አኀያ ፡ ሽራኀያ] C አኽያ ፡ ሺራኽያ: D አሀያ ፡ ሰራሀያ: E አኽያ ፡ ሸራኽያ.

lites[1], je suis *Moïse* qui ai fait sortir vos Pères de la terre d'*Égypte*, d'une main forte et d'un bras élevé. C'est moi qui ai châtié l'*Égypte* par dix plaies[2]. C'est moi qui ai divisé la *Mer Rouge*[3], ai fait sortir vos Pères et ai englouti *Pharaon* et ses troupes en elle. Tous les prodiges que j'ai faits[4], je (les) ai faits par la puissance de cet homme qui se tient debout au milieu de vous. »

Moïse étendit ses mains vers le *Seigneur Jésus* et dit : « C'est lui qui m'a
* fol. 27, r° b. parlé dans le buisson[5]. C'est lui qui a fait descendre pour vous la * manne dans le désert. C'est lui qui a fait sortir pour vous l'eau du rocher dur. C'est lui qui a illuminé pour vous les ténèbres par la colonne de feu, tandis que vous alliez (dans le désert). C'est lui qui m'a indiqué[6] son nom, au sommet de[7] la montagne, en disant : « Je suis *Ahyâ-Scherâhyâ*[8] », ce qui signifie[9] *Celui qui*

1. Cf. *supra*, p. 128, note 3; de même pour les cas identiques qui se présenteront plus bas. — 2. Sens de πληγή, *castigatio* (*divina*). — 3. Nom étranger : ἐρυθρὰ (θάλασσα). — 4. M. à m. : *tout prodige que j'ai fait.* — 5. Nom étranger : βάτος. — 6. Sens de *nuntiare*, *indicare*. — 7. M. à m. : *au-dessus de.* — 8. Forme amharique. — 9. M. à m. : *c'est-à-dire* (*ce qui est* (*à*) *dire*).

ዘውእቱ ፡ ብሂል ፡ ዘሀሎ ፡ ወይሄሉ ፡ ዘውእቱ ፡ ጸባዖት ፡ እግዚአ ፡ ኃይላት ። ዝንቱ ፡ ውእቱ ፡ ዘተነበይኩ ፡ አነ ፡ በእንተ ፡ ምጽአቱ ፡ ወእቤለክሙ ፡ ያነሥእ ፡ ለክሙ ፡ እግዚአብሔር ፡ እምአኃዊክሙ ፡ ነቢየ ፡ ዘከማየ ። ዝንቱ ፡ ውእቱ ፡ ዘአብአኒ ፡ በዐተ ፡ በመልዕልተ ፡ ደብር ። ዝንቱ ፡ ውእቱ ፡ ዘለሐኮ ፡ ለአዳም ፡ አቡነ ፡ ቅድመ ፡ በእደዊሁ ፡ ወገብሮ ፡ በአርአያሁ ፡ ወበአምሳሊሁ ። ወይእዜሰ ፡ መጽአ ፡ ውስተ ፡ ዓለም ፡ ከመ ፡ ያድኅኖ ፡ ለአዳም ፡ እምኵነኔ ፡ ኃጢአት ፡ ዘስሕተት ። አደቂቀ ፡ እስራኤል ፡ ኪያሁ ፡ ስምዑ ፡ ወተአዘዙ ፡ ሎቱ ። ወኵሉ ፡ ነፍስ ፡ እንተ ፡ ኢትሰምዖ ፡ ትትኀጐል ፡ እም*ውስተ ፡ ሕዝብ ። * fol. 27, v° a.

1. ዘውእቱ ፡ ብሂል ፡ ዘሀሎ ፡ ወይሄሉ] E *om.* — *ib.* ዘውእቱ] A ወዝውእቱ; B, C, D, E donnent la leçon adoptée. — *ib.* post ዘውእቱ B *add.* ብሂል. — 1-2. ዝንቱ ፡ ውእቱ] A ዝውእቱ; B, C, D, E donnent la leçon adoptée. — 2. ante ዘተነበይኩ B *add.* ዘውስተ ፡ ልብየ. — 2-3. ወእቤለክሙ — ዘከማየ] E እቤለክሙ ፡ ነቢየ ፡ ያነሥእ ፡ ለክሙ ፡ እግዚአብሔር ፡ እምአኃዊክሙ ፡ ዘከማየ. — 3-4. ዝንቱ ፡ ውእቱ — ደብር] A *om.*; B, C, D, E donnent la leçon adoptée. — 3. ውእቱ] E *om.* — 3-4. በመልዕልተ] B, E *om.* በ. — 4. ለአዳም ፡ አቡነ] B, C, D, E ለአቡነ ፡ አዳም. — 6. ዘስሕተት] A በስሕተት ፡ ዘኮነ; B, C, D, E donnent la leçon adoptée. — 7. ወኵሉ] E ወኵላ. — *ib.* እንተ ፡ ኢትሰምዖ] B ዘኢትሰምዖ. — 8. ሕዝብ] B, C, D, E ሕዝባ.

a existé et existera[1], c'est-à-dire[2] *Sabaoth*, le Seigneur des armées[3]. C'est lui au sujet de la venue de qui j'ai prophétisé moi-même et vous ai dit : *Le Seigneur fera surgir pour vous, d'entre vos frères*[4], *un prophète qui (sera) comme moi*[5]. C'est lui qui m'a fait entrer (dans) la *Caverne*[6], au sommet de[7] la montagne. C'est lui qui a façonné[8] *Adam*, notre père, autrefois[9] de ses mains et l'a fait à son image et à sa ressemblance[10]. Mais maintenant il est venu dans le monde, afin de sauver *Adam* de la peine[11] du péché d'égarement[12]. O Israélites, écoutez-le et obéissez-lui. Que toute âme[13] qui ne l'écoutera pas périsse *d'entre le peuple ! » * fol. 27, v° a.

1. Le verbe ሀለወ, I, 2 ne perd jamais son sens premier d'*existence*. — 2. M. à m. : *quod est*. — 3. Sens de Κύριος τῶν δυνάμεων. — 4. M. à m. : *de vos frères*. — 5. Deut., XVIII, 15. — 6. Il s'agit ici de la *Caverne des Trésors*; cf. S. GRÉBAUT, *Le Qalêmentos, Livres premier et deuxième*, p. 16-17. — 7. Cf. *supra*, p. 130, note 7. — 8. Sens de *fingere* (*ex luto*), πλάσσειν. — 9. M. à m. : *auparavant, d'abord*. — 10. Sens des termes bibliques : *ad imaginem et similitudinem* (Gen., I, 26). — 11. Sens de *condemnatio, pœna, culpa, crimen*. — 12. Sens de *error* (*aberratio*). — 13. Sens de *homo, persona*.

11

ወሶበ ፡ ፈጸመ ፡ ሙሴ ፡ ነገረ ፡ ለደቂቀ ፡ እስራኤል ፡ ተሰብሐ ፡ ገጹ ፡ ለእግዚእ ፡ ኢየሱስ ፡ ወአፈድፈደ ፡ ብርሃኑ ፡ ወኮነ ፡ ከመ ፡ ፀሐይ ።

12

ወሶበ ፡ ርእዩዎ ፡ ደቂቀ ፡ እስራኤል ፡ እለ ፡ ነበሩ ፡ ህየ ፡ ወድቁ ፡ በገጾሙ ፡ ወኮኑ ፡ ከመ ፡ አብድንት ። ወአንሥኦሙ ፡ እግዚእ ፡ ኢየሱስ ፡ ወአጽንዓ ፡ አልባቢሆሙ ፡ ወይቤሎሙ ፡ ትትከሐዱኑ ፡ ይእዜ ፡ ከመ ፡ ኢኮንኩ ፡ አምላከ ፡ እስራኤል ፡ እንዘ ፡ እሉ ፡ አበው ፡ ይከውኑኒ ፡ ስምዓ ። ወእሙንቱሰ ፡ ኢተክህሎሙ ፡ ያውሥእዎ ፡ አሐተ ፡ ቃለ ። ወአምኑ ፡ ቦቱ ፡ ብዙኆሙ ። ወእምዝ ፡ ይቤሎሙ ፡ ኢትትመከ

1. ለደቂቀ] E *om.* — 1-2. ለእግዚእ ፡ ኢየሱስ] B ለእግዚአብሔር. — 2. ብርሃኑ] A ብርሃኖ : B, C, D, E donnent la leçon adoptée. — *ib.* ወኮነ ፡ ከመ ፡ ፀሐይ] A ወኮነ ፡ ከመ ፡ ፀሐ *sic;* B ወኮነ ፡ ብርሃኑ ፡ ከመ ፡ ብርሃነ ፡ ፀሐይ; C, D, E donnent la leçon adoptée. — 3. ደቂቀ] A *om.;* B, C, D, E donnent la leçon adoptée. — 4. አብድንት] A, B በድን; C, D, E donnent la leçon adoptée. — *ib.* ወአንሥኦሙ] B ወአውሥኦሙ. — 5. ትትከሐዱኑ] A, B ትክህዱኑ; C, D, E donnent la leçon adoptée. — *ib.* ይእዜ] E እምይእዜ. — *ib.* ante ኢኮንኩ E *add.* አነ. — *ib.* ante አምላከ B *add.* ይእዜ. — *ib.* እስራኤል] C, D *om.* — 6. እንዘ] A, C *om.;* B, D, E donnent la leçon adoptée. — *ib.* አበው] B *om.*

11

Lorsque *Moïse* eut terminé (son) discours[1] aux Israélites, le visage du *Seigneur Jésus* fut transfiguré[2]. Sa lumière augmenta[3] et devint comme le soleil.

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Lorsque les Israélites qui demeuraient là virent (cela), ils tombèrent sur leur face et devinrent comme des cadavres. Le *Seigneur Jésus* les fit se lever, fortifia leurs cœurs et leur dit : « Contesterez-vous[4] maintenant que je ne suis pas[5] le Dieu d'*Israel,* alors que ces Pères deviennent mes témoins[6]? » Quant à eux, il ne leur fut pas possible de lui répondre une (seule) parole. La plupart d'(entre) eux crurent en lui. Alors il leur dit : « Ne vous vantez pas (de ce)

1. Le singulier ነገር a le sens du pluriel λόγοι, *verba.* — 2. Cf. *supra,* p. 129, note 2. — 3. Le verbe አፈደፈደ, n a ici un sens neutre. — 4. Sens de *in controversiam vocare,* ἀντιλέγειν. — 5. Sens très fort du verbe *être,* car ኮነ signifie *devenir.* — 6. M. à m. : *deviennent pour moi des temoins* (le singulier ስምዕ a ici le sens du pluriel *testes*).

ሁ ፡ ከመ ፡ አብርሃም ፡ አቡክሙ ፡ እስመ ፡ ብየ ፡ ክሂል ፡ አንሥእ ፡ እምእላንቱ ፡ አዕባን ፡ ውሉደ ፡ ለአብርሃም ፨

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ወነበሩ ፡ አበው ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወሙሴ ፡ ወኵሎሙ ፡ ሊቃውንት ፡ እለ ፡ ተንሥኡ ፡ እመቃብሪሆሙ ፡ በምድረ ፡ ኢየሩሳሌም ፡ ሠሉሰ ፡ መዋዕለ ፡ እን*ዘ ፡ ይጼውዑ ፡ ሰብአ ፡ ውስተ ፡ ሃይማኖቱ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ * fol. 27, v° b. ወሰበኩ ፡ በስሙ ፨ ወአይሁድሰ ፡ ኢተወክፍዎሙ ፡ ወኢአምንዎሙ ፡ ከመ ፡ እሙንቱ ፡ አበዊሆሙ ፨ ወባሕቱ ፡ ከኑ ፡ ይዌግርዎሙ ፡ በአዕባን ፡ ወይቤልዎሙ ፡ አንትሙ ፡ መሠርያን ፡ አብያጺሁ ፡ ለኢየሱስ ፡ እስመ ፡ ኢያኔስ ፡ ወኢያንቤሬስ ፡ መሠርያነ ፡ ግብጽ ፡ ኮኑ ፡ ይገብሩ ፡ ዘይበዝኅ ፡ እምዝንቱ ፡ ግብር ፡ ዘይገብሮ ፡ ወልደ ፡ ጸራቢ ፨

1. አንሥእ] B አንሥእ; E አንሥኦ. *ib.* ante እምእላንቱ B *add.* ውሉደ. — 2. ውሉደ ፡ ለአብርሃም] A, B ውሉደ ፡ አብርሃም; C, E ውሉደ ፡ ለአብርሃም; D donne la leçon adoptée. 4. እለ ፡ ተንሥኡ ፡ እመቃብሪሆሙ] B እመቃብሪሆሙ ፡ ዘተንሥኡ. — 5. ሰብአ] B *om.* — *ib.* ውስተ] C, D *om.*; E ኀበ. — *ib.* ሃይማኖቱ] B ሃይማኖት ፡ ርትዕት. — *ib.* ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ] C, D ለእግዚእ ፡ ኢየሱስ. — 6. ወሰበኩ] C, D, E ወይሰብኩ. — *ib.* ኢተወክፍዎሙ] D ኢተወክፍዎሙ *sic.* — 7. አበዊሆሙ] B, C, D, E አበው. — *ib.* ይዌግርዎሙ] B, C ይወግርዎሙ. 8. ለኢየሱስ] B ለክርስቶስ. — *ib.* ወኢያንቤሬስ] B, C, D, E ወኢያንበሬስ. — 9. እምዝንቱ] B, C, D, E እምዝ.

qu'*Abraham* (est) votre père, car j'ai le pouvoir de faire surgir de ces pierres des fils d'*Abraham*[1]. »

13

Les Pères *Abraham*, *Isaac*, *Jacob*, *Moïse* et tous les Anciens qui étaient ressuscités de leurs tombeaux demeurèrent sur le territoire[2] de *Jérusalem* (pendant) trois jours, * en appelant les gens à la foi[3] de *Notre-Seigneur Jésus-Christ*. Ils prêchèrent son nom. Quant aux Juifs, ils ne les reçurent pas et ne crurent pas qu'ils étaient[4] leurs Pères. Mais ils les lapidaient avec des pierres et leur disaient : « Vous êtes des sorciers[5], (vous) les compagnons[6] de *Jésus*. En effet, *'Iyânês* et *'Iyânbêrês*, sorciers de l'*Égypte*, faisaient (des prodiges) qui étaient plus nombreux[7] que cette œuvre que (vient de) faire le fils du charpentier[8]. » * fol. 27, v° b.

1. M. à m. : *pour Abraham*. — 2. M. à m. : *sur* (*en*) *la terre*. — 3. M. à m. : *dans la foi*. — 4. M. à m. : *ne crurent pas* (*en*) *eux : qu'ils étaient*. — 5. Sens de φαρμακός. — 6. Sens de *coæqualis, sodalis, collega*, ἑταῖρος. - 7. Autre sens qui pourrait convenir au contexte : *qui étaient plus grands;* Dillmann, dans son *Lex. aeth.*, col. 532, n'indique pas cê sens. — 8. Cf. *supra*, p. 108, note 6.

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ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ እመሰ ፡ አነ ፡ መሠርይ ፡ ቦኑ ፡ እሉኒ ፡ አበው ፡ ንጹሓን ፡ መሠርያንኑ ፡ እሙንቱ ። አማን ፡ እብለክሙ ፡ እስመ ፡ እምኔክሙ ፡ አነሥእ ፡ ዘይፈትሑ ፡ ላዕሌክሙ ፡ ወይትዋቀሱክሙ ፡ በዕለተ ፡ ደይን ፡ ዕለተ ፡ ትንሣኤ ፡ አመ ፡ እመጽእ ፡ በስብሐትየ ፡ ወበስብሐተ ፡ ሐራ ፡ መላእክትየ ፡ ንጹሓን ። ወሰበ ፡
* fol. 28, r° a. ሰምዑ ፡ ነገሮ ፡ *ለእግዚእነ ፡ ወገርዎ ፡ ከዕበ ፡ በአዕባን ። ወእምድኅረ ፡ ዝንቱ ፡ ጾረቶ ፡ ደመና ፡ ወአብጽሖ ፡ ፈለገ ፡ ዮርዳኖስ ።

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ወእምዝ ፡ መጽኡ ፡ አበው ፡ ኀበ ፡ እግዚእ ፡ ኢየሱስ ፡ ወይቤልዎ ፡ ኦእግዚእነ ፡

1. አነ ፡ መሠርይ] B ርኢነ ፡ መሠርየ. — 2. እብለክሙ] B እብለብክሙ *sic* primitivement, mais un petit trait horizontal au-dessus du second ብ indique que cette lettre doit être considérée comme biffée. — 4. ወበስብሐተ] B, C, D, E *om.* በ. — *ib.* ሐራ] B *om.* — 5. post ሰምዑ B *add.* አይሁድ. — *ib.* ለእግዚእነ] B, C, D, E *om.* — *ib.* ante ወገርዎ B *add.* ወ. — *ib.* ከዕበ] B *om.* — *ib.* ወእምድኅረ ፡ ዝንቱ] B ወእምድኅረዝ. — 6. post ወአብጽሖ B *add.* ገሀደ. — 7. መጽኡ] C በጽሑ. — *ib.* ወይቤልዎ] A *om.* ወ; B, C, D, E donnent la leçon adoptée.

14

Le *Seigneur Jésus* leur dit : « Si vraiment[1] je suis sorcier, est-ce que ces Pères purs aussi sont des sorciers ? En vérité[2], je vous (le) dis[3], parmi vous[4] je ferai surgir (des juges) qui jugeront[5] contre vous et vous feront opposition[6] au jour du jugement[7], (au) jour de la résurrection, lorsque je viendrai dans ma gloire et dans la gloire des armées de mes anges purs. »
* fol. 28, r° a. Lorsqu'ils eurent entendu les paroles[8] * de *Notre-Seigneur*, ils le lapidèrent aussi[9] avec des pierres. Ensuite un nuage le porta et l'amena au fleuve du *Jourdain*.

15

Alors les Pères vinrent vers le *Seigneur Jésus* et lui dirent : « O *Notre-*

1. La particule enclitique ሰ, indiquant la mise en relief, a été traduite par *vraiment*. — 2. M. à m. : *vraiment*. — 3. La conjonction እስመ sert ici à introduire le discours direct. — 4. M. à m. : *de vous*. — 5. Sens de *sententiam pronuntiare*. — 6. Sens de *contradicere litigando*. — 7. Sens de *judicium (novissimum)*. — 8. Cf. *supra*, p. 132, note 1. — 9. M. à m. : *de nouveau*.

እስመ ፡ ርኢነ ፡ ስብሐቲከ ፡ ወይእዜኒ ፡ ምንተ ፡ ትኤዝዘነ ፨ ወይቤሎሙ ፡ ተመየጡ ፡ ኀበ ፡ መካናቲክሙ ፡ እንተ ፡ ተንሣእክሙ ፡ እምኔሃ ፡ በሰላም ፨ ወተመይጡ ፡ ኀበ ፡ መካናቲሆሙ ፡ እንዘ ፡ ያአኵትዎ ፡ ለእግዚአብሔር ፨

16

ወእሙንቱሂ ፡ ሥዕላተ ፡ ፬እንስሳ ፡ እለ ፡ ለብሱ ፡ ሥጋ ፡ መጽኡ ፡ ዳግመ ፡ ኀበ ፡ ሀሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ወሰገዱ ፡ ሎቱ ፨ ወለእሙንቱሂ ፡ ሥዕላት ፡ ይቤሎሙ ፡ ተመየጡ ፡ ውስተ ፡ መካናቲክሙ ፡ በከመ ፡ ክንክሙ ፡ ቀዳሚ ፡ በውስተ ፡ ቤተ ፡ መቅደስ ፨ ወተመይጡ ፡ እሉ ፡ ሥዕላት ፡ በከመ ፡ ኮኑ ፡ ቀዳሚ ፨

በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ አመቱ ፡ ወለተ ፡ ዋሕድ ፡ ለኣለመ ፡ ዓለም ፡ አሜን ፨

1. እስመ ፡ ርኢነ ፡ ስብሐቲከ] A *om.*; B እስመ ፡ ርኢነ ፡ ስብሐቲሁ : C እስመ ፡ ርኢነ ፡ ስብሐተከ : D, E donnent la leçon adoptée. — *ib.* ወይእዜኒ] A, B ይእዜ : D ወይእዜ : C, E donnent la leçon adoptée. — *ib.* ምንተ] D ምንት : E ምንተኑ. — 2. ኀበ] C, D *om.* — 2-3. ኀበ ፡ መካናቲሆሙ] A, C, D *om.* ኀበ : B እመካናቲሆሙ : E donne la leçon adoptée. - 3. ያአኵትዎ] A, B, C, D, E የአኵትዎ *sic;* notre correction donne la leçon adoptée. — 4. ወእሙንቱሂ] B ወእሙንቱኒ : C ወእሙንቱሰ. — *ib.* ሥዕላተ] B, C, E ሥዕላት. — *ib.* ante መጽኡ B, C, D, E *add.* ወ. — 5. እግዚእ] E እግዚእነ. — *ib.* ሥዕላት] A, B *om.*; C ሥዕል : D, E donnent la leçon adoptée. — 6. ውስተ] B, E ኀበ : C, D *om.* — *ib.* መካናቲክሙ] B, E መካንክሙ; C, D መካንክሙ. — *ib.* ቤተ] C, D *om.* — 7. ሥዕላት] C ሥዕል. — *ib.* ኮኑ] C ኮነ. — *ib.* post ቀዳሚ B, C *add.* ወሰብሐት ፡ ለእግዚአብሔር : D *add.* ስብሐት ፡ ለእግዚአብሔር. — 8-9. በረከተ ፡ ጸጋሁ አሜን] A ወለተ ፡ ዋሕድ est en surcharge : B ምሕረቱ ፡

Seigneur, voici que[1] nous avons vu ta gloire. Maintenant que nous ordonnes-tu? » Il leur dit : « Retournez en paix[2] aux lieux d'où[3] vous êtes ressuscités. » Ils retournèrent à leurs lieux, en rendant grâces au Seigneur.

16

Elles aussi[4], les images des quatre animaux qui avaient revêtu une chair vinrent de nouveau (là) où se trouvait le *Seigneur Jésus*, et l'adorèrent. A ces images aussi il dit : « Retournez à[5] vos lieux (et redevenez) comme vous étiez[6] auparavant dans le temple. » Ces images retournèrent (et redevinrent) comme elles étaient auparavant.

Que la bénédiction de sa grâce soit avec sa servante *Walata-Wâhed* pour les siècles des siècles! Amen.

1. M. à m. : *car.* — 2. L'expression በሰላም, *en paix* est rejetée à la fin de la proposition, dans un but expressif. — 3. M. à m. : *desquels* (*duquel*). — 4. Le pronom personnel de la troisième personne a souvent le sens de l'adjectif démonstratif; cf. *infra* (ወለእሙንቱሂ ፡ ሥዕላት). — 5. M. à m. : *dans.* - 6. Sens de *devenir.*

* fol. 28, r° b. *፲ወ፭ ፡ ተኣምሪሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ነገረ ፡ ፍትሕ ፡ ዘገብረ ፡ በብእሲት ፡ ዘማዊት ፡፡

ኃይለ ፡ ረድኤቱ ፡ ይዕቀቦ ፡ ለገብሩ ፡ ኀይለ ፡ ሚካኤል ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡፡

1

ወእንዘ ፡ ሀሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ኢየሩሳሌም ፡ በአሐቲ ፡ ዕለት ፡ ተጋብኡ ፡ ኀ

ወበረከተ ፡ ጸጋሁ ፡ የሃሉ ፡ ምስሌነ ፡ አሜን: C ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ማህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም; D ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le nom propre ዳዊት est de seconde main): E በረከተ ፡ ጸጋሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ የሃሉ ፡ ምስለ ፡ ገብሩ ፡ ሀብተ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን. Les *bénédictions* sont analogues dans A, B, C, D, E.

1. ፲ወ፭] B ፲፭: C ፲፬: D ፲ወ፬; E ፲ወ፭ ፡ ምዕራፍ (sur la manière de coter les *miracles* particulière aux divers mss. voir p. 107, note 1). — 1-2. ተኣምሪሁ ፡ ለእግዚእነ — በብእሲት ፡ ዘማዊት] B ተኣምሪሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ነገረ ፡ ፍትሕ ፡ ለብእሲት ፡ ዘማዊት: C, D, E ተኣምሪሁ ፡ ለእግዚእነ ፡ ወአምላክነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ነገረ ፡ ፍትሕ ፡ ዘገብረ ፡ በብእሲት ፡ ዘማዊት. Les titres des *miracles* sont analogues dans A, B, C, D, E. — 3. ኃይለ ፡ ረድኤቱ — አሜን] A ኀይለ ፡ ሚካኤል est de seconde main (les lettres ካኤል sont en sous-charge des lettres ኀይለ ፡ ሚ): B ኃይለ ፡ ረድኤቱ ፡ የሃሉ ፡ ምስሌነ ፡ አሜን; C በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ማህለ ፡ ሥላሴ ፡ ለዓለመ ፡ አለም ፡ አሜን; D በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le nom propre ዳዊት est de seconde main); E ኃይለ ፡ ረድኤቱ ፡ የሃሉ ፡ ምስለ ፡ ገብሩ ፡ ሀብተ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን. Les *bénédictions* se groupent ainsi : d'une part, A, B, E: d'autre part, C, D. — 4. እግዚእ ፡ ኢየሱስ] E እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ.

QUINZIÈME MIRACLE

LA FEMME ADULTÈRE

1. Les Juifs amènent à Jésus, afin qu'il la juge, une femme surprise en adultère. — 2. Jésus écrit à terre les péchés communs à tous les Juifs; il demande ensuite qu'on conduise la pécheresse au lieu du supplice, afin qu'elle soit lapidée en sa présence. — 3. Il écrit à terre les péchés individuels de chacun des Juifs qui sont présents; voyant ceci, les Juifs partent tous. — 4. Il pardonne à la femme adultère. — 5. Celle-ci raconte son histoire et convertit beaucoup de gens.

* fol. 28, r° b. * Quinzième miracle de *Notre-Seigneur Jésus-Christ*. Récit du jugement qu'il rendit sur la femme adultère.

Que la puissance de son secours garde son serviteur *Ḥayla-Mikâ'êl* pour les siècles des siècles! Amen.

1

Tandis que le *Seigneur Jésus* se trouvait à *Jérusalem*, un jour, les Anciens

ቤሁ ፡ ሊቃውንተ ፡ አይሁድ ፡ ወጸሐፍቶሙ ፡ ወሐራሆሙ ። ወይቤልዎ ፡ ንሕነ ፡ ናአምር ፡ ከመ ፡ እምኀበ ፡ እግዚአብሔር ፡ ተፈኖከ ፡ ወኵሉ ፡ ዘትገብር ፡ ግብረ ፡ እግዚአብሔር ፡ ውእቱ ። ወዓቀሙ ፡ ብእሲተ ፡ ቅድሜሁ ፡ ወይቤልዎ ፡ እስመ ፡ ዛቲ ፡ ብእሲት ፡ ዘመወት ፡ ወእሉ ፡ ሰብእ ፡ ይከውኑ ፡ ስምዓ ፡ ላዕሌሃ ፡ ወአንተ ፡ ፍታሕ ፡ በከመ ፡ ሕግ ፡ ዘይደሉ ፡ ላዕሌሃ ፡ እስመ ፡ አንተ ፡ ኮናኒሆሙ ፡ ለእስራኤል ።

2

ወሰበ ፡ ሰምዓ ፡ እግዚእ ፡ ኢየሱስ ፡ ዘንተ ፡ እምኔሆሙ ፡ ነጸረ ፡ ለብእሲት ፡ እንተ ፡ አብጽሕዋ ፡ ኀቤሁ ። ወአእመረ ፡ ለእመ ፡ ኢፈትሐ ፡ ላዕሌሃ ፡ በከመ ፡ ሕጉ ፡ ለሙሴ ፡ ያ* ስተሐቅርዎ ፡ ወያሔስዉ ፡ ቃሎ ። ወውእቱሰ ፡ አድነነ ፡ ርእሶ ፡ ውስተ ፡ ምድር ፡ ወአኀዘ ፡ ይጽሐፍ ፡ በአጽባዕቱ ፡ ውስተ ፡ ምድር ፡ ኃጢአተ ፡ ኵሎሙ ። ወእ * fol. 28. v° a.

1. ሊቃውንተ ፡ አይሁድ] D ሊቃነ ፡ ካህናት. — 1-2. ናአምር] A, B, C, D, E ንአምር *sic*; notre correction donne la leçon adoptée. — 2. ተፈኖከ] B መጻእከ. — *ib.* ወኵሉ] E ኵሎ. — 3. ብእሲተ ፡ ቅድሜሁ] B, C, D ቅድሜሁ ፡ ብእሲተ. — 3-4. ብእሲት] B *om.* — 4. ዘመወት] A ዘማዊት ; B, C, D, E donnent la leçon adoptée. — 5. እስመ] B, C, D, E ለእመ. — *ib.* አንተ ፡ ኮናኒሆሙ] B ኮናኒሆሙ ፡ አንተ. — 6. post ዘንተ B *add.* ነገረ. — 6-7. እንተ ፡ አብጽሕዋ] E ዘአብጽሕዋ. — 7. ወአእመረ] A ወአእመራ ; B, C, D, E donnent la leçon adoptée. — *ib.* ለእመ] B, E *om.* — *ib.* ኢፈትሐ] C ፈትሐ ; E *om.* — 8. ወያሔስዉ] A, C ወያሔስው *sic* ; B, D ወይሔስው *sic* ; E donne la leçon adoptée. — *ib.* ante ቃሎ E *add.* ላዕሌሁ. — 8-9. ውስተ ፡ ምድር] B *om.* — 9. ውስተ ፡ ምድር ፡ ኃጢአተ ፡ ኵሎሙ] B, C, D ዲበ ፡ ምድር ፡ ኃጢአተ ፡ ኵሎሙ ; E ኃጢአተ ፡ ኵሎሙ ፡ ዲበ ፡ ምድር.

des Juifs, leurs scribes et leurs officiers se réunirent auprès de lui. Ils lui dirent : « Nous-mêmes, nous savons que tu as été envoyé de la part du Seigneur et que tout ce que tu fais est l'œuvre du Seigneur. » Ils placèrent une femme devant lui. Ils lui dirent[1] : « Cette femme a commis un adultère : ces hommes sont témoins contre elle. Toi-même, juge selon la loi qu'il faut lui appliquer[2]. En effet, tu es le juge des Israélites. »

2

Lorsque le *Seigneur Jésus* eut entendu ceci de leur (bouche)[3], il regarda la femme qu'ils avaient amenée vers lui. Il connut que, s'il ne jugeait pas sur elle selon la loi de *Moïse*, * ils le mépriseraient et taxeraient de mensonge sa parole. Pour lui, il s'inclina lui-même à terre et se mit à écrire de son doigt, * fol. 28. v° a.

1. La conjonction እስመ sert ici à introduire le discours direct. — 2. Le verbe ደለወ, I, 1 « seq. ላዕለ ፡ pers. et Nomin. rei » signifie : « ... *mereor, reus sum* » : cf. Dillmann, *Lex. aeth.*, col. 1079. — 3. M. à m. : *d'eux*.

ምግዘ ፡ እልዓለ ፡ ርእሰ ፡ ኀቤሆሙ ፡ ወይቤሎሙ ፡ ድልውት ፡ ይእቲ ፡ ትትወገር ፡ ዘበሕግ ፡ እስከ ፡ ትመውት ። ስድዋ ፡ ይእዜሰ ፡ መካነ ፡ ኰንኔ ፡ ወዓዲ ፡ አምጽእዋ ፡ ኀቤየ ፡ ውስተ ፡ ዛቲ ፡ መካን ፡ ከመ ፡ ትውግርዋ ፡ በቅድሜየ ። ወወሰድዋ ፡ ለይእቲ ፡ ብእሲት ፡ መካነ ፡ ኰንኔ ፡ ወአስተጋብኡ ፡ ላቲ ፡ አዕባነ ። ወእምዝ ፡ ተመይጡ ፡ ኀበ ፡ እግዚእነ ፡ ክርስቶስ ።

3

ወከዕበ ፡ ደነነ ፡ ውስተ ፡ ምድር ፡ ወጸሐፈ ፡ በአጽባዕቱ ፡ እንዘ ፡ ይብል ፡ ኃጢአቱ ፡ ለእገሌ ፡ ከመዝ ፡ ወኃጢአቱ ፡ ለእገሌ ፡ ከመዝ ። ወሶበ ፡ ርእዩ ፡ ዘንተ ፡ ወፅኡ ፡ ኵሎሙ ።

4

ወአንሥአ ፡ እግዚእነ ፡ ክርስቶስ ፡ ርእሶ ፡ ወርእዮሙ ፡ ወኢረከበ ፡ መነሂ ፡ እምሰብ

1. ante ርእሶ E *add.* ኰሎ. — *ib.* ድልውት] A, C, D, E ድልወት: B donne la leçon adoptée. — *ib.* ante ይእቲ C *add.* ሊተ. — 1-2. ትትወገር ፡ ዘበሕግ] B, C, D ትትወገር ፡ ዘበሕግ ፡ በአዕባን: E ዘበሕግ ፡ ትትወገር ፡ በአዕባን. — 2. እስከ] B እስመ. — *ib.* ስድዋ] A ስድዋ: B, C, D, E donnent la leçon adoptée. — *ib.* ወዓዲ] B *om.* ዓዲ. — 3. ትውግርዋ] E ትገርዋ. — 3-4. ብእሲት] C *om.* — 4. ላቲ] E ሎቱ. — 4-5. እግዚእነ ፡ ክርስቶስ] B, C, D, E እግዚእ ፡ ኢየሱስ. — 7. ወኃጢአቱ ፡ ለእገሌ ፡ ከመዝ] A *om.*: B ወኃጢአቱ ፡ ለእገሌ ፡ ወከመዝ; C, D, E donnent la leçon adoptée. — 9. ወአንሥአ] B ወአንሥአ est de seconde main: primitivement il y avait ወተንሥአ. — *ib.* እግዚእነ ፡ ክርስቶስ] B, C, D, E እግዚእ ፡ ኢየሱስ. — *ib.* ወርእዮሙ] A ወርእየ: B *om.*; C, D, E donnent la leçon adoptée.

sur la terre, les péchés de tous. Puis il se dressa lui-même vers eux et leur dit : « Elle mérite[1] légalement d'être lapidée à mort. Conduisez-la donc[2] maintenant au lieu du supplice. En outre, amenez-la vers moi en ce lieu, afin de la lapider devant moi. » Ils conduisirent cette femme au lieu du supplice et amassèrent pour elle des pierres. Alors ils se tournèrent vers *Notre-Seigneur le Christ*.

3

De nouveau, il s'inclina à terre et écrivit de son doigt, en disant : « Le péché d'un tel (est) ainsi[3]; le péché de cet autre[4] (est) ainsi. » Lorsqu'ils virent ceci, ils partirent tous.

4

Notre-Seigneur le Christ se releva lui-même, les regarda[5] et ne trouva

1. Le participe ድልውት conserve ici le sens de ደለወ, I, 1; cf. p. 137, note 2; Dillmann n'attribue pas ce sens au participe: cf. *Lex. aeth.*, col. 1081. — 2. ሰ emphatique a été traduit ici par *donc*. — 3. M. à m. : *tel*. — 4. M. à m. : *d'un tel*. — 5. M. à m. : *les vit*.

አ ፡ አይሁድ ፡ ዘእንበለ ፡ ብእሲት ፡ በሕቲታ ፡ ዘዓቀምዋ ፡ ውስተ ፡ መካነ ፡ ኵነኔ ። ወይቤላ ፡ እግ*ዚእ ፡ ኢየሱስ ፡ ኦብእሲቶ ፡ አይቴ ፡ ሀለዉ ፡ እለ ፡ ይኴንኑኪ ። ወትቤሎ ፡ ኦእግዚእየ ፡ ጕዩ ፡ እምኵነኔከ ፡ ንጹሕ ፡ ተኃፊሮሙ ። ወይቤላ ፡ እግዚእ ፡ ኢየሱስ ፡ እምይእዜሰ ፡ ዑቂ ፡ ርእሰኪ ፡ ኢተአብሲ ፡ ዳግመ ፡ ከመ ፡ ኢይርከብኪ ፡ ኵነኔ ፡ ዘአልቦ ፡ መክልእ ፡ አንሰ ፡ ኀደጉ ፡ ለኪ ፡ ኀጢአተኪ ። * fol. 28, vº b.

5

ወወፅአት ፡ ይእቲ ፡ ብእሲት ፡ ወቦአት ፡ ሀገረ ፡ ወነገረት ፡ ለሰብእ ፡ ዜናሃ ። ወበእንቲአሃ ፡ አምኑ ፡ ብዙኃን ፡ በእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወሰብሕዎ ፡ ለእግዚአብሔር ።

1. ዘዓቀምዋ] B እንተ ፡ አቀምዋ : C *om.* ዘ. — *ib.* ውስተ ፡ መካነ] E ውሥጠ ፡ በመካነ. — 2. ኢየሱስ] B *om.* — 2-4. ኦብእሲቶ ፡ አይቴ — ወይቤላ ፡ እግዚእ ፡ ኢየሱስ] C *om.* — 2. ኦብእሲቶ] E ኦብእሲት. — *ib.* ሀለዉ] A ሀለው *sic;* B, D, E donnent la leçon adoptée. — *ib.* ይኴንኑኪ] A ይኰንኑኪ *sic;* B, D, E donnent la leçon adoptée. — 2-3. post ወትቤሎ A *add.* አልቦ; B, D, E donnent la leçon adoptée. — 3. ኦእግዚእየ] A, E *om.* ኦ; B, D donnent la leçon adoptée. — *ib.* እምኵነኔከ] B እምኔ ፡ *sic* ኵነኔከ; D እምኔከ. — 4. ante ኢተአብሲ D *add.* ወ. — 4-5. ዘአልቦ] B, C, D, E ዘአልቦቱ. — 5. መክልእ] A, C, D; cette forme ne se trouve pas dans le *Lex. aeth.* de Dillmann; seule, la forme መክላእ est mentionnée et suivie de l'indication : « subst. *impedimentum,* Lud. auct. Greg. » (col. 820); B, E መልክዕ. — 6. ወወፅአት] A *om.* ወ (copulatif); C ወአውፅአት; B, D, E donnent la leçon adoptée. — *ib.* ወቦአት ፡ ሀገረ] B *om.* — 7. ብዙኃን] C *om.* — *ib.* ክርስቶስ] C, D, E *om.*

personne d'entre les Juifs [1], hormis la femme seule qu'ils avaient placée dans le lieu du supplice. * Le *Seigneur Jésus* lui dit : « O femme, où se trouvent ceux qui te condamnent? » Elle lui dit : « O mon Seigneur, ils ont fui ton jugement sincère [2], en étant confondus. » Le *Seigneur Jésus* lui dit : « Désormais garde-toi toi-même de ne plus pécher à nouveau, afin qu'un supplice inéluctable ne t'atteigne pas. Pour moi, je t'ai remis ton péché. » * fol. 28, vº b.

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La femme partit. Elle entra à la ville et raconta aux gens son histoire. Grâce à elle beaucoup crurent en *Notre-Seigneur Jésus-Christ* et glorifièrent le Seigneur.

1. M. à m. : *d'entre les hommes des Juifs.* 2. M. à m. : *pur.*

በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ወልደ ፡ ዋሕድ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

፲ወ፮ ፡ ተአምር ፡ ዘገብረ ፡ እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ነገረ ፡ ኅቡኣታ ፡ ለብእሲት ፡ ሳምራዊት ፡ ዘከመ ፡ አእመራ ።

1-2. በረከተ ፡ ጸጋሁ — አሜን] A ወልደ ፡ ዋሕድ est de seconde main ; ገብረ ፡ ዋሕድ est en surcharge de ወልደ ፡ ዋሕድ : B በረከቱ ፡ የሃሉ ፡ ምስሌነ ፡ ለዓለመ ፡ ዓለም ፡ አሜን : C በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ማህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜ[ን] ; D በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le nom propre ዳዊት est de seconde main); E በረከተ ፡ ጸጋሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ የሃሉ ፡ ምስለ ፡ ገብሩ ፡ ሀበተ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን. Les *bénédictions* sont analogues dans A, B, C, D, E. — 3. ፲ወ፮] B ፲፮ : C ፲፮ : D ፲ወ፮ : E ምዕራፍ ፡ ፲ወ፱ (sur la manière de coter les *miracles* particulière aux divers mss. voir p. 107, note 1). — 3-4. ተአምር ፡ ዘገብረ — ዘከመ ፡ አእመራ] A ኅቡኣት : notre correction, d'après B, C, D, donne la leçon adoptée ; B ተአምር ፡ ዘገብረ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ነገረ ፡ ኅቡዓታ ፡ ኵሎ ፡ ለብእሲት ፡ ሳምራዊት ፡ ከመ ፡ አእመራ ; C, D ተአምሪሁ ፡ ለእግዚእነ ፡ ወአምላክነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ነገረ ፡ ኅቡኣታ ፡ (C ኅብኣታ *sic*) ለብእሲት ፡ ሳምራዊት ፡ ዘከመ ፡ አእመራ : E ተአምር ፡ ዘገብረ ፡ እግዚእነ ፡ ወአምላክነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ነገረ ፡ ኅቡዓት ፡ በብእሲት ፡ ሳምራዊት ፡ ዘከመ ፡ አመራ *sic*. Les titres des *miracles* se groupent ainsi : d'une part, A, B, E ; d'autre part, C, D.

Que la bénédiction de sa grâce soit avec son serviteur *Walda-Wâhed* pour les siècles des siècles ! Amen.

SEIZIÈME MIRACLE

LA SAMARITAINE

(BERFSINYA)

I. Dialogue entre Jésus et la Samaritaine. — 1. Au sujet de l'eau du puits de Jacob et de l'eau de la grâce. — 2. Au sujet des cinq maris de la Samaritaine, nommément désignés par Jésus. — 3. Au sujet de ses père et mère, également nommés par Jésus. — 4. Au sujet du Christ attendu (Jésus déclare qu'il est le Christ). — 5. Au sujet de la véritable adoration de Dieu. — II. La Samaritaine va chercher les habitants de Naplouse. — 6. Elle annonce à ses compatriotes qu'elle a vu le Christ. — 7. Beaucoup d'entre eux (20.500) croient en Jésus, non sur la seule parole de la Samaritaine, mais surtout d'après ce qu'ils ont vu et entendu. — 8. Jésus congédie ceux des Samaritains qui veulent le suivre. — 9. Quelques Anciens de Samarie cependant prêchent le nom de Jésus, de leur propre initiative.

Seizième miracle que fit le *Seigneur Jésus-Christ*. Il raconta des (choses) cachées[1] à la femme Samaritaine ; (il lui raconta notamment) comment il la connaissait.

1. M. à m. : *ses* (*choses*) *cachées*.

በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ አመቱ ፡ መጽሔተ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፨

I

ወእንዘ ፡ *የኀልፍ ፡ እግዚእ ፡ ኢየሱስ ፡ ምድረ ፡ ሰማርያ ፡ ከመ ፡ የሐውጽ ፡ መቃ * fol. 29, r° a.
ብሪሆሙ ፡ ለአበው ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ ወርእየ ፡ ብእሲተ ፡ እንተ ፡ ትቀውም ፡ ዲበ ፡ አዘቅት ፡ ወትቀድሕ ፡ ማየ ፨ ወሖረ ፡ ኀቤሃ ፡ ወይቤላ ፡ አስትየኒ ፡ ማየ ፡ እምዘ ፡ ትቀድሒ ፨ ወትቤሎ ፡ ይእቲ ፡ ብእሲት ፡ እፎ ፡ አሰትየከ ፡ እንዘ ፡ ብእሲ ፡ አይሁዳዊ ፡ አንተ ፡ ወአነ ፡ ብእሲት ፡ ሳምራዊት ፡ ወኢይደመሩ ፡ ሳምራውያን ፡ ምስለ ፡ አይሁድ ፡ ወኢይትናገሩ ፡ ምስሌሆሙ ፨ ወይቤላ ፡ እግዚእ ፡ ኢየሱስ ፡ ሶበሰ ፡ ታአም

1. በረከተ ፡ ጸጋሁ — ለዓለመ ፡ ዓለም] A መጽሔተ ፡ ሥላሴ est de seconde main (ሥላሴ est en surcharge des lettres ሔተ): B በኀይለ ፡ መዝሙእቱ ፡ ያጽንዓን ፡ ለዓለመ ፡ ዓለመ ፡ አሜን; C በኀይለ ፡ መዝሙዕቱ ፡ ያጽንዖ ፡ ለገብሩ ፡ ማህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን: D በኀይለ ፡ መዝሙዕቱ ፡ ያጽንዖ ፡ ለንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le nom propre ዳዊት est de seconde main ; E በኀይለ ፡ መዝሙዕቱ ፡ ያፅንዖ ፡ ለገብሩ ፡ ሀብተ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን. Les *bénédictions* se groupent ainsi : d'une part, A: d'autre part, B, C, D, E. — 3. ለአበው] B ለአበዊነ. — *ib.* ወርእየ ፡ ብእሲተ] C, D ወርእያ ፡ ለብእሲት. — *ib.* እንተ] A እንዘ; B, C, D, E donnent la leçon adoptée. — 4. ዲበ] B primitivement ዲውበተ *sic*, mais de petits traits horizontaux au-dessus et au-dessous de ው et de ተ indiquent que ces lettres doivent être considérées comme biffées; comme ዲ se trouve légèrement en marge du texte, il apparait que le mot ውስተ avait d'abord été écrit, le scribe ayant ensuite gratté le pétiole de ስ, biffé ው et ተ et ajouté ዲ. *ib.* ወሖረ] C, D, E *om.* ወ. — *ib.* አስትየኒ] A, B, C, D, E አስትይኒ *sic;* notre correction donne la leçon adoptée. — 5. እምዘ] E ወእምዝ. — *ib.* ኣሰትየከ] C ኣሰተየከ *sic*. — 6. ወአነ ፡ ብእሲት ፡ ሳምራዊት] E ወአነ ፡ ብእሲት ፡ ሳምራዊት ፡ አነ. — *ib.* ወኢይደመሩ] C ወኢይደመር. — *ib.* ሳምራውያን] A, B, D ሳምር: C ሳምራዊ: E donne la leçon adoptée. — 7. ታአምሪ] A, B, C, D, E ተአምሪ *sic;* notre correction donne la leçon adoptée.

Que la bénédiction de sa grâce soit avec sa servante *Matshèta-Schelâsê* pour les siècles des siècles!

I

Tandis que * le *Seigneur Jésus* traversait le territoire de *Samarie*, afin de * fol. 29, r° a.
visiter les tombeaux des Pères *Abraham, Isaac* et *Jacob*, il vit une femme qui se tenait debout sur le puits (de *Jacob*) et puisait de l'eau. Il alla vers elle et lui dit : « Donne-moi à boire de l'eau de laquelle tu puises. » La femme lui dit : « Comment te donnerais-je à boire, alors que tu es un homme juif et que je suis une femme samaritaine? Les Samaritains n'ont pas de commerce avec les Juifs et ne parlent pas avec eux. » Le *Seigneur Jésus* lui dit : « Si tu savais

ሬ ፡ መኑ ፡ አነ ፡ እምሰአልከኒ ፡ አንተ ፡ አሀብኪ ፡ ማየ ፡ ሕይወት ። ወትቤሎ ፡ እስእለ ከ ፡ እግዚእየ ፡ ተሀበኒ ፡ ማየ ፡ ሕይወት ፡ ለእመ ፡ ሀሎ ፡ ምስሌከ ፡ ከመ ፡ ኢይምጻእ ፡ ዳግመ ፡ ወኢይቅዳሕ ፡ ማየ ፡ እምዝንቱ ፡ ዓዘቅት ፡ ዕሙቅ ።

2

* fol. 29, r° b. ወይቤላ ፡ እግዚእ ፡ ኢየሱስ ፡ ሑሪኬ ፡ *ጸውዒ ፡ ምተኪ ፡ ወንዒ ፡ ዝየ ። ወትቤሎ ፡ ይእቲ ፡ ብእሲት ፡ አልብየ ፡ ምት ። ወይቤላ ፡ እግዚእ ፡ ኢየሱስ ፡ እሙነ ፡ ትቤሊ ፡ እስመ ፡ ብእሲ ፡ ዘሀሎ ፡ ምስሌኪ ፡ ይእዜ ፡ ኢኮነ ፡ ምተኪ ፡ እስመ ፡ ነበሩ ፡ ምስሌኪ ፡ ፬እደው ፡ እምቅድሜሁ ። ወእምብዝኃ ፡ ፍትወትኪ ፡ ተወሰብኪ ፡ ለዝንቱ ፡ ኃምሳይ ፡ ወአንቲ ፡ ዘትሴስይዮ ፡ ወአኮ ፡ ውእቱ ፡ ዘይሴስየኪ ፡ ወዝንቱ ፡ ትእምርቱ ፡ ለኪ ። ወትቤሎ ፡ ይእቲ ፡ ብእሲት ፡ ሳምራዊት ፡ እሬእየከ ፡ እግዚእየ ፡ ከመ ፡ ነቢይ ፡ አንተ ፡ እስመ ፡ ዜነውከኒ ፡ ምሥጢራተ ፡ ኅቡአትየ ። ወይቤላ ፡ እግዚእ ፡ ኢየሱስ ፡

1. ante እምሰአልከኒ E *add.* ዘእስእለኪ. — *ib.* አንተ] A አንቲኒ : B, C, D, E donnent la leçon adoptée. — *ib.* አሀብኪ] C አሁብኪ. — 1-2. እስእለከ] E *om.* — 2. ተሀበኒ] B ተሁብኒ *sic.* — 4. ዝየ] C ኀቤየ. — 5. ይእቲ ፡ ብእሲት] A *om.*; D *om.* ብእሲት ; B, C, E donnent la leçon adoptée. — 6. ይእዜ] A ይእዜሰ : B *om.*; C, D, E donnent la leçon adoptée. — *ib.* ኢኮነ] C ዘኮነ. — *ib.* ምተኪ] C, D ምትኪ. — 7. ፬እደው] E ፬ ፡ ዕደው. — *ib.* እምቅድሜሁ] C እምቅድሜኪ. — 8. ወአንቲ] A *om.* ወ; B, C, D, E donnent la leçon adoptée. — *ib.* ዘትሴስይዮ] A *om.* ዘ; B ይ est en surcharge; B, C, D, E donnent la leçon adoptée. — 9. ብእሲት] E *om.* — *ib.* ሳምራዊት] A *om.*; B, C, D, E donnent la leçon adoptée. — *ib.* እግዚእየ] B, E *om.* — 10. ምሥጢራተ] A ምሥጢረ : B, C, D, E donnent la leçon adoptée.

qui je suis, tu me demanderais toi-même de te donner de l'eau de la vie. » Elle lui dit : « Je te demande, mon Seigneur, de me donner de l'eau de la vie, si tu en as[1], afin que je ne vienne plus à nouveau puiser[2] de l'eau à ce puits profond. »

2

* fol. 29, r° b. Le *Seigneur Jésus* lui dit : « Va donc, * appelle ton mari et viens ici. » Cette femme lui dit : « Je n'ai pas de mari. » Le *Seigneur Jésus* lui dit : « Tu dis vrai, car l'homme qui se trouve avec toi maintenant n'est pas ton mari. En effet, quatre hommes ont demeuré avec toi avant lui. Par suite de la grandeur de ta concupiscence tu t'es mariée avec ce cinquième (homme). C'est toi qui le nourris et non pas lui qui te nourrit. Tel[3] (est mon) signe pour toi. » La femme Samaritaine lui dit : « Je vois, mon Seigneur, que tu es un prophète. En effet, tu m'as raconté mes mystères

1. M. à m. : *si elle se trouve avec toi.* — 2. M. à m. : *et que je ne puise plus.* — 3. M à m. : *ceci.*

አማን ፡ አአምር ፡ ኵሎ ፡ ዘገበርኪ ፡፡ ወለ፬ሂ ፡ እደው ፡ እለ ፡ ነበሩ ፡ ምስሌኪ ፡ እምቅድሜሁ ፡ ለዝ ፡ ብእሲ ፡ ዘሀሎ ፡ ምስሌኪ ፡ ይእዜ ፡ ለቀዳማዊ ፡ ስሙ ፡ ስልቱ ፡ ወለካልኡ ፡ ዮካን ፡ ወለሣልሱ ፡ ሌዊ ፡ ወለራብዑ ፡ ሄሎት ፡ ወለዝ ፡ ኃምሳይ ፡ ስሙ ፡ ራፍሳይ ፡፡

3

ወትቤሎ ፡ ይእቲ ፡ ብእሲት ፡ *ሳምራዊት ፡ ንግረኒ ፡ እግዚእየ ፡ በእንተ ፡ ምንት ፡ ነገርከኒ ፡ ስመ ፡ ኵሉ ፡ አምታትየ ፡ ወበአይቴ ፡ ታአምሮሙ ፡፡ ወይቤላ ፡ እግዚእ ፡ ኢየሱስ ፡ አእምሪ ፡ ኦብእሲቶ ፡ እስመ ፡ አአምረኪ ፡ አነ ፡ እምቅድመ ፡ ይለድኪ ፡ ሰለፍከ ፡ አቡኪ ፡ ወላህምያ ፡ እምኪ ፡፡ * fol. 29, v° a.

4

ወትቤሎ ፡ ይእቲ ፡ ብእሲት ፡ እስመ ፡ ኢያአምር ፡ ዘእትናገረከ ፡ በእንተ ፡ ዘነገርከ

1. ዘገበርኪ] B, D, E ግብረ: C ግብሮ. — *ib.* ወለ፬ሂ ፡ እደው] A ወለ፬እደው: B ወ፬እደው; E ወለ፬ ፡ ዕደው; C, D donnent la leçon adoptée. — 2. ዘሀሎ ፡ ምስሌኪ ፡ ይእዜ] A *om.*; D ወዘሀሎ ፡ ምስሌኪ ፡ ይእዜ: E ወለዘሀሎ ፡ ምስሌኪ ፡ ይእዜ; B, C donnent la leçon adoptée. — *ib.* ስልቱ] B, E ስልቲ: C, D ስልቴ. — 3. ሌዊ] A ቀዊ *sic;* B, C, D, E donnent la leçon adoptée. — *ib.* ሄሎት] B, E ሂሉት: C, D ሄሉት. — *ib.* ወለዝ ፡ ኃምሳይ ፡ ስሙ] A, E *om.* ስሙ: B ወለዝ ፡ ራብዓይ ፡ ስሙ: C, D donnent la leçon adoptée. — 3-4. ራፍሳይ] A ራፍስይ *sic;* B, C, D, E donnent la leçon adoptée. — 6. ኵሉ] A *om.*; C, D, E እሉ; B donne la leçon adoptée. — *ib.* ወበአይቴ] C *om.* ወ. — *ib.* ታአምሮሙ] A, B, C, D, E ተአምሮሙ *sic;* notre correction donne la leçon adoptée. — 7. ኦብእሲቶ] B, C, D *om.* — *ib.* አነ] B *om.* — 7-8. ሰለፍከ] B ሰላፍስከ; C ሰላፍኪ: D ሰለፍከ; E ሰላፍኮ. — 8. ወላህምያ] B ወለምሕያ: C, D ወለሕምያ *sic.* — 9. ይእቲ] B *om.* — *ib.* ብእሲት] B primitivement ከእሲት *sic;* le scribe a corrigé ከ en ብ. — *ib.* ኢያአምር] A, B, C, D, E ኢየአምር *sic;* notre correction donne la leçon adoptée. — *ib.* ዘነገርከኒ] C ዘነገርኪ.

cachés. » Le *Seigneur Jésus* lui dit : « Vraiment je sais tout ce que tu as fait. Les quatre hommes qui ont demeuré avec toi avant cet homme-ci, qui se trouve avec toi maintenant, se nomment : le premier, *Seltou;* le deuxième, *Yokân;* le troisième, *Lêwi;* le quatrième, *Hêlot.* Ce cinquième se nomme *Râfsây.* »

3

La femme * Samaritaine lui dit : « Expose-moi, mon Seigneur, pourquoi tu m'as dit le nom de tous mes maris et où tu les as connus. » Le *Seigneur Jésus* lui dit : « Sache, ô femme, que moi-même je t'ai connue, avant que t'engendrent Salafk, ton père et *Lâhmyâ,* ta mère. » * fol. 29, v° a.

4

La femme lui dit : « Je ne sais (plus) ce que je (vais) te dire, parce que

ኒ ፡ ነገረ ፡ ኅቡአ ። እስመ ፡ ንቤ ፡ ኢያአምር ፡ መኑሂ ፡ ኅቡአተ ፡ ዘከመ ፡ ታአምር ፡ አንተ ፡ ዘእንበለ ፡ ክርስቶስ ፡ ዘንሴፎ ፡ ንሕነ ፡ እስመ ፡ ንቤ ፡ ለእመ ፡ መጽአ ፡ ውእቱ ፡ ውስተ ፡ ዓለም ፡ ያአምር ፡ ኵሎ ፡ ወይሜህሮሙ ፡ ለእለ ፡ ይተልውዎ ። ወይቤላ ፡ እግዚእ ፡ ኢየሱስ ፡ ኦብእሲቶ ፡ እስመ ፡ ዘይትናገር ፡ ምስሌኪ ፡ ውእቱ ፡ ክርስቶስ ፡ ዘይሴፈውዎ ፡ አሕዛብ ።

5

ወትቤሎ ፡ ይእቲ ፡ ብእሲት ፡ ሳምራዊት ፡ ንሕነሰ ፡ ሕዝበ ፡ ሰማርያ ፡ ንቤ ፡ አመ ፡ ይመጽእ ፡ እግዚእነ ፡ *ክርስቶስ ፡ እምኀበ ፡ እግዚአብሔር ፡ ይሰግዱ ፡ ሎቱ ፡ በውስተ ፡ ዛቲ ፡ መካን ። ወአይሁድኒ ፡ ይትቀነዩ ፡ ወይሰግዱ ፡ ሎቱ ፡ በኢየሩሳሌም ፡ ምድራዊት ። ወይቤላ ፡ እግዚእ ፡ ኢየሱስ ፡ አማን ፡ ኦብእሲቶ ፡ እብለኪ ፡ ትመጽእ ፡ መዋዕ

* fol. 29, v° b.

1. ነገረ] B *om.* — *ib.* ንቤ] B, E *om.* — *ib.* ኢያአምር] A, B, C, D, E ኢየአምር *sic;* notre correction donne la leçon adoptée. — *ib.* መኑሂ ፡ ኅቡአተ] B መንሂ ፡ ኅቡዓተ: E ኅቡዓተ ፡ መኑሂ. — *ib.* ታአምር] A, B, C, D, E ተአምር *sic;* notre correction donne la leçon adoptée. — 2. ክርስቶስ] B እግዚአብሔር: C, E እግዚእ ፡ ኢየሱስ: D እግዚእ ፡ ክርስቶስ. — *ib.* ዘንሴፎ] B ዘንሴፈውዎ *sic.* — 2-3. ውእቱ] B *om.* — 3. ያአምር] A, B, C, D, E የአምር *sic;* notre correction donne la leçon adoptée. — *ib.* ለእለ ፡ ይተልውዎ] E *om.* — 4. ኦብእሲቶ] B *om.* ኦ. — 6. ሳምራዊት] B, C, D, E *om.* — *ib.* ንሕነሰ] B *om.* ሰ. — *ib.* ሕዝበ ፡ ሰማርያ] A እምሰማርያ; B ር est en surcharge; B, C, D, E donnent la leçon adoptée. — 7. እግዚእነ ፡ ክርስቶስ] B, D, E *om.* እግዚእነ; C ኢየሱስ. — *ib.* ይሰግዱ] A ወይሰግዱ; B, C, D, E donnent la leçon adoptée. — 7-8. በውስተ ፡ ዛቲ ፡ መካን] B በዛቲ ፡ መቅደስ: C በውስተ ፡ መቅደስ: D በውስተ ፡ ዛቲ ፡ መቅደስ; E በውስተ ፡ ዛቲ ፡ ቤተ ፡ መቅደስ. — 8. ወአይሁድኒ] B ወአይሁድሰ. — *ib.* ይትቀነዩ ፡ ወይሰግዱ] E ይቤሉ ፡ ተቀነዩ ፡ ወስግዱ. — *ib.* ሎቱ] E *om.* — 8-9. ምድራዊት] B, C, D, E *om.* — 9. አማን] A *om.;* B, C, D, E donnent la leçon adoptée. — *ib.* ኦብእሲቶ ፡ እብለኪ] B, C, D, E እብለኪ ፡ ኦብእሲቶ. — *ib.* ትመጽእ] E ይመጽእ.

tu m'as exposé des choses cachées[1]. En effet, nous disons : Personne ne connaît les (choses) cachées comme tu les connais toi-même, hormis le Christ, que nous attendons nous-mêmes. En effet, nous disons : Lorsqu'il viendra[2] lui-même dans le monde, il connaîtra tout et il enseignera ceux qui le suivront. » Le *Seigneur Jésus* lui dit : « O femme, celui qui parle avec toi est le Christ, que les peuples attendent. »

5

La femme Samaritaine lui dit : « Pour nous, gens de *Samarie*, nous disons : Lorsque Notre-Seigneur * le Christ viendra de la part du Seigneur, on l'adorera en ce lieu. Quant aux Juifs, ils (le) serviront et l'adoreront en la *Jérusalem* terrestre. » Le *Seigneur Jésus* lui dit : « Vraiment, ô femme, je te

* fol. 29, v° b.

1. M. à m. : *une chose cachée.* — 2. M. à m. : *s'il est venu.*

ል ፡ ኢይሰግዱ ፡ ሰብእ ፡ ለእግዚአብሔር ፡ ኢበዝንቱ ፡ ደብር ፡ ወኢበኢየሩሳሌም ፡ ምድራዊት ፡ ወባሕቱ ፡ ይሰግዱ ፡ ሎቱ ፡ በኢየሩሳሌም ፡ ሰማያዊት ፡ እስመ ፡ እግዚአብሔር ፡ መንፈስ ፡ ውእቱ ፨

6

ወሶበ ፡ ሰምዓት ፡ ይእቲ ፡ ብእሲት ፡ ወስማ ፡ ብርፍሲንያ ፡ ነገሮ ፡ ለእግዚእ ፡ ኢየሱስ ፡ ሖረት ፡ ሀገረ ፡ ወዜነወት ፡ ለሰብእ ፡ እንዘ ፡ ትብል ፡ ንዑ ፡ ምስሌየ ፡ አርኢክሙ ፡ ብእሴ ፡ ዘያአምር ፡ ኅቡኣተ ፡ እስመ ፡ ውእቱ ፡ ዜነወኒ ፡ ግብርየ ፡ ዘአኀብእ ፡ እምሰብእ ፨

7

ወወፅኡ ፡ ብዙኃን ፡ እምሰብአ ፡ ይእቲ ፡ ሀገር ፡ ወነጸርዎ ፡ ለእግዚእ ፡ ኢየሱስ ፡ ወሰምዑ ፡ ቃሎ ፡ ወአምኑ ፡ ቦቱ ፡ ወይቤልዋ ፡ ለይእቲ ፡ ብእሲት ፡ አኮ ፡ በነገረ ፡ ዚአኪ ፡

1. ante ኢይሰግዱ E *add.* አመ. — *ib.* ሰብእ ፡ ለእግዚአብሔር] E ለአብ ፡ እግዚአብሔር. — 2: ሎቱ] B *om.* — *ib.* ሰማያዊት] D les lettres finales ዊት sont de seconde main. — 2-3. እስመ ፡ እግዚአብሔር ፡ መንፈስ ፡ ውእቱ] A *om.*; B, C, D, E donnent la leçon adoptée. — 4. ይእቲ] B, C, D, E *om.* — *ib.* post ብእሲት B, C, D, E *add.* ሳምራዊት. — *ib.* ወስማ] E ዘስማ. — *ib.* ብርፍሲንያ] B ብርስፍንያ; C, D በርፍሴን; E ብርሲፍያ. — 5. ሀገረ] B *om.* — *ib.* ወዜነወት] B ወነገረት. — 6. ብእሴ] B ብእሲ. — *ib.* ዘያአምር] A, B, C, D, E ዘየአምር *sic*; notre correction donne la leçon adoptée. — *ib.* ግብርየ] E ነገርየ. — *ib.* ዘአኀብእ] E ዘአኅብዕ. — 8. እምሰብአ ፡ ይእቲ ፡ ሀገር] A, B, E እምይእቲ ፡ ሀገር; C, D donnent la leçon adoptée.

(le) dis, des jours viendront (où) les hommes n'adoreront le Seigneur, ni sur ce mont, ni en la *Jérusalem* terrestre. Mais ils l'adoreront en la *Jérusalem* céleste. En effet, le Seigneur est Esprit. »

6

Lorsque la femme eut entendu — elle se nommait *Berfsinyâ* — les paroles[1] du *Seigneur Jésus*, elle alla à la ville et raconta aux gens, en disant : « Venez avec moi, afin que je vous montre un homme qui connaît les (choses) cachées. En effet, lui-même m'a raconté mes actions[2], que je cache aux gens. »

7

Beaucoup de gens de la ville sortirent, virent[3] le *Seigneur Jésus*, entendirent sa parole et crurent en lui. Ils dirent à la femme : « Ce n'est pas

1. M. à m. : *le discours.* — 2. M. à m. : *mon action.* — 3. M. à m. : *regardèrent.*

* fol. 30, r° a. ዘንአምን ፡ ቦቱ ፡ ወ * ባሕቱ ፡ ሶበ ፡ ርኢናሁ ፡ ጠየቅነ ፡ ከመ ፡ ውእቱ ፡ ክርስቶስ ፡ ፈራቂሁ ፡ ለዓለም ፡ ወልዱ ፡ ወዋሕዱ ፡ ለእግዚአብሔር ፨ ውእቱ ፡ ዘአስተርአየ ፡ ለያዕቆብ ፡ እንዘ ፡ ያሰምክ ፡ መልዕልተ ፡ ሰዋስው ። ወለሙሴኒ ፡ ነቢይ ፡ በመልዕልተ ፡ ደብር ፨ ወአስተርአየ ፡ ዓዲ ፡ ለናቡክደነጾር ፡ መልዕልተ ፡ ቅጽሩ ፡ ለኢየሩሳሌም ፡ አመ ፡ አግብአ ፡ ውስተ ፡ እዴሁ ፡ በእንተ ፡ ኃጢአቶሙ ፡ ለሕዝበ ። ወኍልቆሙ ፡ ለእለ ፡ አምኑ ፡ ቦቱ ፡ በይእቲ ፡ ዕለት ፡ ፪፻፻ወ፭፻እድ ፡ ዘምስለ ፡ አንስት ፨

8

ወብዙኃን ፡ እምኔሆሙ ፡ ተለውዎ ፡ ለእግዚእ ፡ ኢየሱስ ፨ ወውእቱሰ ፡ ኢኃደጎሙ ፡ ይትልውዎ ፨ ወባሕቱ ፡ ሜጠሙ ፡ ይእትዉ ፡ አብያቲሆሙ ፨

1. ዘንአምን] B, E ዘአመን: C ን est en surcharge. — *ib.* ሶበ ፡ ርኢናሁ] E ዘርኢናሁ. — *ib.* ante ጠየቅነ C, D, E *add.* ወ. — *ib.* ውእቱ] B, C, D, E *om.* — 2. post ለዓለም B, C, D, E *add.* ውእቱ. — *ib.* ወልዱ ፡ ወዋሕዱ] B *om.* ወዋሕዱ: C, D *om.* ወ (copulatif); E *om.* — *ib.* ውእቱ] E *om.* — 3. ወለሙሴኒ] B *om.* ኒ; C, D, E ወለሙሴሂ. — 3-4. ደብር] E ደመና. — 4. ወአስተርአየ ፡ ዓዲ] B, C, D, E ወኣዲ ፡ አስተርአየ. — *ib.* አመ] B ከመ. — 5. አግብኣ] B, D አግብኦ. — *ib.* ለሕዝበ] A ለሕዝብ; B, C, D, E donnent la leçon adoptée. — *ib.* ወኍልቆሙ] D ወኆልቆሙ *sic.* — 6. ቦቱ] B, C, D, E *om.* — *ib.* እድ] B, C, D እደው. — *ib.* ዘምስለ ፡ አንስት] E ወአንስት. — እምኔሆሙ ፡ ተለውዎ ፡ ለእግዚእ ፡ ኢየሱስ] A እለ ፡ ተለውዎ ፡ (D ተለዎ) ለእግዚእ ፡ ኢየሱስ ፡ እምኔሆሙ; B, C, D, E donnent la leçon adoptée. — 7-8. ኢኃደጎሙ] E ኢየኃድጎሙ. — 8. ይትልውዎ] C ይተልውዎ. — *ib.* ወባሕቱ ፡ ሜጠሙ] B ወሜጠሙ ፡ አላ. — *ib.* ይእትዉ] A, B, C, D ይእትው *sic;* E donne la leçon adoptée. — *ib.* ante አብያቲሆሙ B *add.* ውስተ.

* fol. 30, r° a. par ta propre parole que nous croyons en lui. * Mais lorsque nous l'avons vu, nous avons été certains qu'il est le Christ, le Rédempteur du monde, le Fils et l'Unique du Seigneur. C'est lui qui est apparu à *Jacob*, en s'appuyant au-dessus d'une échelle[1]; au prophète *Moïse* aussi, au-dessus de la montagne[2]. Il est apparu, en outre, à *Nabuchodonosor*, au-dessus des remparts de *Jérusalem*, lorsqu'il l'eut livrée dans sa main à cause des péchés[3] de son peuple. » Le nombre de ceux qui crurent en lui, ce jour-là, (fut) de 20.500 hommes, accompagnés de (leurs) femmes[4].

8

Beaucoup d'entre eux suivirent le *Seigneur Jésus*. Quant à lui, il ne leur permit pas de le suivre. Mais il les engagea à retourner à leurs maisons.

1. Gen., XXVIII, 13. — 2. Ex., XIX, passim. — 3. M. à m. : *du péché*. — 4. M. à m. : *qui étaient avec (leurs) femmes*.

9

ወቦ ፡ እምኔሆሙ ፡ ዘወጽኡ ፡ ወሖሩ ፡ ምድረ ፡ ፍልስጥኤም ፡ እምሊቃውንቲሆሙ ፡ ለሰማርያ ፡ እንበለ ፡ የአዝዞሙ ፡ እግዚእ ፡ ኢየሱስ ፡ ወሰበኩ ፡ በስሙ ፡ ወጸውዕዎሙ ፡ ለሰብእ ፡ ውስ*ተ ፡ ሃይማኖት ። ወአምኑ ፡ በእዴሆሙ ፡ ብዙኃን ፡ሰብእ ፡ ዘአልቦ ፡ ኍልቍ ፡ እምአድያመ ፡ ፍልስጥኤም ፡ ወምድረ ፡ ሰማርያ ፡ ወኢየሩሳሌም ፡ ወእምአድያመ ፡ ተኖስ ፡ ወመድያን ፡ ወታድምር ። * fol. 30, r. b.

ወስብሐት ፡ ለእግዚአብሔር ።

ወበምሕረቱ ፡ የሐውጾ ፡ ለገብርከ ፡ መርኬዎስ ፡ ወለአቡሁ ፡ ባሕርይ ፡ ወለአመቱ ፡ አውቃፈ ፡ ድንግል ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

2. ኢየሱስ] A *om.;* B, C, D, E donnent la leçon adoptée. — 3. ለሰብእ] E *om.* — *ib.* ሃይማኖት] E ሃይማኖቶሙ. — *ib.* በእዴሆሙ] B, C, D, E በእደዊሆሙ. — *ib.* ብዙኃን ፡ ሰብእ] C, D, E ሰብእ ፡ ብዙኀ. — 3-4. ዘአልቦ] E ዘአልቦሙ. — 4. ኍልቍ] C ኖልቈ *sic.* — 5. ወመድያን] A *om.;* B ወምድያን; C, D, E donnent la leçon adoptée. — *ib.* ወታድምር] B ወታደምር. — 6. ወስብሐት] A, E *om.* ወ: B, C, D donnent la leçon adoptée. — 7-8. ወበምሕረቱ — አሜን] A መርኬዎስ ፡ ወለአቡሁ ፡ ባሕርይ ፡ ወለአመቱ ፡ አውቃፈ ፡ ድንግል est de seconde main: au lieu de ወለአቡሁ, il y a ወልወአቡሁይ *sic;* au lieu de ድንግል, il y a ድንል lequel, d'ailleurs, est suivi des mots explicatifs suivants : ሕቤ ፡ ድንግል, *je dis Dengel* (au lieu de እቤ ፡ ድንግል): B በረከቱ ፡ የሃሉ ፡ ምስሌነ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; C በረከተ ፡ ጸጋሁ ፡ ለእግዚአብሔር ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ። ለዓለመ ፡ ዓለም ፡ አሜን; D በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le nom propre ዳዊት est de seconde main); E ወምሕረቱ ፡ የሃሉ ፡ ምስለ ፡ ገብሩ ፡ ሀበተ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን. Les *bénédictions* se groupent ainsi : d'une part, A ; d'autre part, B, C, D, E.

9

Il y en eut parmi eux — parmi les Anciens de *Samarie* — qui partirent et allèrent à la terre de *Palestine*, sans que le *Seigneur Jésus* (le) leur eût ordonné. Ils prêchèrent son nom et appelèrent les gens à * la foi. Grâce à eux, beaucoup de gens — d'innombrables (gens) — crurent, des confins de la *Palestine*, (de) la terre de *Samarie*, (de) *Jerusalem* et des confins de *Tanos*, *de Madyân* et de *Tâdmer*. * fol. 30, r° b.

Gloire au Seigneur!

Que, dans sa miséricorde, il prenne soin de son serviteur[1] *Markèwos*, de son père *Bâhrey* et de sa servante *'Awqâfa-Dengel* pour les siècles des siècles! Amen.

1. M. à m. : *de ton serviteur*.

፲፮ ፡ ተአምር ፨ ነገር ፡ ዘከመ ፡ ኀረዮሙ ፡ እግዚእነ ፡ ወአምላክነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለአርዳኢሁ ፨

በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ አመቱ ፡ ወለተ ፡ ዋሕድ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፨

1. ፲፮] B ፲ ፨ ፮; C *om.* la cote du présent *miracle;* D ፲ወ፮ : E ምዕራፍ ፡ ፳ (sur la manière de coter les *miracles* particulière aux divers mss. voir p. 107, note 1). — 1-2. ተአምር — ለአርዳኢሁ] A ተአምረ au lieu de ተአምር : B ተአምሪሁ ፡ ለእግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወዘከመ ፡ ኀርዮሙ ፡ ለአርዳኢሁ : C, D ተአምሪሁ ፡ ለእግዚእን ፡ ወአምላክነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘከመ ፡ ኀረዮሙ ፡ ለአርዳኢሁ : E ተአምር ፡ ዘገብረ ፡ እግዚእን ፡ ወአምላክነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለአርዳኢሁ. Les titres des *miracles* se groupent ainsi : d'une part, A; d'autre part, B, C, D, E (E *om.* ዘከመ ፡ ኀረዮሙ). — 3-4. በረከተ ፡ ጸጋሁ — አሜን] A ወለተ ፡ ዋሕድ (de seconde main) est en surcharge; un second nom propre መጽሔተ ፡ ድንግል est en sous-charge (il y a መጽተ *sic* au lieu de መጽሔተ); B በኃይለ ፡ ረድኤቱ ፡ ይዕቀበነ ፡ ለዓለመ ፡ ዓለመ ፡ ዓለም ፡ *sic* አሜን; C ማህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ማህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D ማህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥን ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le nom propre ዳዊት est de seconde main); E በኃይለ ፡ መስቀሉ ፡ ይኅዐር ፡ ለገብሩ ፡ ሀብተ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን. Les *bénédictions* se groupent ainsi : d'une part, A, C, D; d'autre part, B, E.

DIX-SEPTIÈME MIRACLE

VOCATION ET BAPTÊME DE SIMON ET D'ANDRÉ

(CONFESSION ET PRIMAUTÉ DE PIERRE)

I. Vocation de Simon et d'André. — 1. Sur le bord du lac de Tibériade, à Magdala, Jésus appelle à sa suite Simon et André, fils de Jonas. — 2. Confession de Simon. — 3. Simon voit les cieux ouverts et entend une voix qui glorifie Jésus. — II. Baptême de Simon et d'André. — 4. Jésus conduit au Jourdain Simon et André, afin qu'ils soient baptisés par Jean. — 5. Pendant le baptême les anges les couvrent de leurs ailes. — 6. Après le baptême les pieds de Simon adhèrent au roc; son nom est alors changé par Jésus en celui de Pierre, qui devient chef suprême de l'Église (pouvoir des clefs). — 7. Les cieux et la terre obéiront à la parole de Pierre. — 8. Pierre fera de nombreux miracles.

Dix-septième miracle. Récit (indiquant) comment *Notre-Seigneur, Notre-Dieu et Notre-Sauveur Jésus-Christ* a choisi ses disciples.

Que la bénédiction de sa grâce soit avec sa servante *Walata-Wâhed* pour les siècles des siècles! Amen.

1

ወእንዘ ፡ የሐልፍ ፡ እግዚእ ፡ ኢየሱስ ፡ በሀገረ ፡ መግደሎን ፡ ዘይእቲ ፡ ምድረ ፡ ፍልስጥኤም ፡ ርእዮሙ ፡ ሀየ ፡ በሐይቀ ፡ ባሕር ፡ ለስምዖን ፡ ወለእንድርያስ ፡ ደቂቁ ፡ ለዮና ፡ እንዘ ፡ ያሠግሩ ፡ ዓሣ ፡ ወጸውዖ ፡ ለስምዖን ፡ እንዘ ፡ ይብል ፡ ስምዖን ፡ ነዓ ፡ ኀቤየ ፡ ከመ ፡ እረሲከ ፡ እምይእዜ ፡ ታሥግር ፡ ሰብአ ፡ ወአኮ ፡ ዓሣ ፨

2

ወአንከረ ፡ ስምዖን ፡ * ሶበ ፡ ጸውዖ ፡ በስሙ ፡ እግዚእነ ፡ ኢየሱስ ፡ እንዘ ፡ ኢያአምሮ ፡ ቀዲሙ ፨ ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ኢታንክር ፡ አስምዖን ፡ ወልደ ፡ዮና ፡ በእንተ ፡ ዘጸዋዕኩ ፡ ስመከ ፡ እንዘ ፡ ኢታአምረኒ ፡ አንተ ፨ እምይእዜሰ ፡ ዘየዓ *fol. 30, v° a.*

1. እግዚእ] E እግዚእነ. — *ib.* በሀገረ] B *om.* በ. — *ib.* ዘይእቲ ፡ ምድረ] B በምድረ. — 1-2. ፍልስጥኤም] B ጥብርያድስ. — 2. ante ርእዮሙ E *add.* ወ. — *ib.* ሀየ] D, E በሀየ. — *ib.* ደቂቁ] B *om.* — 3. ስምዖን] B, C, D, E አስምዖን. — 4. ante ከመ C *add.* ወ. — *ib.* እረሲከ] B እረስይከ. — *ib.* እምይእዜ] A እምይእዜሰ; B *om.;* C, D, E donnent la leçon adoptée. — *ib.* ታሥግር] B ታሠግር. — 5. ጸውዖ] A *om.;* B, C, D, E donnent la leçon adoptée. — *ib.* በስሙ ፡ እግዚእነ ፡ ኢየሱስ] B, C, D, E እግዚእ ፡ ኢየሱስ ፡ በስሙ. — 5-6. ኢያአምሮ] A, B, C, D, E ኢየአምሮ *sic;* notre correction donne la leçon adoptée. — 6. ቀዲሙ] A, B, C, D *om.;* E donne la leçon adoptée. — *ib.* ኢየሱስ] B *om.* — 6-7. ወልደ ፡ ዮና] E *om.* — 7. በእንተ] C *om.* — *ib.* ዘጸዋዕኩ] A ዘጸዋዕኩከ; B, C, D, E donnent la leçon adoptée. — *ib.* ኢታአምረኒ] A, B, C, D, E ኢተአምረኒ *sic;* notre correction donne la leçon adoptée. — *ib.* ዘየዓቢ ፡ እምዝንቱ ፡ መንክር] A ዘየዓቢ ፡ እምዝንቱ ፡ መንክረ; E እምዝንቱ ፡ መንክር ፡ ዘየዓቢ; B, C, D donnent la leçon adoptée.

1

Tandis que le *Seigneur Jésus* traversait la ville de *Magdala*, qui (fait partie)[1] du territoire de la *Palestine*, il vit là, sur le rivage du lac, *Simon* et *André*, fils de *Jonas*, en train de pêcher du poisson. Il appela *Simon*, en disant : « *Simon*, viens vers moi, afin que désormais je te fasse pêcher des hommes et non des poissons. »

2

Simon s'étonna, * lorsque *Notre-Seigneur Jésus* l'appela par son nom, sans le connaître auparavant. Le *Seigneur Jésus* lui dit : « Ne t'étonne pas, ô *Simon*, fils de *Jonas*, parce que je (t')ai appelé (par) ton nom, sans que *fol. 30, v° a.*

1. M. à m. : *qui est.*

ቢ ፡ እምዝንቱ ፡ መንክር ፡ ትሬኢ ፨ አእምር ፡ ከመ ፡ አንተ ፡ ትከውን ፡ ኅሩይየ ፡ ወሊቀ ፡ ላዕለ ፡ አርዳእየ ፨ ወሰገደ ፡ ሎቱ ፡ ስምዖን ፡ ወይቤሎ ፡ አማን ፡ አንተ ፡ ውእቱ ፡ ክርስቶስ ፡ ወልደ ፡ እግዚአብሔር ፡ ሕያው ፨ አማን ፡ አንተ ፡ ውእቱ ፡ ረዳኢሁ ፡ ለአዳም ፡ አቡነ ፨ አማን ፡ አንተ ፡ ውእቱ ፡ መድኅኑ ፡ ለዓለም ፨ ወአውሥአ ፡ እግዚእ ፡ ኢየሱስ ፡ ወይቤሎ ፡ ብፁዕ ፡ አንተ ፡ ስምዖን ፡ ወልደ ፡ ዮና ፡ እስመ ፡ ኢከሠተ ፡ ለከ ፡ ዘንተ ፡ ምሥጢረ ፡ ዘሥጋ ፡ ወደም ፡ ዘእንበለ ፡ አቡየ ፡ ዘበሰማያት ፡ ከሠተ ፡ ለከ ፨

3

ወይእተ ፡ ጊዜ ፡ ነጸረ ፡ ስምዖን ፡ ሰማየ ፡ ወርእየ ፡ አናቅጸ ፡ ሰማያት ፡ ርኅወ ፡ ወሰ
* fol. 30, v° b ምዓ ፡ ቃለ ፡ እምውስተ ፡ ሰ*ማይ ፡ ዘይብል ፡ ስምዕዎ ፡ ሎቱ ፡ ወተአዘዙ ፡ ለቃሉ ፡ ወለባሕቲቱ ፡ ስግዱ ፨ ወወድቀ ፡ ስምዖን ፡ በገጹ ፨

1. ትከውን] D *om.* — *ib.* ኅሩይየ] A, E ኅሩየ; B, C, D donnent la leçon adoptée. — 2. አማን] B *om.* — 3. ክርስቶስ] B ኢየሱስ. — 3-4. አማን ፡ አንተ ፡ ውእቱ ፡ ረዳኢሁ ፡ ለአዳም ፡ አቡነ] B, E አማን ፡ አንተ ፡ ውእቱ ፡ (E *om.* ውእቱ) ረዳኢሁ ፡ ለአቡነ ፡ አዳም; C, D *om.* — 4. አማን ፡ አንተ] E ወአንተ. — *ib.* ውእቱ] A *om.;* B, C, D, E donnent la leçon adoptée. — *ib.* ወአውሥአ] C, E *om.* ወ. — 5. ante ብፁዕ B *add.* ለ. — *ib.* አንተ] B *om.* — *ib.* ወልደ ፡ ዮና] A *om.;* B, C, D, E donnent la leçon adoptée. — 6. ዘንተ ፡ ምሥጢረ] E *om.* — *ib.* አቡየ] E ዘእግዚአብሔር. — *ib.* ዘበሰማያት ፡ ከሠተ ፡ ለከ] E *om.* — 7. post ሰማየ B *add.* ርኅወ. — *ib.* ሰማያት] B ሰማይ. — 8. እምውስተ ፡ ሰማይ] A እምውስተ ፡ ሰማይት *sic;* E እምሰማይ: B, C, D donnent la leçon adoptée. — *ib.* ስምዕዎ ፡ ሎቱ] E les lettres ዕዎ ፡ ሎቱ sont de seconde main. — *ib.* ለቃሉ] A በቃሉ: B, C, D, E donnent la leçon adoptée.

tu me connaisses toi-même. Désormais tu verras (des miracles) qui seront plus grands que ce prodige. Sache que toi-même tu deviendras mon élu et prince sur mes disciples. » *Simon* l'adora et lui dit : « Vraiment tu es le Christ, le Fils du Seigneur vivant. Vraiment tu es l'Auxiliateur d'*Adam*, notre père. Vraiment tu es le Sauveur du monde. » Le *Seigneur Jésus* répondit et lui dit : « Tu es bienheureux, *Simon*, fils de *Jonas*, parce que la chair[1] et le sang ne t'ont pas révélé ce mystère. Mais (c'est) mon Père qui est dans les cieux (qui) te (l')a révélé. »

3

A ce moment-là, *Simon* regarda le ciel. Il vit les portes des cieux ouvertes
* fol. 30, v° b. et il entendit une voix du * ciel qui disait : « Écoutez-le, obéissez à sa parole et adorez-le seul. » *Simon* tomba sur sa face.

1. M. à m. : *de chair*.

4

ወአንሥኦ ፡ እግዚእ ፡ ኢየሱስ ፡ ወአኀዘ ፡ እዴሁ ፡ ወእደ ፡ እንድርያስ ፡ እኁሁ ፡ ወወሰዶሙ ፡ ፈለገ ፡ ዮርዳኖስ ። ወሶበ ፡ በጽሑ ፡ ይቤሎ ፡ ለስምዖን ፡ አእምር ፡ ኦስምዖን ፡ እስመ ፡ ኢትክል ፡ ከዊነ ፡ ረድእየ ፡ ወኢትወርስ ፡ መንግሥተ ፡ ሰማያት ፡ ለእመ ፡ ኢተጠመቀ ፡ በማይ ፡ ወበመንፈስ ። ወይቤሎ ፡ ስምዖን ፡ ይግበር ፡ እግዚእ ፡ ለገብሩ ፡ ዘፈቀደ ። ወመጠዎሙ ፡ ለዮሐንስ ። ወአጥመቆሙ ፡ ዮሐንስ ፡ ለስምዖን ፡ ወለእንድርያስ ፡ እኁሁ ፡ በፈለገ ፡ ዮርዳኖስ ፡ በከመ ፡ ኵሎሙ ፡ እስራኤል ።

5

ወበጊዜ ፡ ርደቶሙ ፡ ውስተ ፡ ማይ ፡ ወረዱ ፡ ማኅበረ ፡ መላእክት ፡ እምሰማይ ፡ ወተቀበልዎሙ ፡ እምጥምቀት ፡ በአክናፊሆሙ ። ወርእዩ ፡ ስምዖን ፡ ወእንድርያስ ፡ ስብሐተ ፡ እግዚአብሔር ፡ * በህየ ። * fol. 31, r° a.

1. ወአንሥኦ] A ወአንሥአ; C ወአውሥኦ; B, D, E donnent la leçon adoptée. — *ib.* ወአኀዘ] C, E ወአኃዘ. — *ib.* እዴሁ ፡ ወእደ ፡ እንድርያስ] B እዴሁ ፡ ለእንድርያስ. — 2. አእምር] E አኦምር *sic.* — 3. ante እስመ B *add.* በገዐ. — 3-4. ለእመ ፡ ኢተጠመቀ] B ለእመኒ ፡ ተጠምቀ ፡ D ወለእመ ፡ ኢተጠመቀ. — 4. ወበመንፈስ] A *om.* በ: B, C, D, E donnent la leçon adoptée. — *ib.* ስምዖን] C ኦስምዖን. — *ib.* ይግበር] A ይገብር: B, C, D, E donnent la leçon adoptée. — *ib.* ለገብሩ] C, D, E በገብሩ. — 5. ዘፈቀደ] A ለዘፈቀደ: B, C, D በዘፈቀደ: E donne la leçon adoptée. *ib.* ወአጥመቆሙ ፡ ዮሐንስ] B ces mots sont en surcharge; E *om.* ዮሐንስ. — 6. post ዮርዳኖስ C. D, E *add.* ቅዱስ. — *ib.* ኵሎሙ] B, C, D, E ኵሉ. — 7. ወበጊዜ] A, B, C, D *om.* በ; E donne la leçon adoptée.

4

Le *Seigneur Jésus* le fit se lever. Il prit sa main et la main d'*André*, son frère, et les conduisit au fleuve du *Jourdain*. Lorsqu'ils furent arrivés, il dit à *Simon* : « Sache, ô *Simon*, que tu ne peux pas devenir mon disciple, ni hériter du royaume des cieux, si tu n'as pas été baptisé dans l'eau et dans l'Esprit. » *Simon* lui dit : « Que le Seigneur fasse à son serviteur ce qu'il voudra ! » Il les donna[1] à *Jean*. *Jean* baptisa *Simon* et *André*, son frère, dans fleuve du *Jourdain*, comme tous les Israélites.

5

Au moment de leur descente dans l'eau, une troupe d'anges descendit du ciel et alla au-devant d'eux dès (leur) baptême, (en les couvrant) de leurs ailes. *Simon* et *André* virent * là la gloire du Seigneur. * fol. 31, r° a.

1. Sens : *présenta, remit, livra.*

6

ወአመ ፡ ፀዓቱ ፡ ለስምዖን ፡ እምውስተ ፡ ማየ ፡ ዮርዳኖስ ፡ ተሰቅለ ፡ ታሕተ ፡ ሰኰና ፡ እገሪሁ ፡ ኰኵሕ ፡ ወኮነ ፡ ልጹቀ ፡ ከመ ፡ አሣዕን ፡ ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ እእምር ፡ ኦስምዖን ፡ እስመ ፡ አንተ ፡ ትሰመይ ፡ እምይእዜ ፡ ኰኵሐ ፡ ወላዕሌከ ፡ አሐንጻ ፡ ለቤተ ፡ ክርስቲያንየ ፡ ወኢይክሉ ፡ አናቅጸ ፡ ሲኦል ፡ አማስኖታ ። ወለከ ፡ እሁበከ ፡ መራኁተ ፡ ዘመንግሥተ ፡ ሰማያት ። ወዘኀደገ ፡ ኃጢአተ ፡ በዲበ ፡ ምድር ፡ ይትኃደግ ፡ ሎቱ ፡ በሰማያት ። ወዘዓሠርከ ፡ በዲበ ፡ ምድር ፡ ይከውን ፡ ዕሡረ ፡ በሰማያት ። እእምር ፡ ኦስምዖን ፡ እስመ ፡ ለከ ፡ እሁበከ ፡ ሥልጣነ ፡ በሰማይ ፡ ወበምድር ። ወትከውን ፡ ኖላዌ ፡ መርዔትየ ፡ ህየንቴየ ፡ በአምሳለ ፡ ዚአየ ።

1-2. ወአመ ፡ ፀዓቱ ፡ ለስምዖን — ልጹቀ ፡ ከመ ፡ አሣዕን] C *om.* — 1. እምውስተ ፡ ማየ] A እማየ; B, D, E donnent la leçon adoptée. — *ib.* ተሰቅለ] E ዘተሰቅለ primitivement, mais deux petits traits horizontaux au-dessus et au-dessous de ዘ indiquent que cette lettre doit être considérée comme biffée. — 1-2. ሰኰና] E *om.* — 3. ኰኵሐ] E ኰኵሕ. — 4. ለቤተ ፡ ክርስቲያንየ] A *om.* የ: B, C, D, E donnent la leçon adoptée. — *ib.* ወኢይክሉ] B ወኢይክልዋ; E ወኢይክል. — *ib.* አማስኖታ] B *om.* — 5. ዘመንግሥተ] C, D *om.* — *ib.* post ሰማያት B, C, D, E *add.* ወምድር. — *ib.* ወዘኀደገ] B, C, D, E *om.* ወ. — *ib.* ኃጢአተ ፡ በዲበ ፡ ምድር] B በምድር ፡ ኃጢአተ. — 6. በዲበ ፡ ምድር] C በምድር. — *ib.* ይከውን] A, B, C, E ይኩን; D donne la leçon adoptée. — 7. ኦስምዖን] B, C, D, E *om.* — *ib.* ሥልጣነ ፡ በሰማይ ፡ ወበምድር] A ሥልጣነ ፡ በሰማይ ፡ ወምድር; B መራኁተ ፡ ሥልጣን ፡ በምድር ፡ ወበሰማያት; C, D ሥልጣነ ፡ በምድር ፡ ወበሰማይ; E በምድር ፡ ወበሰማያት.

6

Lors de la sortie de *Simon* de l'eau du *Jourdain*, le roc s'attacha sous la plante de ses pieds et devint adhérent comme des souliers. Le *Seigneur Jésus* lui dit : « Sache, ô *Simon*, que toi-même désormais tu seras appelé *Pierre* [1]. Sur toi je bâtirai mon église, et les portes du Schéol ne pourront pas la détruire. A toi je donnerai les clefs du royaume des cieux. Celui (à) qui tu auras remis les péchés sur la terre, (ses péchés) lui seront remis dans les cieux, et celui que tu auras lié sur la terre sera lié dans les cieux. Sache, ô *Simon*, qu'à toi je te donnerai puissance au ciel et sur la terre et (que) tu deviendras le pasteur de mon troupeau à ma place, (le gouvernant) comme moi [2].

1. M. à m. : *roc.* — 2. M. à m. : *à ma propre image.*

7

ወለቃለ ፡ ዚአከ ፡ ይትኤዘዙ ፡ ወበቃለ ፡ ዚአከ ፡ ይፈርዩ ፡ ሰማያት ፡ ወምድር ፨ ለእመ ፡ አዘዝከ ፡ ለሰማይ ፡ ያዝ * ንም ፡ ምሕረተ ፡ ላዕለ ፡ ሰብእ ፡ ወለእመ ፡ አዘዝከ ፡ ያዝንም ፡ እሳተ ፡ ወተየ ፡ ያዘንም ፡ በከመ ፡ ገበርኩ ፡ ላዕለ ፡ ሰዶም ፡ ወገሞራ ፨ ለእመ ፡ አዘዝከ ፡ ለምድር ፡ ተሀብ ፡ ተድላ ፡ ለዘተሣሃልከ ፡ ታበቍል ፡ ፍሬ ፡ ተድላ ፨ ወለእመ ፡ አዘዝከ ፡ ትክሥት ፡ አፉሃ ፡ ወተኅጥሙ ፡ ለዓላውያኒከ ፡ በከመ ፡ ገበርኩ ፡ ለዳታን ፡ ወለአቤሮን ፨ ወለእመ ፡ አዘዝከ ፡ ትፍረይ ፡ ትፈሪ ፡ በከመ ፡ አዘዝከ ፨ * fol. 31, rº b.

1. ወለቃለ] B ወበቃለ. — *ib.* ዚአከ] C ዚአየ. — *ib.* ይትኤዘዙ] A ይትአዘዙ; B, C, D donnent la leçon adoptée. — *ib.* ወለቃለ ፡ ዚአከ ፡ ይትኤዘዙ] E *om.* — 1-2. ante ለእመ B, E *add.* ወ. — 2. አዘዝኮ] C አዘዝከ. — *ib.* ያዝንም] A ይዝንም; B, C, D, E donnent la leçon adoptée. — *ib.* ምሕረተ] B ዝናመ ፡ ምሕረት. — *ib.* ላዕለ ፡ ሰብእ] B ለሰብእ. — *ib.* post አዘዝኮ B *add.* ለሰማይ. — 3. ወተየ] E *om.* — *ib.* ያዘንም] A *om.*; B ይዘንም; C, D, E donnent la leçon adoptée. — *ib.* ante ለእመ B, E *add.* ወ. — 3-4. አዘዝከ ፡ ለምድር] E አበሰ ፡ ወአዘዝከ ፡ ለምድር. — 4. ለዘተሣሃልከ] A ለዘተሣሀኮ *sic*; C, D ለዘተሣሃልኮ; E ትሁብ ፨ ወለዘተሠሃልኮ *sic*; B donne la leçon adoptée. — *ib.* ታበቍል] A, B, C ታብቍል; D, E donnent la leçon adoptée. — 5. ትክሥት] D ትክሥት. — *ib.* ወተኅጥሙ] A *om.* ወ; B, C, E donnent la leçon adoptée. — *ib.* ወተኅጥሙ] D ወተኀጥሙ *sic* primitivement; ኀ a été corrigé en ኅ par le scribe. — *ib.* ለዓላውያኒከ] A ለዓላውያን; B, C, D, E donnent la leçon adoptée. — *ib.* ante በከመ C, D, E *add.* ትውኅጥሙ. — *ib.* ለዳታን] B, C, D, E በዳታን. — 6. ወለአቤሮን] B, C, D, E ወአቤሮን. — *ib.* ወለእመ ፡ አዘዝከ ፡ ትፍረይ ፡ ትፈሪ ፡ በከመ ፡ አዘዝከ] A *om.*; B ወለእመ ፡ አዘዝከ ፡ ትፍረይ ፡ በከመ ፡ ትቤላ; E ወእመ ፡ አዘዝከ ፡ ትፍረይ ፡ በከመ ፡ አዘዝከ ፡ ትፈሪ; C, D donnent la leçon adoptée.

7

« A ta propre parole les cieux et la terre obéiront. Sur ta propre parole ils produiront (des biens et des maux)[1] : soit que tu ordonnes au ciel de * faire pleuvoir la miséricorde sur les hommes, soit que tu lui ordonnes de faire pleuvoir le feu et le soufre, comme j'ai fait sur *Sodome* et *Gomorrhe;* soit que tu ordonnes à la terre de donner la prospérité à ceux à qui tu seras propice (et) de produire des fruits délicieux[2]; soit que tu lui ordonnes d'ouvrir sa bouche et de dévorer les rebelles (contre) toi, comme j'ai fait à *Dathan* et à *Abiron.* Si tu lui ordonnes de produire des fruits, elle (en) produira, comme tu (le) lui auras ordonné. * fol. 31, rº b.

1. M. à m. : *produiront des fruits.* — 2. M. à m. : *de faire croître des fruits de délices.*

8

ለከ ፡ እሁበከ ፡ ኦስምዖን ፡ ክህነተ ፡ አሮን ፡ ወበላዕሌከ ፡ ይኄሉ ፡ መንፈስ ፡ ቅዱስ ። ወአንተ ፡ ታጠምቆሙ ፡ ለምእመናን ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፨

ወትገብር ፡ ተአምራተ ፡ ወመንክራተ ፡ ዲበ ፡ ምድር ፡ ዘይበዝኀ ፡ እምዘገበርኩ ፡ አነ ፨

አእምር ፡ ኦስምዖን ፡ እሠጠዎሙ ፡ ለእለ ፡ ይጼውዑኒ ፡ ወአአምኖሙ ፡ ለእለ ፡ የአምኑ ፡ ብየ ፨ ወእክህዶሙ ፡ ለእለ ፡ ይክህዱኒ ፨

በረከተ ፡ ጸጋሁ ፡ ወኀይለ ፡ ረድኤቱ ፡ ይኅድር ፡ ምስለ ፡ ገብሩ ፡ ወልደ ፡ ዋሕድ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፨

1. ante ለከ E *add.* ወ. — *ib.* አሮን] A *om.;* B, C, D, E donnent la leçon adoptée. — *ib.* ante መንፈስ B *add.* ምስሌከ. — 2. ወአንተ] A, B *om.;* C, D, E donnent la leçon adoptée. — 3. ዲበ ፡ ምድር ፡ ዘይበዝኀ] B ዓበይተ ፡ ዲበ ፡ ምድር; E በዲበ ፡ ምድር ፡ ዘይበዝኀ. — 7-8. በረከተ ፡ ጸጋሁ — አሜን] A ወልደ ፡ ዋሕድ est de seconde main (légèrement en sous-charge): B ኦእግዚእየ ፡ ኢየሱስ ፡ በጸጋ ፡ ኂሩትከ ፡ ርድአን ፡ ለአገብርቲከ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; C ኦእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ሣህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D ኦእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ሣህልከ ፡ ወምሕረትከ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le nom propre ዳዊት est de seconde main); E ኦእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በጸጋ ፡ ረድኤትከ ፡ ርድኦ ፡ ለገብርከ ፡ ሀበተ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን. Les *bénédictions* se groupent ainsi : d'une part, **A**; d'autre part, **B, C, D, E.**

8

« A toi je donnerai[1], ô *Simon*, le sacerdoce d'*Aaron*. Sur toi se trouvera l'Esprit-Saint. Toi-même tu baptiseras les fidèles au nom du Père, du Fils et du Saint-Esprit.

« Tu feras des miracles et des prodiges sur la terre qui seront plus nombreux[2] que ceux que j'ai faits moi-même.

« Sache, ô *Simon*, (que) j'exaucerai ceux qui m'invoqueront, (que) je confesserai ceux qui me confesseront et (que) je renierai ceux qui me renieront. »

Que la bénédiction de sa grâce et la puissance de son secours demeurent avec son serviteur *Walda-Wâhed* pour les siècles des siècles! Amen.

1. M. à m. : *à toi je te donnerai.* — 2. Ou encore : *qui seront plus grands.*

*፲፰ ፡ ተአምር ፡ ዘገብረ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በብእሲ ፡ ዕውር ፡ ወጽሙም ፡ ወበሀም ፡ በሀገረ ፡ ኢየሩሳሌም ። * fol. 31, v° a.

ወከማሁ ፡ ይግበር ፡ ትእምርተ ፡ ሠናይቱ ፡ ለአመቱ ፡ ገብረ ፡ ዋሕድ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

I

ወእንዘ ፡ የኀልፍ ፡ እግዚእ ፡ ኢየሱስ ፡ ኢየሩሳሌም ፡ ሀገረ ፡ እግዚአብሔር ፡ ርእ

1. ፲፰] B ፲፰; C ፲፰; D ፲ወ፰; E ምዕራፍ ፡ ፲ወ፰ (sur la manière de coter les *miracles* particulière aux divers mss. voir p. 107, note 1). — 1-2. ተኣምር ፡ ዘገብረ — በሀገረ ፡ ኢየሩሳሌም] B ተኣምሪሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በብእሲ ፡ ዕውር ፡ ወጸሙም ፡ ወበሐም ፡ በሀገረ ፡ ኢየሩሳሌም; C, D ተኣምሪሁ ፡ ለእግዚእነ ፡ ወአምላክነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ። ዘገብረ ፡ በብእሲ ፡ ዕውር ፡ ወጽሙም ፡ ወበሀም ፡ በሀገረ ፡ ኢየሩሳሌም; E ተኣምር ፡ ዘገብረ ፡ እግዚእነ ፡ ወአምላክነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በብእሲ ፡ ዕውር ፡ ወጽሙም ፡ ወበሐም ፡ በሀገረ ፡ ኢየሩሳሌም. Les titres des *miracles* sont analogues dans A, B, C, D, E. 3-4. ወከማሁ ፡ ይግበር — አሜን] A ለአመጌበረ ፡ *sic* ዋሕድ (ጌበረ ፡ ዋሕድ est de seconde main); notre correction donne la leçon adoptée: B ከማሁ ፡ ይግበር ፡ ትእምርተ ፡ ሠናይቶ ፡ ለአግብርቲሁ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; C ወከማሁ ፡ ይግበር ፡ ትእምርተ ፡ ሠናይቶ ፡ ላዕለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D ወከማሁ ፡ ይግበር ፡ ትእምርተ ፡ ሠናይቶ ፡ ላዕለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le nom propre ዳዊት est de seconde main); E ወከማሁ ፡ ይግበር ፡ ትእምርተ ፡ ሠናይቱ ፡ ለገብሩ ፡ ሀብተ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን. Les *bénédictions* se groupent ainsi : d'une part, A, E; d'autre part, B, C, D. — 5. እግዚእ ፡ ኢየሱስ] B እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ. — *ib.* ርእየ] E ርእዮ.

DIX-HUITIÈME MIRACLE

GUÉRISON D'UN HOMME AVEUGLE, SOURD ET MUET

1. Un homme aveugle, sourd et muet, demande à Jésus, qui traverse Jérusalem, de le guérir. — 2. Jésus déclare à Simon-Pierre que la guérison qu'il va opérer doit servir à montrer aux Juifs sa puissance. — 3. D'abord Jésus rend la parole à cet infirme qui confesse aussitôt, devant Simon-Pierre et André, la divinité du Christ et demande sa guérison complète. — 4. Ensuite Jésus le fait voir et entendre. — 5. Le miraculé prêche le nom de Jésus et convertit beaucoup de gens.

* Dix-huitième miracle que fit *Notre-Seigneur Jésus-Christ* sur un homme aveugle, sourd et muet, en la ville de *Jérusalem*. * fol. 31, v° a.

Pareillement qu'il accomplisse le signe de sa bienfaisance[1] pour sa servante *Gabra-Wâhed*[2] pour les siècles des siècles! Amen.

I

Tandis que le *Seigneur Jésus* traversait *Jérusalem*, la ville du Seigneur, il

1. M. à m. : *bienfait*. — 2. *Gabra-Wâhed* est un nom d'homme; ici ce nom désigne une femme.

የ ፡ ብእሲ ፡ ዘዕውሩ ፡ ተወልደ ፡ እምከርሠ ፡ እሙ ፡ ዕውር ፡ ወበሀም ። ወሰበ ፡ ሰምዓ ፡ እንዘ ፡ የኀልፍ ፡ እግዚእ ፡ ኢየሱስ ፡ ጸርኀ ፡ ወከልሀ ፡ በከመ ፡ ክሂሎቱ ።

2

ወይቤሎ ፡ ስምዖን ፡ ለእግዚእነ ፡ ኦእግዚእየ ፡ ብፁዕ ፡ ዘአእመረ ፡ ዘየኀሥሥ ፡ ዝንቱ ፡ ዕውር ፡ ወበሀም ፡ ወይትዌከፍ ፡ ቃሎ ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ዝንቱ ፡ ይጸርኅ ፡ ኀቤየ ፡ እንዘ ፡ ይብል ፡ አገባሪሆሙ ፡ ለኵሎሙ ፡ ፍጡራን ፡ ወረዳኢሆሙ ፡ አመ ፡ ምንዳቤሆሙ ። አዘፈጠርከ ፡ አዕይንተ ፡ ወልሳነ ፡ ወእእዛነ ፡ ፍታሕ ፡ አዕይንትየ ፡ ከመ ፡ እርአይ ፡ ስብሐቲከ ፡ ወእርኑ ፡ እእዛንየ ፡ *ከመ ፡ እስማዕ ፡ ስብሐቲከ ፡ ወፍታሕ ፡ ማዕሠረ ፡ ልሳንየ ፡ ከመ ፡ አሀብ ፡ ስብሐተ ፡ ለስምከ ፡ ቅዱስ ። አእምር ፡ ኦስምዖን ፡ ኢገበርክዎ ፡ ለዝ ፡ ብእሲ ፡ በሀመ ፡ ወዕውረ ፡ ወጽሙመ ፡ በከመ ፡ ትሬእዮ ፡ ዳእሙ ፡ ከመ ፡ አርእዮሙ ፡ ለደቂቀ ፡ እስራኤል ፡ ኃይልየ ፡ ቦቱ ። (* fol. 31, v° b.)

1. ዘዕውሩ] E ዘዕውረ. — *ib.* post እሙ B, C, D, E *add.* ዕውር. — 2. እግዚእ ፡ ኢየሱስ] E እግዚእነ. — 3. ለእግዚእነ] B ለእግዚእ ፡ ኢየሱስ. — *ib.* ኦእግዚእየ] C ኦእግዚእዖ *sic*; E ኦእግዚእነ. — *ib.* post ዘአእመረ C *add.* ዘየአምር *sic.* — 3-4. ዝንቱ] C *om.* — 4. ወይቤሎ] C ወይቤለ *sic.* — *ib.* እግዚእ] D ኦእግዚእ primitivement, mais deux petits traits horizontaux au-dessus et au-dessous de ኦ indiquent que cette lettre doit être considérée comme biffée. — 5. ለኵሎሙ ፡ ፍጡራን] B, C, D, E ለፍጡራን. — 6. አመ] B በጊዜ. — *ib.* ወልሳነ] A ወልሳናተ; B, C, D, E donnent la leçon adoptée. — 6-7. ፍታሕ ፡ አዕይንትየ] E ፍታሕ ፡ ልሳንየ ፡ ወአዕይንትየ. — 7. ስብሐቲከ] A ስብሐተከ; B, C, D, E donnent la leçon adoptée. — *ib.* ስብሐቲከ] A ስብሐተከ; B, C, D, E donnent la leçon adoptée. — 9. ወዕውረ] B, E *om.* — *ib.* በከመ] A, B, C, D ዘከመ; E donne la leçon adoptée. — 9-10. ትሬእዮ] E ትሬእይዎ. — 10. ዳእሙ] E *om.* — *ib.* ኃይልየ] C ይ est en marge.

vit un homme qui était né aveugle et muet dès le sein de sa mère. Lorsque (celui-ci) entendit passer le *Seigneur Jésus*, il cria et clama comme il put [1].

2

Simon dit à Notre-Seigneur : « O mon Seigneur, bienheureux est celui qui sait ce que demande [2] cet aveugle et muet et agréera sa parole. » Le *Seigneur Jésus* lui dit : « Cet (homme) crie vers moi, en disant : O Auteur de toutes les créatures et leur Auxiliateur lors de leur tourment, ô toi qui as créé les yeux, la langue [3] et les oreilles, ouvre mes yeux, afin que je voie ta gloire; ouvre mes oreilles, * afin que j'entende ta gloire; délie le lien de ma langue, afin que je donne gloire à ton nom saint. Sache, ô *Simon*, (que) je n'ai pas fait cet homme muet, aveugle et sourd, comme tu le vois, (afin de le châtier), mais afin de montrer par lui [4] ma puissance aux fils d'*Israel*. » (* fol. 31, v° b.)

1. M. à m. : *selon son pouvoir*. — 2. M. à m. : *cherche*. — 3. M. à m. : *les langues*. — 4. Sens : *à son sujet, à son occasion*.

3

ወእምዝ ፡ ይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ለውእቱ ፡ ዕውር ፡ ፈታሕኩ ፡ ማዕሠረ ፡ ልሳንከ ፡ ተናገር ፡ ወአጠይቆሙ ፡ ለስምዖን ፡ ወለእንድርያስ ፡ እኁሁ ፡ መኑ ፡ አነ ። ወሶቤሃ ፡ ተፈትሐ ፡ ልሳኑ ፡ ወይቤ ፡ አንተ ፡ ውእቱ ፡ ክርስቶስ ፡ እግዚእየ ፡ ወልደ ፡ እግዚአብሔር ፡ ሕያው ፡ ቀዳማዊ ፡ ዘይሴፈውዎ ፡ አሕዛብ ፡ ለመድኀኒቶሙ ። አንተ ፡ ውእቱ ፡ ዘተነበዩ ፡ ነቢያት ፡ በእንቲአከ ። አንተ ፡ ውእቱ ፡ ገባሬሁ ፡ ለአዳም ፡ አቡነ ፡ ወበእንተ ፡ አፍቅሮትከ ፡ ኪያነ ፡ ለበስከ ፡ ሥጋ ፡ ሰብእ ፡ ከመ ፡ ትሣሃለነ ።

አወልደ ፡ ዳዊት ፡ ከማሁ ፡ ተሣሃለኒ ፡ ወጸግወኒ ፡ ብርሃነ ፡ ለአዕይንትየ ፡ በከመ ፡ ፈታሕ*ከ ፡ ልሳንየ ። * fol. 32, r° a.

4

ወአዘዞ ፡ እግዚእ ፡ ኢየሱስ ፡ ከመ ፡ ይቅረብ ፡ ኀቤሁ ፡ ወሶበ ፡ ቀርበ ፡ ኀቤሁ ፡ አ

2. ante ተናገር E *add.* ወ. — *ib.* post ተናገር (E ወተናገር) E *add.* ርቱዓ. — *ib.* ወአጠይቆሙ] D, E ወአጠየቆሙ. — *ib.* ወለእንድርያስ ፡ እኁሁ] B ወለእኁሁ. — *ib.* ante መኑ E *add.* ከመ. — 3. ተፈትሐ ፡ ልሳኑ] E ተፈትሐ ፡ ማዕሠረ ፡ ልሳኑ. — *ib.* ወይቤ] C ወይቤሎ. — *ib.* ክርስቶስ ፡ እግዚእየ] B ኢየሱስ ፡ ክርስቶስ; C ኢየሱስ ፡ እግዚእየ. — 4. ለመድኀኒቶሙ] A *om.* ለ; B, C, D, E donnent la leçon adoptée. — 5. ante ገባሬሁ B *add.* ክርስቶስ. — 6. ትሣሃለነ] A ትሣሃለኒ; C, D, E ትሠሃለነ *sic*; B donne la leçon adoptée. — 7. አወልደ ፡ ዳዊት ፡ ከማሁ ፡ ተሣሃለኒ] A, B, D *om.* ከማሁ; C *om.*; E donne la leçon adoptée. — *ib.* ተሣሃለኒ] B, E ተሠሃለኒ *sic.* — *ib.* ወጸግወኒ] B ወጸግወነ. — *ib.* ለአዕይንትየ] A, B *om.* ለ; C, D, E donnent la leçon adoptée. — 9. ወአዘዞ] A ወአዘዘ; B, C, D, E donnent la leçon adoptée. — *ib.* ወሶበ ፡ ቀርበ ፡ ኀቤሁ] A *om.*; B, C, D, E donnent la leçon adoptée.

3

Alors le *Seigneur Jésus* dit à cet aveugle : « Je délie [1] le lien de ta langue : parle et expose à *Simon* et à *André*, son frère, qui je suis. » Aussitôt sa langue se délia et il dit : « Tu es le Christ, mon Seigneur, Fils du Seigneur vivant, éternel [2], que les peuples attendent pour leur salut. Tu es celui au sujet de qui les prophètes ont prophétisé. Tu es l'Auteur d'*Adam*, notre père. A cause de ton amour pour nous tu as revêtu la chair des hommes, afin de nous être propice.

« O Fils de *David*, pareillement sois-moi propice et accorde-moi la lumière pour mes yeux, comme * tu as délié ma langue. » * fol. 32, r° a.

4

Le *Seigneur Jésus* lui ordonna d'approcher de lui. Lorsque (cet aveugle

1. M. à m. : *j'ai délié;* traduction par le présent à cause du contexte. — 2. M. à m. : *premier, qui ab initio est,* ὁ ἀπ᾽ ἀρχῆς. I Jean, II, 13; cf. Dillmann, *Lex. aeth.*, col. 464.

ንበረ ፡ እግዚእ ፡ ኢየሱስ ፡ እዴሁ ፡ ዲበ ፡ አዕይንቲሁ ። ወርእየ ፡ ሶቤሃ ። ወዓዲ ፡ አንበረ ፡ ዲበ ፡ እእዛኒሁ ፡ ወሰምዓ ፡ ሶቤሃ ።

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ወእምእሚሃ ፡ ኮነ ፡ ፩እምእለ ፡ ይሰብኩ ፡ በስሙ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወበእዴሁ ፡ ለዝንቱ ፡ ብእሲ ፡ አምኑ ፡ ብዙኃን ፡ ሕዝብ ፡ ወሖሩ ፡ ፈለገ ፡ ዮርዳኖስ ፡ ወተጠምቁ ፡ በእደ ፡ ዮሐንስ ፡ መጥምቅ ።

በሣህሉ ፡ ወበምሕረቱ ፡ የሐውጻ ፡ ለአመትከ ፡ የአቢ ፡ ክብረ ፡ ጽዮን ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

1. አንበረ ፡ እግዚእ ፡ ኢየሱስ ፡ እዴሁ] B ወአንበረ ፡ እዴሁ. — *ib.* ወርእየ] E *om.* ወ. — *ib.* ሶቤሃ] B, C, D, E *om.* — 1-2. ወዓዲ ፡ አንበረ] B ወአንበረ ፡ ዓዲ. — 2. ዲበ ፡ እእዛኒሁ] B, D ውስተ ፡ እዘኒሁ; C ውስተ ፡ እእዛኒሁ; E ዲበ ፡ እዘኒሁ. — 3. ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ] A *om.* ኢየሱስ ፡ ክርስቶስ; B ለእግዚእ ፡ ኢየሱስ; C ለእግዚእነ ፡ ኢየሱስ; D ለእግዚእነ ፡ ኢየሱስ ፡ ኢየሱስ ፡ *sic* ክርስቶስ primitivement, mais deux traits horizontaux au-dessus et au-dessous du second ኢየሱስ (dittologie) indiquent que ce nom propre doit être considéré comme biffé; E donne la leçon adoptée. — 4. ወበእዴሁ] B በእደዊሁ. — *ib.* ሕዝብ] A *om.*; B, C, D, E donnent la leçon adoptée. — 6-7. በሣህሉ ፡ ወበምሕረቱ — አሜን] A አመትከ ፡ የአቢ ፡ ክብረ ፡ ጽዮን ፡ ክብሬ *sic* est de seconde main (les mots ክብረ ፡ ጽዮን ፡ ክብሬ sont en sous-charge des mots ምሕረቱ ፡ የሐውጻ) : primitivement, au lieu de ለአመትከ il y avait ለገብሩ, ce qui explique le suffixe masculin du verbe የሐውጻ; notre correction donne la leçon adoptée : B በሣህለ ፡ ምሕረቱ ፡ የሐወጸነ ፡ *sic* ለዓለመ ፡ ዓለም ፡ አሜን; C ሣህሉ ፡ ወምሕረቱ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D ሣህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le nom propre ዳዊት est de seconde main); E በሣህሉ ፡ የሐውፆ ፡ ለገብሩ ፡ ሀብተ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን. Les *bénédictions* se groupent ainsi : d'une part, A, B, E; d'autre part, C, D.

se fut approché de lui, le *Seigneur Jésus* posa sa main sur ses yeux : il vit aussitôt. En outre, il posa (sa main) sur ses oreilles : il entendit aussitôt.

5

Dès lors il devint l'un de ceux qui prêchèrent le nom de *Notre-Seigneur Jésus-Christ*. Grâce à cet homme beaucoup de gens crurent, allèrent au fleuve du *Jourdain* et furent baptisés de la main de *Jean-Baptiste*.

Que, dans sa clémence et dans sa miséricorde, il prenne soin de sa servante[1] *Ya'abi-Kebra-Tseyon* pour les siècles des siècles! Amen.

1. M. à m. : *de ta servante*.

፲ወ፱ ፡ ተአምር ፡ ዘገብረ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፨
በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ፋሲለደስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፨

1

ወእንዘ ፡ የኀልፍ ፡ እግዚእ ፡ ኢየሱስ ፡ በሀገረ ፡ ናይን ፡ ምስለ ፡ አርዳኢሁ ፡ ስም ዖን ፡ ወእንድርያስ ፡ ዮሐንስ ፡ ወያዕቆብ ፡ ወርእዩ ፡ በህየ ፡ ዓራተ ፡ ዘይጸውሩ ፡ ቦቱ ፡

1. ፲ወ፱] B ፲፰; C, D ፲፱; E ምዕራፍ ፡ ፳፱ (sur la manière de coter les *miracles* particulière aux divers mss. voir p. 107, note 1). — *ib.* ተአምር ፡ ዘገብረ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ] B ተአምሪሁ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ; C, D ተአምሪሁ ፡ ለእግዚእነ ፡ ወአምላክነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ; E ተአምር ፡ ዘገብረ ፡ እግዚእነ ፡ ወአምላክነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ. Les titres des *miracles* se groupent ainsi : d'une part, A, E; d'autre part, B, C, D. — 2. በረከተ ፡ ጸጋሁ — አሜን] B በረከቱ ፡ የሃሉ ፡ ምስሌነ ፡ አሜን; C በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ማህስ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le nom propre ዳዊት est de seconde main); E በረከተ ፡ ጸጋሁ ፡ የሃሉ ፡ ምስለ ፡ ገብሩ ፡ ሁብተ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለመ ፡ ዓለም ፡ *sic* አሜን (l'expression ለዓለመ ፡ ዓለመ ፡ ዓለም doit être considérée comme une dittologie due à une distraction du scribe, qui a allongé la finale ordinaire ለዓለመ ፡ ዓለም). Les *bénédictions* sont analogues dans A, B, C, D, E. — 3. እግዚእ ፡ ኢየሱስ] B እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ; C, D, E እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ. — 4 ante ዮሐንስ B *add.* ወ. — *ib.* ወያዕቆብ] B *om.* — *ib.* ዘይጸውሩ] B *om.* ዘ.

DIX-NEUVIÈME MIRACLE

RÉSURRECTION DU FILS DE LA VEUVE DE NAIM

(YONÂS, FILS DE SÀLÊM ET DE BARS'Â)

1. En traversant Naïm, Jésus rencontre le convoi funèbre de Yonàs, de souche prophétique, fils unique de la veuve Bars'à. — 2. Il ordonne aux porteurs de déposer la civière. — 3. Il ressuscite Yonàs, qui confesse sa divinité et devient son disciple. — 4. Il l'envoie prêcher, comme autrefois il a envoyé son ancêtre prophétiser. — 5. Yonàs annoncera aux Israélites que la prophétie, le sacerdoce et le service divin leur seront enlevés à cause de leur incrédulité en Jésus.

Dix-neuvième miracle que fit *Notre-Seigneur Jésus-Christ*.

Que la bénédiction de sa grâce soit avec son serviteur *Fàsiladas* pour les siècles des siècles! Amen.

1

Tandis que le *Seigneur Jésus* traversait la ville de *Naïm* avec ses disciples *Simon* et *André*, *Jean* et *Jacques*, ils virent là la civière sur laquelle[1] on por-

1. Ou encore : *le cercueil dans lequel.*

fol. 32, r° b. ምውት ፨ ወገብንቱ ፡ ምውት ፡ ወልዳ ፡ ለእሐቲ ፡ ብእሲት ፡ መበለት ፡ ዘይብልዋ ፡ በር*ስዓ ፡ ወለተ ፡ ይዋኤል ፨ ወይዋኤል ፡ አቡሃ ፡ እምደቂቀ ፡ ነቢያት ፡ ውእቱ ፡ ወስሙ ፡ ለወልዳ ፡ ዘሞተ ፡ ዮናስ ፡ ወልደ ፡ ሳሌም ፡ ወልደ ፡ ምልክያል ፡ እኁሁ ፡ ለርሑም ፡ ወልደ ፡ ሰላትያል ፡ ወልደ ፡ እኅወ ፡ አቡሁ ፡ ለዮናስ ፡ ነቢይ ፨ ወአልቦቱ ፡ ለዛቲ ፡ ብእሲት ፡ ወልደ ፡ ዘእንበሌሁ ፨

2

ወሖረ ፡ እግዚእ ፡ ኢየሱስ ፡ ኀበ ፡ ሕዝብ ፡ እለ ፡ ሀለዉ ፡ ይጸውሩ ፡ ቀበረ ፡ ወይቤሎሙ ፡ አንብሩ ፡ ዓራተ ፡ እመታክፍቲክሙ ፨ እስመ ፡ ገብንቱ ፡ ምውት ፡ ዘሀሎ ፡ ዲቤሁ ፡ እምደቂቀ ፡ ነቢያት ፡ ውእቱ ፨ ወሀለወኒ ፡ እክሥት ፡ ቦቱ ፡ ኃይልየ ፡ ውስተ ፡ ዛቲ ፡ ሀገር ፨ ወአንበሩ ፡ ሕዝብ ፡ ዓራተ ፡ ውስተ ፡ ምድር ፨

1. ምውት ፨ወገብንቱ ፡ ምውት ፡ ወልዳ ፡ ለእሐቲ ፡ ብእሲት] A ምውት ፡ ወልደ ፡ ብእሲት; C *om.* ወልዳ; B, D, E donnent la leçon adoptée. — 1-2. በርስዓ] A በርእዓ; B, C, D, E donnent la leçon adoptée. — 2. ወይዋኤል] A ወይዋኤልስ; B, C, D, E donnent la leçon adoptée. — *ib.* አቡሃ] A *om.*; B, C, D, E donnent la leçon adoptée. — *ib.* እምደቂቀ] C እምደቂቂ *sic.* — 2-3. ወስሙ ፡ ለወልዳ ፡ ዘሞተ] E ወስሙ ፡ ለወልደ ፡ መበለት. — 3. ዮናስ ፡ ወልደ ፡ ሳሌም] E ዮናስ ፡ ውእቱ ፡ ወልደ ፡ ሳሌም. — *ib.* ምልክያል] C መልክያስ; D መልክያል. — *ib.* ለርሑም] B ለረኃም. — 4. ወልደ ፡ እኅወ] A *om.* ወልደ; B, C, D, E donnent la leçon adoptée. — 5. ወልደ] A ውሉድ; C, D ወልድ; B, E donnent la leçon adoptée. — 6. ወሖረ] D est de seconde main. — *ib.* እግዚእ ፡ ኢየሱስ] E እግዚእን ፡ ኢየሱስ. — *ib.* እለ ፡ ሀለዉ] A, D እለ ፡ ሀለው *sic;* C እንዘ ፡ ይብል ፡ እለ ፡ ሀለው *sic;* B, E donnent la leçon adoptée. — 7-8. ዲቤሁ] A ዲቤክሙ; B, C, D, E donnent la leçon adoptée. — 8. ውእቱ] B *om.* — 9. ውስተ] E ዲበ.

tait un cadavre[1]. Ce cadavre (était celui) du fils d'une femme veuve qu'on
fol. 32, r° b. appelait * *Bars'â*, fille de *Yewâ'êl*. *Yewâ'êl*, son père, était (issu) de fils de prophètes. Le fils (de la veuve) qui était mort se nommait *Yonâs*, fils de *Sâlêm*, fils de *Melkyâl*, frère de *Rehoum*, fils de *Salâtyâl*, fils du frère du père du prophète *Yonâs*. Cette femme n'avait pas (d'autres) enfants que lui.

2

Le *Seigneur Jésus* alla vers les gens qui portaient la dépouille (mortelle)[2]. Il leur dit : « Déposez la civière[3] de vos épaules. En effet, le mort qui se trouve sur vous est (issu) de fils de prophètes. Il faut que je manifeste sur lui[4] ma puissance en cette ville. » Les gens déposèrent la civière à terre.

1. ምውት signifie ici τὸ θνησιμαῖον, *morticinum;* cf. Dillmann, *Lex. aeth.*, col. 203. — 2. M. à m. : *funus, exsequiae;* cf. Dillmann, *Lex. aeth.*, col. 436. — 3. Ou encore, ici et plus bas : *le cercueil.* — 4. Sens : *à son sujet, à son occasion.*

3

ወቀርበ ፡ እግዚእ ፡ ኢየሱስ ፡ ኀበ ፡ ውእቱ ፡ ምውት ፡ ወይቤሎ ፡ አዮናስ ፡ ወልደ ፡ ሳሌም ፡ ንቃህ ፡ እስመ ፡ አብጠልኩ ፡ እምኔከ ፡ ሞተ ፡ ኃጢአት ። ወሶቤሃ ፡ ተንሥአ ፡ ዝኩ ፡ ምውት ፡ ወነበረ ፡ ዲበ ፡ ዓራቱ ፡ ወ*ከሠተ ፡ አፉሁ ፡ ወይቤሎ ፡ አመንኩ ፡ ብከ ፡ እግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወልደ ፡ እግዚአብሔር ፡ ሕያው ፡ መድኅኑ ፡ ለዓለም ፡ ዘአንሣእከኒ ፡ እምውታን ፡ ከመ ፡ እስብክ ፡ በስምከ ፡ ውስተ ፡ አሕዛብ ። ወእምዝ ፡ ወረደ ፡ እምዲበ ፡ ዓራቱ ፡ ወኢተመይጠ ፡ ውስተ ፡ ቤቱ ፡ ወተለዎ ፡ ለእግዚእ ፡ ኢየሱስ ፡ ወኮነ ፡ ፩ምስለ ፡ አርዳኢሁ ።

* fol. 32. v° a.

4

ወጸውዖ ፡ እግዚእ ፡ ኢየሱስ ፡ ወይቤሎ ፡ አዮናስ ፡ እስመ ፡ አነ ፡ ውእቱ ፡ ዘፈነውክዎ ፡ ለአቡከ ፡ ከመ ፡ ይትነበይ ፡ በእንተ ፡ ምጽአትየ ፡ ውስተ ፡ ዓለም ። ወአንተኒ ፡ ሐር ፡ ይእዜ ፡ ወስብክ ፡ ምጽአትየ ፡ ለሰብእ ፡ ወንግር ፡ ጽድቀ ፡ ትንቢተ ፡ አቡከ ፡ በእን

2. እምኔከ ፡ ሞተ ፡ ኃጢአት] E ሞተ ፡ በእንቲአከ. — 4. እግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ] B *om.* ኢየሱስ ፡ ክርስቶስ; C አእግዚእየ ፡ ኢየሱስ; D አእግዚእየ ፡ ክርስቶስ; E *om.* ክርስቶስ. — 5. ዘአንሣእከኒ] B, C ዘአንሥአኒ. — *ib.* እምውታን] B, D, E ሙታን. — *ib.* በስምከ] B, C በስሙ. — 6. ወኢተመይጠ ፡ ውስተ ፡ ቤቱ] A *om.*; B, E ወተመይጠ ፡ ውስተ ፡ ቤቱ; C, D donnent la leçon adoptée. — *ib.* ወተለዎ] C ወኢተለዎ primitivement, mais ensuite la négation ኢ a été légèrement grattée. — 8. ወጸውዖ] A *om.* ወ; B, C, D, E donnent la leçon adoptée. — *ib.* post ኢየሱስ B *add.* ለዮናስ. — 10. አዮናስ ፡ እስመ] B *om.* — 9. ከመ] E *om.* — *ib.* ወአንተኒ] C ወአንኒ.

3

Le *Seigneur Jésus* s'approcha du mort et lui dit : « O *Yonâs*, fils de *Sâlêm*, réveille-toi, car j'ai écarté[1] de toi la mort du péché. » Aussitôt le mort se leva[2] et s'assit sur sa civière. * Il ouvrit sa bouche et dit à (*Jésus*) : « Je crois en toi, mon Seigneur *Jésus-Christ*, Fils du Seigneur vivant, Sauveur du monde, (toi) qui m'as ressuscité des morts, afin que je prêche ton nom parmi les peuples. » Puis il descendit de dessus sa civière. Il ne retourna pas à sa maison, (mais) il suivit le *Seigneur Jésus* et devint l'un de ses disciples[3].

* fol. 32. v° a.

4

Le *Seigneur Jésus* l'appela et lui dit : « O *Yonâs*, c'est moi qui ai envoyé ton père, afin qu'il prophétise au sujet de ma venue dans le monde. Toi aussi, va maintenant, prêche ma venue aux hommes et expose la vérité de

1. M. à m. : *j'ai rendu vaine;* ici le sens est : *avertere;* cf. Dillmann, *Lex. aeth.*, col. 544. — 2. Ou encore : *ressuscita.* — 3. M. à m. : *un avec ses disciples.*

ቲአየ ፡፡ አእምር ፡ እስመ ፡ ትገብር ፡ በስምየ ፡ ተአምራተ ፡ ወመንክራተ ፡ ዓበይተ ፡፡ ውብዙኃን ፡ ሕዝብ ፡ ይወርሱ ፡ መንግሥተ ፡ ሰማያት ፡ በስብከትከ ፡፡

5

* fol. 32, v° b.

ወንግሮሙ ፡ ለሰብእ ፡ ከመ ፡ * አነ ፡ አብጠልኩ ፡ ትንቢተ ፡ እምደቂቀ ፡ እስራኤል ፡፡ ወዓዲ ፡ እነሥእ ፡ እምኔሆሙ ፡ ክህነተ ፡ ወእሁቦሙ ፡ ለእለ ፡ የአምኑ ፡ ብየ ፡ ወአበጥል ፡ እምኔሆሙ ፡ ሢመተ ፡ መንግሥት ፡ እስከ ፡ ዳግም ፡ ምጽአትየ ፡ ውስተ ፡ ዓለም ፡ ከመ ፡ እኰንን ፡ ሕያዋነ ፡ ወሙታነ ፡፡

በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ወልደ ፡ ዋሕድ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡፡

1. አእምር] B *om.* — *ib.* ትገብር ፡ በስምየ] E በስምየ ፡ ትገብር. — 3. ወንግሮሙ] A ወንግርዎሙ; B, C, D, E donnent la leçon adoptée. — *ib.* አነ] E *om.* — 4. ወዓዲ] B *om.* ወ. — *ib.* እነሥእ] B እነሥእ. — *ib.* ክህነተ] B ክህናተ. — 4-5. ወአበጥል ፡ እምኔሆሙ] A *om.* እምኔሆሙ; D *om.* ወ; B, C, E donnent la leçon adoptée. — 5. ሢመተ ፡ መንግሥት] A ሢመተ ፡ መንግሥትየ; B ሢመተ ፡ ሥልጣን; C ሲመተ ፡ መንግሥቱ; E ሢመተ ፡ ክህነት ፡ ወመንግሥት; D donne la leçon adoptée. — *ib.* እስከ] A እምነ; B, C, D, E donnent la leçon adoptée. — 7-8. በረከተ ፡ ጸጋሁ — አሜን] A le nom propre ወልደ ፡ ዋሕድ est de seconde main; B በማህሉ ፡ ይክድነነ ፡ ለአግብርቲሁ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; C በማህለ ፡ ጽድቁ ፡ ይክድና ፡ ለገብሩ ፡ ማህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D በማህለ ፡ ጽድቁ ፡ ይክድና ፡ ለንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le nom propre ዳዊት est de seconde main); E በማህለ ፡ ጽድቁ ፡ ወበኃይለ ፡ ምሕረቱ ፡ ለገብሩ ፡ ሀብተ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le subjonctif ይክድና a été omis par le scribe). Les *bénédictions* se groupent ainsi : d'une part, A; d'autre part, B, C, D, E.

la prophétie de ton père à mon sujet. Sache que tu feras en mon nom de grands miracles et prodiges. Beaucoup de gens hériteront du royaume des cieux par ta prédication.

5

* fol. 32, v° b.

« Expose aux hommes que * moi-même je supprimerai la prophétie de (chez) les fils d'*Israël*, (qu')en outre je leur enlèverai le sacerdoce et (le) donnerai à ceux qui croiront en moi, et (que) je leur supprimerai (toute) dignité[1] royale[2] jusqu'à ma seconde venue dans le monde, afin de juger les vivants et les morts. »

Que la bénédiction de sa grâce soit avec son serviteur *Walda-Wâhed* pour les siècles des siècles ! Amen.

1. Sens : *fonction, charge, service, dignité.* 2. M. à m. : *du royaume.*

፳ ፡ ተአምር ፡ ዘገብረ ፡ እግዚእ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘከመ ፡ አንሥአ ፡ ምውተ ፡ ወዘከመ ፡ ሰብሕዎ ፡ እንስሳ ፨

በረከተ ፡ ጸጋሁ ፡ የሀሉ ፡ ምስለ ፡ አመቱ ፡ መጽሔተ ፡ ድንግል ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፨

1. ፳] B ፲፯; C ፲፱: D ፲ወ፱: E ምዕራፍ ፡ ፳ወ፫ (sur la manière de coter les *miracles* particulière aux divers mss. voir p. 107, note 1). — 1-2. ተኣምር ፡ ዘገብረ — ሰብሕዎ ፡ እንስሳ] B ተኣምሪሁ ፡ ለእግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ምውተ ፡ ዘከመ ፡ አንሥአ ፡ ወከመ ፡ ሰብሕዎ ፡ እንስሳ: C, D ተኣምሪሁ ፡ ለእግዚእን ፡ ወአምላክን ፡ ወመድኃኒን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ምውተ ፡ ዘከመ ፡ አንሥአ ፡ ወዘከመ ፡ ሰብሕዎ ፡ እንስሳ; E ተኣምር ፡ ዘገብረ ፡ እግዚእን ፡ ወአምላክን ፡ ወመድኃኒን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘከመ ፡ አንሥአ ፡ ሙታን ፡ ወዘከመ ፡ ሰብሕዎ ፡ እንስሳ. Les titres des *miracles* se groupent ainsi : d'une part, A, E: d'autre part, B, C, D. — 3-4. በረከተ ፡ ጸጋሁ — አሜን] A መጽሔተ ፡ ድንግል est de seconde main (ድንግል est en surcharge): B በረከቱ ፡ የሃሉ ፡ ምስሌን ፡ አሜን: C ማህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ማህለ ፡ ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን: D ማህሉ ፡ ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥን ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le nom propre ዳዊት est de seconde main); E በረከተ ፡ ጸጋሁ ፡ የሃሉ ፡ ምስለ ፡ ገብሩ ፡ ሁብተ ፡ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን. Les *bénédictions* se groupent ainsi : d'une part, A, B, E; d'autre part, C, D.

VINGTIÈME MIRACLE

RÉSURRECTION D'UN MORT ET GLORIFICATION DE JÉSUS PAR DES BREBIS ET UN BŒUF

1. Venu à Jérusalem pour la fête des Tabernacles, Jésus voit un Israélite qui pleure son frère mort le jour même et implore la venue du Messie. — 2. Il lui déclare qu'il est le Christ. — 3. Il lui propose, comme preuve de sa divinité, de ressusciter son frère. — 4. Comme Jésus et l'Israélite arrivent à la maison mortuaire, des brebis se mettent à glorifier Jésus. — 5. Un bœuf, qui allait être égorgé, demande à Jésus de lui conserver la vie. — 6. Jésus sauve le bœuf. — 7. Il affranchit les brebis de la servitude. — 8. Il ressuscite le mort. — 9. Étonnés de ces trois miracles, les Juifs et les Samaritains se demandent si Jésus n'est pas le Christ. — 10. Ils inclinent à croire qu'il est le Fils du Seigneur vivant. — 11. Intrigués par ces miracles, les scribes, les prêtres et les pharisiens cherchent à voir Jésus. — 12. Lorsque, pour apprécier son pouvoir de thaumaturge, ils lui demandent son origine, Jésus leur répond qu'il fait des miracles par la puissance de son Père céleste. — 13. Comme ils veulent le lapider, il leur déclare qu'il enverra ses apôtres auprès des Gentils, qui deviendront son peuple à la place du peuple des Juifs.

Vingtième miracle que fit le *Seigneur Jésus-Christ*, (où il est raconté) comment il a ressuscité un mort et comment des animaux l'ont glorifié.

Que la bénédiction de sa grâce soit avec sa servante *Matshêta-Dengel* pour les siècles des siècles! Amen.

1

ወሶበ ፡ ዐርገ ፡ እግዚእ ፡ ኢየሱስ ፡ ኢየሩሳሌም ፡ ለበዓለ ፡ መጸለት ፡ ነጸረ ፡ ብእሴ ፡ እንዘ ፡ ይበኪ ፡ ወያስቆቁ ፡ በእንተ ፡ እኁሁ ፡ ዘሞተ ፡ በይእቲ ፡ ዕለት ። ወምስለ ፡ ብካ*ዩ ፡ ኮነ ፡ ያስተበቍዕ ፡ ኀበ ፡ እግዚአብሔር ፡ ወይብል ፡ ፈኑ ፡ እግዚኦ ፡ ዘትፌንዎ ፡ ኀቤነ ፡ በእንተ ፡ መድኃኒትነ ፡ ከመ ፡ ኢንሙት ፡ በእንተ ፡ ኃጢአትነ ። ወለዝንቱኒ ፡ እኁየ ፡ እስራኤል ፡ ዘሞተ ፡ በኃጢአቱ ፡ ተሣሃሎ ፡ አአምላከ ፡ እስራኤል ።

* fol. 33, r° a.

2

ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ተአምኑሁ ፡ በዘይመጽእ ። ወይቤሎ ፡ አይሁዳዊ ፡ እስመ ፡ ዘንሴፎ ፡ ምጽአቶ ፡ ለመድኃኒትነ ፡ ውእቱ ፡ ክርስቶስ ፡ አምላከ ፡ እስራኤል ፡ ወመድኅኖሙ ፡ ለእመ ፡ መጽአ ፡ አአምን ፡ ቦቱ ፡ ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ አ

1. እግዚእ ፡ ኢየሱስ] E እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ. — *ib.* ኢየሩሳሌም] B, E *om.* — *ib.* ለበዓለ] E በበዓለ. — *ib.* ante ነጸረ A, E *add.* ወ; B, C, D donnent la leçon adoptée. — 2. ይበኪ ፡ ወያስቆቁ] B, C, D, E ያስቆቁ ፡ ወይበኪ. — *ib.* ዕለት] E ሌሊት. — 3. ኮነ ፡ ያስተበቍዕ] A ኮነ ፡ ያስበቍዕ *sic*; C *om.* ኮነ: B, D, E donnent la leçon adoptée. — *ib.* ኀበ] B dittologie. — *ib.* ወይብል] B እንዘ ፡ ይብል. — *ib.* post ፈኑ E *add.* ሊተ. — 3-4. ዘትፌንዎ] B ዘትፈንዎ. — 4. ከመ ፡ ኢንሙት ፡ በእንተ ፡ ኃጢአትነ] A ከመ ፡ ይሙት ፡ በእንቲአነ; B, C, D ከመ ፡ ኢንሙት ፡ በኃጣውኢነ: E donne la leçon adoptée. — 4-5. ወለዝንቱኒ] B *om.* ኒ. — 5. አአምላክ] A, B *om.* አ; C, D, E donnent la leçon adoptée. — 7. ዘንሴፎ] B *om.* — *ib.* ለመድኃኒትነ] B, C ለመድኃኒነ. — *ib.* ክርስቶስ] E *om.* — 8. ወመድኅኖሙ ፡ ለእመ ፡ መጽአ] A ወመድኃኒቶሙ ፡ ለእመ ፡ መጽአ; B ወመድኃኒቶሙ ፡ ለእለ ፡ መጽኡ ፡ ኀቤሁ; C ወመድኅኖ ፡ *sic* ለእመ ፡ መጽአ (le scribe a omis d'écrire la syllabe finale ሙ du pronom suffixe; il faut lire ወመድኅኖሙ au lieu de ወመድኅኖ); D, E donnent la leçon adoptée. — *ib.* እግዚእ ፡ ኢየሱስ] E እግዚእነ ፡ ኢየሱስ. — *ib.* አነ ፡ ውእቱ ፡ ክርስቶስ] B *om.* ክርስቶስ: C, D አነ ፡ ውእቱ ፡ መድኅን ። አነ ፡ ውእቱ ፡ ክርስቶስ.

1

Lorsque le *Seigneur Jésus* monta à *Jérusalem* pour la fête des Tabernacles, il aperçut [1] un homme en train de pleurer et de se lamenter au sujet de son frère qui était mort le jour même. Avec * ses pleurs il suppliait le Seigneur et disait : « Envoie, ô Seigneur, celui que tu enverras vers nous à cause de notre salut, afin que nous ne mourions pas à cause de nos péchés. A mon frère aussi, cet Israélite qui est mort dans son péché, sois propice [2], ô Dieu d'*Israel*. »

* fol. 33, r° a.

2

Le *Seigneur Jésus* lui dit : « Crois-tu en celui qui vient [3] (vers toi)? » Le Juif lui dit : « Celui dont nous attendons la venue pour notre salut c'est le Christ, le Dieu et le Sauveur d'*Israel*. S'il est venu, je crois en

1. M. à m. : *regarda*. — 2. M. à m. : *sois-lui propice*. — 3. M. à m. : *en celui qui viendra*.

ነ ፡ ውእቱ ፡ ክርስቶስ ፡ ፈራቂሁ ፡ ለዓለም ፡ አነ ፡ ውእቱ ፡ ወልደ ፡ እጓለ ፡ እመሕያው ፡ ዘርእየኒ ፡ ዳንኤል ፡ ነቢይ ፡ በደመና ፡ ሰማይ ። አነ ፡ ውእቱ ፡ ወልዱ ፡ ለብሉየ ፡ መዋዕል ፡ ዘአግባእክዋ ፡ ለኢየሩሳሌም ፡ ውስተ ፡ እዴሁ ፡ ለናቡክደነጾር ፡ ጸላኢሃ ።

3

ወእምዝ ፡ ይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ለውእቱ ፡ ብእሲ ፡ ለእመ ፡ አንሣእክዎ ፡ አነ ፡ ለእኁከ ፡ ተአምነኑ ፡ ከመ ፡ አነ ፡ ውእቱ ፡ ክርስቶስ ፡ መድኅነ ፡ ዓለም ። ወይቤሎ ፡ ውእቱ ፡ ብእሲ ፡ አመንኩ ፡ ብ*ከ ፡ እግዚኦ ፡ ከመ ፡ አንተ ፡ ውእቱ ፡ ክርስቶ ስ ፡ ፈራቂሁ ፡ ለአዳም ፡ ወለዘርኡ ፡ ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ኦብእሲ ፡ ነዓ ፡ ንሑር ፡ ቤተከ ። *fol. 33, rº b.

4

ወሶበ ፡ ሖሩ ፡ ወበጽሑ ፡ ቤቶ ፡ ለውእቱ ፡ ብእሲ ፡ ወፅኡ ፡ እምቤቱ ፡ ብዙኃን ፡

1. ante አነ A *add.* ወ: B, C, D, E donnent la leçon adoptée. — 2. ዘርእየኒ] C ዘእርእየኒ. — *ib.* ነቢይ] B, E *om.* — *ib.* ወልዱ] C ወልዳ *sic*; E *om.* — 3. ዘአግባእክዋ] B ዘአግባእክዎ. — *ib.* እዴሁ ፡ ለናቡክደነጾር] B እደ ፡ ናቡክደነፆር. — 5. አነ ፡ ለእኁከ] C *om.* አነ: E እንከ ፡ አነ. — *ib.* ተአምነኑ] E ተአምኑሁ. — *ib.* ውእቱ] A *om.*; B, C, D, E donnent la leçon adoptée. — *ib.* መድኅነ ፡ ዓለም] A, B, C, D መድኅን: E donne la leçon adoptée. — 6. ብእሲ] E *om.* — *ib.* ብከ] B, C, D, E *om.* — 6-7. ክርስቶስ] B *om.* — 7. ፈራቂሁ] E ፈጣሪሁ. — 9. ወሶበ ፡ ሖሩ] B ወሖሩ. — *ib.* ወበጽሑ] B *om.* — *ib.* ለውእቱ ፡ ብእሲ] B *om.* — *ib.* post እምቤቱ A *add.* ለውእቱ ፡ ብእሲ: B, C, D, E donnent la leçon adoptée.

lui. » Le *Seigneur Jésus* lui dit : « Je suis le Christ, le Rédempteur du monde; je suis le Fils de l'homme, (moi) que le prophète *Daniel* a vu sur les nuées [1] du ciel; je suis le Fils de l'Ancien des jours, (moi) qui ai livré *Jérusalem* dans la main de *Nabuchodonosor*, son ennemi. »

3

Puis le *Seigneur Jésus* dit à cet homme : « Si je ressuscite moi-même ton frère, croiras-tu que je suis le Christ, le Sauveur du monde? » Cet homme lui dit : « Je crois,* ô Seigneur, que tu es [2] le Christ, le Rédempteur *fol. 33, rº b.
d'*Adam* et de sa descendance. » Le *Seigneur Jésus* lui dit : « O homme, viens, allons à ta maison. »

4

Lorsqu'ils arrivèrent [3] et parvinrent à la maison de cet homme, beaucoup

1. ደመና, au singulier, a souvent le sens collectif. — 2. M. à m. : *je crois en toi, ô Seigneur, que tu es.* — 3. M. à m. : *s'en allèrent.*

አባግዕ ፡ ከመ ፡ ይርአዩ ፨ ወሶበ ፡ ርእዮ ፡ ለእግዚእ ፡ ኢየሱስ ፡ እንዘ ፡ ይመጽእ ፡ ተናገሩ ፡ በልሳነ ፡ እጓለ ፡ እመሕያው ፡ ወይቤሉ ፡ ሐዊሳ ፡ ለምጽአትከ ፡ ኦወልደ ፡ እግዚአብሔር ፡ ወወልደ ፡ ዳዊት ፡ በሥጋ ፨

5

ወዓዲ ፡ ተቀበሎ ፡ ላህም ፡ ዘይፈቅድ ፡ እግዚኡ ፡ ይጥብሖ ፡ ወአመ ፡ ርእዮ ፡ ለእግዚእ ፡ ኢየሱስ ፡ ጸርሐ ፡ ውእቱሂ ፡ በዓቢይ ፡ ቃል ፡ ወይቤ ፡ ተሣሃለኒ ፡ ኦወልደ ፡ ዳዊት ፡ ኦዘኢይረክቦ ፡ ሕሊና ፡ ወኢይበጽሖ ፡ ልቡና ፡ ተሣሃለኒ ፡ ወአድኅነኒ ፨

6

ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ድኅን ፡ ወኩን ፡ እንስሳ ፡ ዘኢይጠባሕ ፡ ለዝሉፉ ፡

1. ለእግዚእ ፡ ኢየሱስ] E ለእግዚእነ ፡ ኢየሱስ. — 4. ዘይፈቅድ] A ዘይፈድ *sic*; B ዘፈቀደ; C, D, E donnent la leçon adoptée. — *ib.* እግዚኡ ፡ ይጥብሖ] C እግዚኦ ፡ ይጥብሖ; E ይጥብሖ ፡ እግዚኡ. — 4-5. ለእግዚእ] A *om.* ለ; B, C, D, E donnent la leçon adoptée. — 5. ወይቤ] B *om.* — 5-6. ተሣሃለኒ ፡ ኦወልደ ፡ ዳዊት] B ኦወልደ ፡ ዳዊት ፡ ተሠሃለኒ *sic*; C, D ኦወልደ ፡ ዳዊት ፡ ተሣሃለኒ; E ወልደ ፡ ዳዊት ፡ ተሠሃለኒ *sic*. — 6. ኦዘኢይረክቦ ፡ ሕሊና ፡ ወኢይበጽሖ ፡ ልቡና] E ዘኢይረክቦ ፡ ልቡና ፡ ወኢይበጽሖ ፡ ሕሊና. — *ib.* ተሣሃለኒ] C, E ተሠሃለኒ *sic*. — 7. ኢየሱስ] B *om.*

de brebis[1] sortaient de sa maison pour (aller) paître. Lorsqu'elles virent le *Seigneur Jésus* qui venait[2], elles parlèrent la langue humaine[3] et dirent : « Bravo[4] à ta venue, ô Fils du Seigneur, mais[5] Fils de *David* par la chair! »

5

En outre, un bœuf, que son maître voulait égorger[6], alla au-devant de (*Jésus*). Lorsqu'il vit le *Seigneur Jésus*, il cria lui aussi à haute voix et dit : « Sois-moi propice, ô Fils de *David*. O (toi) que l'intelligence ne trouve[7] pas et (que) la raison[8] n'atteint pas, sois-moi propice et sauve-moi. »

6

Le *Seigneur Jésus* lui dit : « Sois sauvé et sois[9] un animal qui ne sera

1. Ou encore : *moutons*. — 2. M. à m. : *en train de venir*. — 3. M. à m. : *la langue des fils de l'homme*. — 4. ሐዊሳ sert à exprimer l'étonnement et la joie : m. à m. : *o commotionem animi*; cf. Dillmann, *Lex. aeth.*, col. 116. — 5. M. à m. : *et*. — 6. Ou encore : *immoler*. — 7. ረከበ signifie ici : *atteindre (par l'intelligence), comprendre*. — 8. Ou encore : *l'intelligence*. — 9. M. à m. : *deviens*.

ከመ ፡ ትኩነኒ ፡ ሰማዕተ ፡ ላዕለ ፡ ዛቲ ፡ ትውልድ ፡ እኪት ፡ ወግዝፍት ፨ ወሖረ ፡ ውእቱ ፡ ላህም ፡ ውስተ ፡ ገዳም ፡ ወእምአሜሃ ፡ ኢርእዮ ፡ እግዚኡ ፨

7

ወካዕበ ፡ ይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ *ለእልክቱ ፡ አባግዕ ፡ ወአንትንሂ ፡ አባግዕ ፡ በእንተ ፡ ዘኮንክን ፡ ስምዓ ፡ ለስብሐትየ ፡ አግዓዝኩክን ፡ እምተቀንዮ ፨ እምይእዜሰ ፡ ኢይክል ፡ መኑሂ ፡ ይቅንይክን ፡ እስከ ፡ ዳግም ፡ ምጽአትየ ፨ አንትንሰ ፡ ብዝኃ ፡ ወተባዝኃ ፡ ወምልዓ ፡ ገዳመ ፡ ዘርእክን ፡ ከመ ፡ ትኩናኒ ፡ ስምዓ ፡ ላዕለ ፡ ዛቲ ፡ ትውልድ ፡ እኪት ፨ * fol. 33, v° a.

8

ወቦአ ፡ እግዚእ ፡ ኢየሱስ ፡ ቤቶ ፡ ለውእቱ ፡ ብእሲ ፡ ዘኮነ ፡ ይበኪ ፡ በእንተ ፡ እኁሁ ፨ ወስሙ ፡ በግልስማን ፨ ወሶበ ፡ ርእዮ ፡ እግዚእ ፡ ኢየሱስ ፡ ለእኁሁ ፡ ዘሞተ ፡

1. ትኩነኒ] B ትኩን. — *ib.* ወግዝፍት] A ወግፍትዕት; B, C, D, E donnent la leçon adoptée. — 2. እግዚኡ] B እግዚእ. — 3. አባግዕ] B, C, D አባግዕት: E አባግዓት. — 4. ስምዓ] E ስምየ. — 5. ይቅንይክን] C ይቅንክን *sic*; D ይቅኒክን. — *ib.* ante አንትንሰ B *add.* ወ. — 6. ወምልዓ] B ወይመልኣ: C, D, E ወይምልኡ. — *ib.* ዘርእክን] B, C, D, E ዘርእክን. *ib.* ትኩናኒ] E *om.* ኒ. — *ib.* ዛቲ] A *om.*; B, C, D, E donnent la leçon adoptée. — 9. በግልስማን] B በግልሰማስን (ሰ est en surcharge); E በግስማን.

jamais égorgé, afin que tu deviennes pour moi un témoin contre cette génération méchante et perverse. » Le bœuf s'en alla dans la plaine et dès lors son maître ne le vit plus.

7

De plus, le *Seigneur Jésus* dit * aux brebis [1] : « Vous aussi, brebis, parce que vous avez été [2] les témoins de ma gloire, je vous affranchis de la servitude. Désormais personne ne pourra vous asservir jusqu'à ma seconde venue. Quant à vous, croissez [3], multipliez-vous [4] et remplissez la plaine de votre descendance, afin que vous deveniez pour moi des témoins contre cette génération méchante. » * fol. 33, v° a.

8

Le *Seigneur Jésus* entra dans la maison de l'homme qui pleurait au sujet de son frère. Il se nommait *Baglesmân*. Lorsque le *Seigneur Jésus* vit

1. M. à m. : *à ces brebis-là*. — 2. M. à m. : *vous êtes devenues*. — 3. M. à m. : *devenez nombreuses*. — 4. ተባዝኃ, III, 3 signifie : *se invicem multiplicare*; cf. Dillmann, *Lex. aeth.*, col. 533.

ይቤሎ ፡ እስራኤል ፡ ተንሥእ ፡ እሞትከ ። ወተንሥአ ፡ ሶቤሃ ፡ ፍጡነ ፡ ከመ ፡ ዘይነቅህ ፡ ብእሲ ፡ እምንዋሙ ፡ ወቆመ ፡ በእገሪሁ ፡ ወሰገደ ፡ ለእግዚእ ፡ ኢየሱስ ፡ ወይቤሎ ፡ አንተ ፡ ውእቱ ፡ ክርስቶስ ፡ ወልደ ፡ እግዚአብሔር ፡ ሕያው ፡ ቀዳማዊ ። ወውእቱሰ ፡ ተለዎ ፡ ወኢተፈልጠ ፡ እምኔሁ ።

9

ወነጺሮሙ ፡ አይሁድ ፡ ወሳምራውያን ፡ ኀበ ፡ እሉ ፡ ፫ተአምራት ፡ ዘገብሮሙ ፡ እግዚእ ፡ ኢየሱስ ፡ በአሐቲ ፡ ዕለት ፡ አብዝኑ ፡ አንክሮ ፡ ወይቤሉ ፡ በበይናቲሆሙ ፡ በኑ ፡ ዝንቱ ፡ ውእቱ ፡ ክርስቶስ ፡ ወልደ ፡ እግዚአብሔር ፡ ዘይሴፈ*ውዎ ፡ አሕዛብ ። እስመ ፡ ትእዛዙ ፡ ለዓለም ፡ ይሄሉ ፡ ወይሰምዕዎ ፡ አሕዛብ ፡ በከመ ፡ ተነበዩ ፡ ያዕቆብ ፡

* fol. 33, v° b.

1. እስራኤል] B ሳኤል *sic*. — 2. ብእሲ] E *om.* — *ib.* እምንዋሙ] A, C, D እምንዋም; B, E donnent la leçon adoptée. — *ib.* ወቆመ] C ወቆበ *sic* primitivement, mais le በ a été corrige en መ par le scribe. — *ib.* ወሰገደ] B, C, D ወሰገደ፡ E ወሰገደ ፡ ሎቱ. — *ib.* ወይቤሎ] E ወይቤ. — 3. ውእቱ] B *om.* — *ib.* ክርስቶስ] A *om.*; B, C, D, E donnent la leçon adoptée. — *ib.* ሕያው] B, E *om.* — *ib.* ወውእቱሰ] B, C *om.* ወ; E *om.* ሰ. — 4. እምኔሁ] A *om.*; B, C, D, E donnent la leçon adoptée. — 6. ኢየሱስ] B *om.* — *ib.* ዕለት] C, D, E ጊዜ. — *ib.* በበይናቲሆሙ] A በበይናቲሁ *sic*; C ቢበይናቲሆሙ *sic*; B, D, E donnent la leçon adoptée. — 7. ወልደ ፡ እግዚአብሔር] B ወልዱ ፡ ለእግዚአብሔር. — 8. ተነበዩ] B ተነበየ. — *ib.* ያዕቆብ ፡ አበውነ ፡ ወዳንኤል] B ያዕቆብ ፡ አበውነ ፡ ለዳንኤል; E ያዕቆብ ፡ ወዳንኤል ፡ አበውነ.

son frère qui était mort, il lui dit : « Israélite, ressuscite[1] de ta mort. » Il se leva aussitôt, aussi rapidement que quelqu'un qui se réveille de son sommeil, se tint debout sur ses pieds, adora le *Seigneur Jésus* et lui dit : « Tu es le Christ, le Fils du Seigneur vivant (et) éternel[2]. » Quant à lui, il le suivit et ne se sépara pas de lui.

9

Les Juifs et les Samaritains ayant considéré[3] les trois miracles[4] que le *Seigneur Jésus* avait faits le même jour[5] furent étonnés davantage[6] et dirent entre eux : « Celui-ci est-il le Christ, le Fils du Seigneur que les peuples *attendent ? En effet, il est[7] le Maître[8] du monde et les peuples l'écoutent,

* fol. 33, v° b.

1. Ou encore : *lève-toi.* — 2. M. à m. : *premier, qui ab initio est,* ὁ ἀπ' ἀρχῆς, I Jean. II, 13 : cf. Dillmann, *Lex. aeth.*, col. 464. — 3. M. à m. : *ayant regardé, ayant examiné.* — 4. M. à m. : *ces trois miracles-ci.* — 5. M. à m. : *en un jour.* — 6. M. à m. : *accrurent (leur) étonnement.* — 7. Ici et plus bas, l'imparfait ይሄሉ est employé pour ajouter à l'idée d'*être* celle d'*existence.* — 8. M. à m. : *potestas, imperium*; cf. Dillmann, *Lex. aeth.*, col. 793.

አቡነ ፡ ወዳንኤል ፡ ወኢሳይያስ ፡ እንዘ ፡ ይብሉ ፡ ከመ ፡ ለዓለም ፡ ይሄሉ ፡ መንግሥቱ ፡ ዘአልቦ ፡ ማኅለቅት ፡ እስመ ፡ አልቦቱ ፡ ጥንት ፡ ወእምቅድመ ፡ አዝማን ፡ ህልው ፡ ውእቱ ፨

10

ወቦ ፡ እምኔሆሙ ፡ ዘይቤ ፡ እመሰ ፡ መሠርይ ፡ ውእቱ ፡ ዝብእሲ ፡ ወገብረ ፡ ዘንተ ፡ በሥራዩ ፡ ሀለወ ፡ ይብጥል ፡ ሥራዩ ፡ በከመ ፡ በጠለ ፡ ሥራዮሙ ፡ ለኢያኔስ ፡ ወኢያንቤሬስ ፡ ቅድሜሁ ፡ ለሙሴ ፡ ነቢይ ፡ ወኢጸንዓ ፨

ወቦእምኔሆሙ ፡ ዘይቤ ፡ ኢንትከሀድ ፡ በዝንቱ ፡ እስመ ፡ ወልደ ፡ እግዚአብሔር ፡ ሕያው ፡ ውእቱ ፡ ዘተነበዩ ፡ በእንቲአሁ ፡ ነቢያት ፨ ወሰበ ፡ ኢኮነ ፡ ዝንቱ ፡ ወልደ ፡ እግዚአብሔር ፡ ሕያው ፡ እምኢክህለ ፡ ያንሥእ ፡ ሙታነ ፨ ወእምኢተአዘዙ ፡ ለቃሉ ፡

1. ወኢሳይያስ] B *om.* ወ: E ወኢሳይያስ ፡ ነቢይ. — *ib.* ይሄሉ] E ይነብር. — 2. አልቦቱ] A አልቦ: B, C, D, E donnent la leçon adoptée. — *ib.* ወእምቅድመ] B *om.* ወ. — 4. እመሰ] B እስመ. — *ib.* መሠርይ ፡ ውእቱ ፡ ዝብእሲ] B, C, D, E ብእሲ ፡ መሠርይ ፡ ውእቱ. — 4-5. ዘንተ] E *om.* — 5. በሥራዩ] B, E በሥራይ. — *ib.* ሥራዩ] A, B ሥራይ; E በሥራይ: C, D donnent la leçon adoptée. — *ib.* ሥራዮሙ] E በሥራዩ ፡ ሥራዮሙ. — 5-6. ወኢያንቤሬስ] B ወለእንበሬስ; C, D, E ወኢያንበሬስ. — 6. ወኢጸንዓ] B ወአጸንዓ *sic*; C ወይጸንዕ. — 7. ኢንትከሀድ] A ኢትክሀድ: B, C, D, E ኢንትክሐድ *sic*; notre correction donne la leçon adoptée. — 8. ሕያው] E *om.* — *ib.* ውእቱ ፡ ዘተነበዩ] A እለ ፡ ተነበዩ; B ውእቱ ፡ ዝንቱ ፡ ዘተነበዩ: C, D *om.* ውእቱ; E donne la leçon adoptée. — *ib.* በእንቲአሁ ፡ ነቢያት] B, C, E ነቢያት ፡ በእንቲአሁ. — *ib.* post ወሰበ B *add.* ሰ. — 9. ሕያው] B, C, D, E *om.* — *ib.* እምኢክህለ] B, C እመ ፡ ኢክህለ. — *ib.* ወእምኢተአዘዙ] A ወእመሰ ፡ ኢተአዘዙ: C, D ወእመ ፡ ኢተአዘዙ: B, E donnent la leçon adoptée. — *ib.* ለቃሉ] D ሎቱ ፡ ለቃሉ.

comme ont prophétisé *Jacob*, notre père, *Daniel* et *Isaïe*, en disant qu'éternellement sa royauté[1] sera sans fin, car il n'a pas eu de commencement et avant les temps il était existant. »

10

Certains d'entre eux dirent : « Si cet homme est un sorcier et fait ceci par la sorcellerie[2], sa sorcellerie[3] devra être détruite[4] comme la sorcellerie de *'Iyânês* et (de) *'Iyânbêrês* a été détruite, sans se montrer forte[5], devant le prophète *Moïse*. »

D'autres d'entre eux dirent : « Ne contestons pas que celui-ci est[6] le Fils du Seigneur vivant au sujet de qui les prophètes ont prophétisé. Si celui-ci n'était pas le Fils du Seigneur vivant, il ne pourrait pas ressusciter les

1. Ou encore : *son royaume.* — 2. M. à m. : *par sa sorcellerie.* — 3. M. à m. : *la sorcellerie.* — 4. M. à m. : *être supprimée.* — 5. M. à m. : *et n'a pas été forte.* — 6. M. à m. : *ne contestons pas sur ceci : que celui-ci est.*

እንስሳ ፡ እንዘ ፡ ይነብቡ ፡ በልሳነ ፡ እጓለ ፡ እመሕያው ፡ ወኢያጽምዑ ፡ ነገሮ ፡ ወአልቦ ፡ ዘተሰምዓ ፡ እምቅድመዝ ፡ ዘይነብብ ፡ እንስሳ ፡ በልሳነ ፡ እጓለ ፡ እመሕያው ፡ ዘ
* fol. 34, r° a. እንበለ ፡ አድግ *ተ ፡ በለዓም ፡ ዘወጽአ ፡ ይረግሞሙ ፡ ለደቂቀ ፡ እስራኤል ፡ እስመ ፡ አድግቱ ፡ ተናገረቶ ፡ በዝንቱ ፡ ነገር ፡ ወዘይመስሎ ። ወተካሐዱ ፡ እሉ ፡ ሰብእ ፡ በእንተ ፡ ክርስቶስ ።

11

ወቦ ፡ እምኔሆሙ ፡ ዘዓርገ ፡ ውስተ ፡ ኢየሩሳሌም ፡ ነገርዎሙ ፡ ለጸሐፍት ፡ ወለካህናት ፡ ወለፈሪሳውያን ፡ ተአምራቲሁ ፡ ለእግዚእነ ፡ ዘርእዩ ፡ ውስተ ፡ ቤተ ፡ እስራኤል ፡ ዘአንሥአ ፡ እሙታን ፡ ወእሙንቱሂ ፡ አንከሩ ። ወባሕቱ ፡ ኢአምኑ ፡ ቦቱ ፡ ወአዘ

1. እንዘ] B, C, D, E *om.* — *ib.* ይነብቡ] B, C, D, E ይነብቡ. — *ib.* ወኢያጽምዑ] A ወእመ ፡ ኢያጽምዑ : B, C, D, E donnent la leçon adoptée. — 1-2. ወአልቦ] A, E *om.* ወ; B, C, D donnent la leçon adoptée. — 2. እምቅድመዝ] A, B, C, E እምቅድም; D donne la leçon adoptée. — *ib.* ዘይነብብ ፡ እንስሳ] B, C, D እንስሳ ፡ ዘይነብብ : E እንስሳ ፡ ዘተናገረ. — *ib.* በልሳነ] E በቃለ. — 3. አድግተ ፡ በለዓም] E አድግቱ ፡ ለበለዓም. — *ib.* ዘወጽአ] E ሶበ ፡ ወፅአ. — 4. ተናገረቶ ፡ በዝንቱ ፡ ነገር ፡ ወዘይመስሎ] C ተናገረቶ ፡ በዝንቱ ፡ ነገር ፡ እስመ ፡ ይመስሎ; E ዘተናገረቶ ፡ ወዘይመስሎ ፡ ለዝንቱ ፡ ነገር. — *ib.* ወተካሐዱ] A, B, C, D, E ወተካሐዱ *sic;* notre correction donne la leçon adoptée. — 5. ክርስቶስ] C, E ኢየሱስ. — 6. ውስተ] C, D, E *om.* — *ib.* ነገርዎሙ] A, C, D, E ወነገሮሙ; B donne la leçon adoptée. — 7. ለእግዚእነ] B ለእግዚእ; C, D, E ለእግዚእ ፡ ኢየሱስ. — *ib.* ቤተ] B *om.* — 8. ዘአንሥአ] B ዘአንሥኦ. — *ib.* ወእሙንቱሂ] A *om.* ሂ; E ወእሙንቱኒ : B, C, D donnent la leçon adoptée.

morts, et les animaux n'obéiraient pas à sa parole, en parlant la langue humaine[1], et n'écouteraient pas ses paroles. Il n'a pas été entendu (dire) auparavant que des animaux aient parlé la langue humaine, hormis * l'ânesse
* fol. 34, r° a. de *Bala'âm*, qui était parti maudire[2] les fils d'*Israël*. En effet, son ânesse lui adressa des paroles[3] (de plainte) et (d'autres) semblables. » Ces hommes discutèrent au sujet du Christ.

11

Certains d'entre eux qui montaient[4] à *Jérusalem* racontèrent aux scribes, aux prêtres et aux pharisiens les miracles de Notre-Seigneur, qu'ils avaient vu dans la maison de l'Israélite qu'il avait ressuscité des morts. Eux aussi furent étonnés. Cependant ils ne crurent pas en lui. Ils ordonnèrent aux

1. M. à m. : *la langue des fils de l'homme.* — 2. M. à m. : *qui était sorti, afin de maudire.* — 3. M. à m. : *ces paroles.* — 4. M. à m. : *qui montèrent.*

ዝዎሙ ፡ ለሕዝብ ፡ እንዘ ፡ ይብሉ ፡ እምከመ ፡ ረከብክምዎ ፡ በኢየሩሳሌም ፡ አይድዑነ ፡ ዜናሁ ።

12

ወእምዝ ፡ ቦአ ፡ እግዚእ ፡ ኢየሱስ ፡ ውስተ ፡ ኢየሩሳሌም ፡ ወሶበ ፡ ሰምዑ ፡ ካህናት ፡ ከመ ፡ ሀሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ምስለ ፡ አርዳኢሁ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ። ተጋብኡ ፡ ኅቡረ ፡ ወመጽኡ ፡ ኀቤሁ ፡ ወይቤልዎ ፡ ኦሊቅ ፡ ኄር ፡ እስመ ፡ ናአምር ፡ ከመ ፡ እምኀበ ፡ እግዚአብሔር ፡ ተፈኖከ ፡ ወኢይክል ፡ መኑሂ ፡ ከመ ፡ ይግበር ፡ ዘንተ ፡ ተአምረ ፡ ዘአንተ ፡ ትገብር ። ንግረነ ፡ ይእዜ ፡ በመብሕተ ፡ መኑ ፡ ትገብር ፡ ወመኑ ፡ አቡከ ፡ ወመኑ ፡ ይእቲ ፡ እምከ ፡ ወእምአይ ፡ ነገድ ፡ አን * ተ ። እመሰ ፡ እምነገደ ፡ ትንቢት ፡ አንተ ፡ ይደልወከ ፡ ትግበር ፡ ተአምራተ ። ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ እስመ ፡ መንክራት ፡ እንተ ፡ ትሬእዩ ፡ ዘእገብር ፡ አነ ፡ በሥልጣነ ፡ አቡየ ፡ ዘበሰማያት ፡ እገብር ።

* fol. 34, r° b.

1. ለሕዝብ] B ለአሕዛብ. — 3. ቦአ ፡ እግዚእ ፡ ኢየሱስ] B ቦኡ ፡ ኀበ ፡ እግዚእ ፡ ኢየሱስ. — 3-4. ውስተ ፡ ኢየሩሳሌም ፡ ወሶበ ፡ ሰምዑ ፡ ካህናት ፡ ከመ ፡ ሀሎ ፡ እግዚእ ፡ ኢየሱስ] A *om.*; B, C, D, E donnent la leçon adoptée. — 4. መቅደስ] C መቅደሶ. — 5. ተጋብኡ ፡ ኅቡረ] B *om.* ኅቡረ; C በኅቡእ ፡ ኅቡረ. — *ib.* post ኅቡረ E *add.* ወጽሙረ. — *ib.* ኦሊቅ] E ኦሊቅነ. — *ib.* ናአምር] A, B, C, D, E ነአምር *sic*; notre correction donne la leçon adoptée. - 6. ተፈኖከ] B መጽአከ. — 7. ንግረነ ፡ ይእዜ ፡ በመብሕተ ፡ መኑ ፡ ትገብር ፡ ወ] A, E *om.*; B ንግረነ ፡ በመብሕተ ፡ መኑ ፡ ትገብር; C, D donnent la leçon adoptée. — 9. አንተ (post ትንቢት)] B እንተ. — 10. መንክራት ፡ እንተ ፡ ትሬእዩ ፡ ዘእገብር ፡ አነ] A መንክራተ ፡ ትሬእዩ ፡ ዘእገብር ፡ አነ; C መንክራት ፡ ዘእገብር ፡ አንተ ፡ ትሬኢ ፡ አነ; E መንክራት ፡ ዘትሬእዩ ፡ ዘእገብር ፡ አነ; B, D donnent la leçon adoptée. — 10-11. ዘበሰማያት] E *om.*

gens, en disant : « Dès que vous l'aurez trouvé à *Jérusalem*, indiquez-nous son histoire. »

12

Alors le *Seigneur Jésus* entra dans *Jérusalem*. Lorsque les prêtres apprirent que le *Seigneur Jésus* se trouvait, avec ses disciples, dans le temple, ils se réunirent ensemble et vinrent vers lui. Ils lui dirent : « O Maître bon, nous savons que tu es envoyé[1] de la part du Seigneur et que personne ne peut faire les miracles que tu fais toi-même. Expose-nous maintenant par la permission de qui tu (les) fais et (dis-nous) qui est ton père, qui est ta mère et de quelle souche * tu es. En effet, si[2] tu es de souche prophétique[3], il t'appartient de faire des miracles. » Le *Seigneur Jésus* leur dit : « Les prodiges que vous me voyez faire moi-même[4], je (les) fais par la puissance de mon Père qui est dans les cieux. »

* fol. 34, r° b.

1. M. à m. : *tu as été envoyé*. — 2. M. à m. : *mais si*. — 3. M. à m. : *de la souche de la prophétie*. — 4. M. à m. : *que vous voyez que je fais moi-même*.

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ወሶበ ፡ ሰምዑ ፡ አይሁድ ፡ ቃሎ ፡ ነሥኡ ፡ አዕባነ ፡ ከመ ፡ ይውግርዎ ፡ ወይቤሎሙ ፡ እግዚእ ፡ ኢየሱስ ፡ በአይ ፡ ግብር ፡ ወበአይ ፡ መንክር ፡ ዘገበርኩ ፡ ትዌግሩኒ ፨

ወእምዝ ፡ ይቤሎሙ ፡ አማኅበረ ፡ አይሁድ ፡ አእምሩ ፡ ከመ ፡ አነ ፡ ውእቱ ፡ ተስፋሆሙ ፡ ለአሕዛብ ፨ ወይእዜሰ ፡ እፌኑ ፡ ሐዋርያትየ ፡ ኀበ ፡ አሕዛብ ፡ ነኪራን ፡ ይጸውዕዎሙ ፡ ውስተ ፡ ሃይማኖትየ ፡ ወእሙንቱሰ ፡ ይትዌከፍዎ ፡ ለነገርየ ፡ ወይሴብሑኒ ፡ ምስለ ፡ አቡየ ፡ ወምስለ ፡ መንፈስ ፡ ቅዱስ ፡ ለዓለመ ፡ ዓለም ፨ ወይከውኑኒ ፡ ሕዝበ ፡ ህየንቴክሙ ፨

ስብሐት ፡ ለእግዚአብሔር ፨

ወበምሕረቱ ፡ ይዕቀቦ ፡ ለገብሩ ፡ ወልደ ፡ ዋሕድ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፨

1. ይውግርዎ] C de seconde main (la lettre ግ est en marge). — 2. በአይ ፡ ግብር ፡ ወበአይ ፡ መንክር ፡ ዘገበርኩ] A በአይ ፡ ግብር ፡ ወመንክር; B በአይ ፡ ግብር ፡ እምኔሆሙ; E *om.* ዘገበርኩ; C, D donnent la leçon adoptée. — 3. ውእቱ] E *om.* — 4. ሐዋርያትየ] D ሐዋርያተ. — 5. ውስተ] E ኀበ. — *ib.* ወእሙንቱሰ] B, E *om.* ሰ; C, D ወእሙንቱኒ. — *ib.* ይትዌከፍዎ] A, B, C ይትዌከፍዎሙ; D ይትወከፍዎሙ; E donne la leçon adoptée. — *ib.* ለነገርየ] A, B, C, D *om.*; E donne la leçon adoptée. — 6. post ምስለ ፡ አቡየ dans E se trouve un espace blanc d'une demi-ligne : il semble que le copiste ait gratté un mot. — 6-7. ወይከውኑኒ ፡ ሕዝበ] E ወይከውኑ ፡ ሕዝብየ. — 8. ante ስብሐት B *add.* ወ. — 9. ወበምሕረቱ — አሜን] A ወልደ ፡ ዋሕድ est de seconde main (la lettre ድ est en surcharge); B ምሕረቱ ፡ የሃሉ ፡ ምስሌነ ፡ አሜን; C ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ሣህለ, ሥላሴ ፡ ለዓለመ ፡ ዓለም ፡ አሜን; D ወምሕረቱ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን (le nom propre ዳዊት est de seconde main); E ሣህሉ ፡ ወምሕረቱ ፡ የሃሉ ፡ ምስለ ፡ ገብሩ ፡ ሀብተ ጊዮርጊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን. Les *bénédictions* se groupent ainsi : d'une part, A; d'autre part, B, C, D, E.

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Lorsque les Juifs eurent entendu sa parole, ils prirent des pierres, afin de le lapider. Le *Seigneur Jésus* leur dit : « Pour quelle œuvre et pour quel prodige que j'ai faits me lapiderez-vous? »

Puis il leur dit : « O société des Juifs, sachez que je suis l'espérance des peuples. Mais maintenant j'enverrai mes apôtres vers les peuples étrangers, afin qu'ils les appellent à ma foi. Quant à eux, ils recevront mes paroles et ils me glorifieront avec mon Père et avec l'Esprit-Saint pour les siècles des siècles. Ils deviendront mon peuple à votre place[1]. »

Gloire au Seigneur!

Que, dans sa miséricorde, il garde son serviteur *Walda-Wâhed* pour les siècles des siècles! Amen.

1. M. à m. : *ils deviendront pour moi un peuple à la place de vous.*

TABLE ANALYTIQUE DES MATIÈRES

Pages.

preuve de sa divinité. — 3. Il choisit l'image de la vision d'Ézéchiel. — 4. Il donnera la vie aux quatre animaux (face d'homme, face de lion, face de bœuf, face d'aigle, *Ézéch.*, I, 10) représentés sur l'image. — 5. Il enjoint à ces animaux d'aller aux tombeaux d'Abraham, d'Isaac, de Jacob, des Pères et de Moïse et de faire venir au temple ces saints personnages. — 6. Perturbation des éléments : effroi général. — 7. Les Juifs voient les animaux partir en hâte aux tombeaux des Pères. — 8. Ils reconnaissent, à leurs signes caractéristiques, Abraham, Isaac, Jacob et Moïse. — 9. Discours d'Abraham. — 10. Discours de Moïse. — 11. Transfiguration de Jésus. — 12. Jésus demande au Juifs, témoins de cette scène, si maintenant ils vont nier sa divinité. — 13. Les Pères demeurent trois jours à Jérusalem, où il prêchent le nom de Jésus; les Juifs les traitent de sorciers et les lapident. — 14. Jésus réprimande les Juifs qui le lapident aussi. — 15. Jésus ordonne aux Pères de retourner à leurs tombeaux. — 16. Il enjoint aux animaux de redevenir figures de l'image.

LA FEMME ADULTÈRE.

1. Les Juifs amènent à Jésus, afin qu'il la juge, une femme surprise en adultère. — 2. Jésus écrit à terre les péchés communs à tous les Juifs; il demande ensuite qu'on conduise la pécheresse au lieu du supplice, afin qu'elle soit lapidée en sa présence. — 3. Il écrit à terre les péchés individuels de chacun des Juifs qui sont présents; voyant ceci, les Juifs partent tous. — 4. Il pardonne à la femme adultère. — 5. Celle-ci raconte son histoire et convertit beaucoup de gens.

LA SAMARITAINE (BERFSINYÂ).

I. Dialogue entre Jésus et la Samaritaine. — 1. Au sujet de l'eau du puits de Jacob et de l'eau de la grâce. — 2. Au sujet des cinq maris de la Samaritaine nommément désignés par Jésus. — 3. Au sujet de ses père et mère également nommés par Jésus. — 4. Au sujet du Christ attendu (Jésus déclare qu'il est le Christ). — 5. Au sujet de la véritable adoration de Dieu. — II. La Samaritaine va chercher les habitants de Naplouse. — 6. Elle annonce à ses compatriotes qu'elle a vu le Christ. — 7. Beaucoup d'entre eux (20.500) croient en Jésus, non sur la parole de la Samaritaine, mais surtout d'après ce qu'ils ont vu et entendu. — 8. Jésus congédie ceux des Samaritains qui veulent le suivre. — 9. Quelques Anciens de Samarie cependant prêchent le nom de Jésus, de leur propre initiative.

VOCATION ET BAPTÊME DE SIMON ET D'ANDRÉ (CONFESSION ET PRIMAUTÉ DE PIERRE).

I. Vocation de Simon et d'André. — 1. Sur le bord du lac de Tibériade.

à Magdala, Jésus appelle à sa suite Simon et André, fils de Jonas. — 2. Confession de Simon. — 3. Simon voit les cieux ouverts et entend une voix qui glorifie Jésus. — II. Baptême de Simon et d'André. — 4. Jésus conduit au Jourdain Simon et André, afin qu'ils soient baptisés par Jean. — 5. Pendant le baptême, les anges les couvrent de leurs ailes. — 6. Après le baptême, les pieds de Simon adhèrent au roc; son nom est alors changé par Jésus en celui de Pierre, qui devient chef suprême de l'Église (pouvoir des clefs). — 7. Les cieux et la terre obéiront à la parole de Pierre. — 8. Pierre fera de nombreux miracles.

GUÉRISON D'UN HOMME AVEUGLE, SOURD ET MUET.

1. Un homme aveugle, sourd et muet demande à Jésus, qui traverse Jérusalem, de le guérir. — 2. Jésus déclare à Simon-Pierre que la guérison qu'il va opérer doit servir à montrer aux Juifs sa puissance. — 3. D'abord Jésus rend la parole à cet infirme qui confesse aussitôt, devant Simon-Pierre et André, la divinité du Christ et demande sa guérison complète. — 4. Ensuite Jésus le fait voir et entendre. — 5. Le miraculé prêche le nom de Jésus et convertit beaucoup de gens.

RÉSURRECTION DU FILS DE LA VEUVE DE NAIM (YONÂS, FILS DE SÂLÈM ET DE BAR'E'Â).

1. En traversant Naïm, Jésus rencontre le convoi funèbre de Yonâs, de souche prophétique, fils unique de la veuve Bar'e'â. — 2. Il ordonne aux porteurs de déposer la civière. — 3. Il ressuscite Yonâs qui confesse sa divinité et devient son disciple. — 4. Il l'envoie prêcher, comme autrefois il a envoyé son ancêtre prophétiser. — 5. Yonâs annoncera aux Israélites que la prophétie, le sacerdoce et le service divin leur seront enlevés à cause de leur incrédulité en Jésus.

RÉSURRECTION D'UN MORT ET GLORIFICATION DE JÉSUS PAR DES BREBIS ET UN BŒUF.

1. Venu à Jérusalem pour la fête des Tabernacles, Jésus voit un Israélite qui pleure son frère mort le jour même et implore la venue du Messie. — 2. Il lui déclare qu'il est le Christ. — 3. Il lui propose, comme preuve de sa divinité, de ressusciter son frère. — 4. Comme Jésus et l'Israélite arrivent à la maison mortuaire, des brebis se mettent à glorifier Jésus. — 5. Un bœuf, qui allait être égorgé,

demande à Jésus de lui conserver la vie. — 6. Jésus sauve le bœuf. — 7. Il affranchit les brebis de la servitude. — 8. Il ressuscite le mort. — 9. Étonnés de ces trois miracles, les Juifs et les Samaritains se demandent si Jésus n'est pas le Christ. — 10. Ils inclinent à croire qu'il est le Fils du Seigneur vivant. — 11. Intrigués par ces miracles, les scribes, les prêtres et les pharisiens cherchent à voir Jésus. — 12. Lorsque, pour apprécier son pouvoir de thaumaturge, ils lui demandent son origine, Jésus leur répond qu'il fait des miracles par la puissance de son Père céleste. — 13. Comme ils veulent le lapider, il leur déclare qu'il enverra ses apôtres auprès des Gentils, qui deviendront son peuple à la place du peuple des Juifs.

INDEX TO THE LETTERS OF SEVERUS AND APPENDIX

(T. XII, FASC. 2 AND T. XIV, FASC. 1)

ADDENDA AND CORRIGENDA TO T. XII, FASC. 2 AND T. XIV, FASC. 1.

P. vi. After l. 12. Ins. '-22. Julian of Halicarnassus. Zach. Rh., ix, 13; Brit. Mus. Ms. Add. 17214, f. 90 v° b'.

P. 13, transl., n. 6. For 'fwntws' read 'fntws'.

P. 23, text, n. 3. For ܒܗܘ read ܒܗ̇

P. 26, transl., l. 7. Add note 'From the work of Peter of Callinicus against Damian'.

P. 27, text, marg. Dele 'v° a' and asterisk in text.

— — n. 3. For 'G' read 'L'.

P. 31, text, l. 11. Add note 'M ܕܐܡܪ̈'.

P. 32, text, l. 12 marg. Add 'M 20 r° a'.

P. 40, transl., l. 8. Dele 'since'.

P. 41, text, n. 2. For ܐܣܦܝܪܘܪ read ܐܣܦܝܪܘܪܐ.

— transl., l. 5. For 'polished' read 'plain'.

— — l. 9. For 'differs' read 'differ'.

P. 45, transl., l. 5. After 'hypostases' add note 'Marg. « divided in essence (οὐσία and, in Godhead that is divided in hypostases and not »'.

— — — For 'distinct' read 'not confused'.

P. 47, text, l. 5. For ܪܘܡܝܢ read ܪܘܡܝܐ.

P. 48, text, l. 7. For ܡܫܡܫܢܘܬܗ read ܡܫܡܫܢܘܬܐ.

P. 50, text, l. 8. The passage from this point (ܒܗܘܢ) to p. 56 l. 8 (ܘܝܚܝܕܝܢ) is in X 134 v° b, the following text being lost through a lacuna in the ms. The Syriac version is different, but the only essential variant is that in place of ܒܪ ܡܢ .... ܡܬܩܪܝܢ (p. 51, l. 6, 7) it has ܡܢ ܒܬܪ ... ܕܩܪܐ ;
To render this text we must in place of 'besides .... originally' (l. 7, 8) read 'after he had read what related to'. The extract comes from the work of Peter against Damian.

P. 76, text, l. 9. For ܡܣܝܒܪܢ read ܡܣܝܒܢ.

P. 86, text, l. 9. For ܣܘܟܡܐ read ܣܘܟܡܐ.

P. 90, transl., n. 2. For 'episcopacy' read 'banishment'.

P. 96, text. Dele note.

P. 131, transl., l. 5. After 'a' ins. 'complete'.

P. 132, text, l. 5. For ܡܦܪܘܣܘܬܗ read ܡܦܪܘܣܘܬܐ.

P. 146, transl., l. ult. After 'while' ins. 'I'.

P. 152, transl., l. 1. Dele 2nd comma.

P. 159, transl., l. 13. After 'Answer'. ins. '« She ought not till she is purified »', and dele inverted commas with next sentence.

P. 174, transl., l. 3, 4. For 'then only' read 'at that very time'.

P. 177, transl., n. 1. For '13°' read '131', and for '181' read '182'.

P. 180, marg. After 'Z 31 v° b' ins. ref. '1'.

P. 250, transl., n. 2. Add 'See also Mercati in *Oriens Christianus,* Neue Serie, IV, p. 62'.

P. 252, transl., l. 7. Add note 'This passage to the end of the citation is published in Greek in *P. G.,* LXXII, 719'.

P. 260, text, left, l. 1. For [illegible] read [illegible].

P. 262, transl. Add note. 'The last sentence is cited in Greek from Sev. without name of addressee in P. Junius, *Cat. in Job*, p. 63'.

P. 263, text, right, l. 16. For [illegible] read [illegible].

P. 269, text, left, l. 16. For [illegible] read [illegible].

n. 5. For [illegible] read [illegible].

P. 273, transl., note. Add 'and has been edited with French translation by M. Chaine in *Oriens Christianus,* Neue Serie, III, p. 36; see also Mercati in id. IV, p. 59. The Coptic text contains only the introductory sentence and the commentary on Matth. XIII, 51, and the present reference is Vat. Copt. 62, f. 243'.

P. 282, text, n. 1. For [illegible] read [illegible].

P. 284, text, l. 13. For [illegible] read [illegible].

P. 287, transl., l. 3. Add note 'This sentence is published in Greek in Cramer, *Cat. in Act. Apost.,* p. 298, and is followed by the words μεθ' ἣν ἡμερῶν κ. νυκτῶν οὐκ ἔσται περίοδος κ. μηνῶν κ. ἐνιαυτῶν ἀνακύκλωσις'.

P. 288, transl., n. 3. Add 'and other extracts in Cramer, *Cat. in Matth.,* 125: *Cat. in Act. Apost.,* p. 188, 255'.

P. 290, text, n. 1. For 'p. 1, n. 180' read p. 180, n. 1'.

— — n. 5. Dele numerals.

P. 295, text, n. 1. For [illegible] read [illegible].

P. 302, text, ad fin. Add [illegible].

P. 304, text. Dele l. 1.

P. 306, text, l. 13. For [illegible] read [illegible].

P. 307, transl., l. 9. For 'the enigma .....' read 'such an enigma'.

P. 346, text, l. ult. Insert. [illegible]. before [illegible]. and dele after [illegible].

P. 352, text, l. 3. For [illegible] read [illegible].

P. 354, text, n. 6. For [illegible] [illegible] read [illegible] — [illegible].

P. 356, transl., l. 4. After 'was' ins. 'in the'.

P. 357, text, l. 3. For [illegible] read [illegible].

P. 360, text, l. 8, 10. For ref. '2' read '1'.

P. 362, text, l. 13. For ref. '7' read '10', and for '10' read '7'.

P. 364, text, left, l. 7. For [illegible] read [illegible].

P. 368, text, n. 3. Dele 1st [illegible].

P. 371, transl., l. 10. The reff. are to the notes on p. 372.

P. 372, text, l. ult. Dele stop before [illegible].

P. 373, transl., n. 7, l. 2. For '4' read '5'.

P. 375, text, right, l. ult. Ins. full stop at end.

P. 377, text, right, l. ult. For [illegible] read [illegible].

P. 382, transl., l. ult. The ref. '1' is to the note on p. 383.

P. 386, transl., l. 8. For ref. '3' read '2'.

— l. 9. For ref. '2' read '3'.

P. 388, text, l. 8, 10. The heading belongs to the right col. only.

P. 390, transl., l. 6, 7, 8, 11, 12. For ref. '1' read '2'.

P. 391, transl., n. 3. Dele '[3]'.
P. 392, text, n. 3. For ܘ read ܘ̇.
— — n. 8. Dele 'K'.
P. 400, transl., l. 11. After 'of' ins. ref. '[4]'.
P. 403, text, n. 2. For 'l, ıı' read 'l. 11'.
P. 418, text, l. 9. For ref. '[4]' read '[3]'.
P. 430, text, n. 4. For ܐܦܣܩܡܐ — ܕܟܠ read ܕܡܘܗܝܐ — ܕܟܠ ܐܠܗܐ ܡܢ erased in G) ܡܘܬܐ ܕܝܢܚܐ.
ܐܘܒܕܐ ܐܦܣܩܡܐ ܕܐܟܣܘܪܚܝܐ.
P. 431, text, l. 2. After ܕܝܠܗ ins. ref. '[6]' and dele after ܕܚܝܐ.
— — l. 5. After ܡܪܐ ins. full stop.
— — l. 11. For ܚܬܡܐ[1] ܐܘ ܦܓܪܐ read [20] ܦܓܪܐ ܐܘ ܚܬܡܐ[1], and for ref. '[20]' read '[22]'.
— — l. ult. For ref. '[22]' read '[23]'.
— — n. 17. For ܐܪܙܐ read ܪܙܐ.
— transl., n. 2. Dele stop before k.
P. 432, text, l. 1. For ܫܡܐ read ܣܡܐ.
— — l. 5. After ܠܥܡܪܐ ins. ref. '[7]' and dele half-bracket.
— — n. 8, 13, 17. For K read Kαὶ.
— — n. 13. For 'Gr.' read 'G'.
P. 433, text, n. 1. For Φογώρ read Φοφώρ.
— — n. 10. For ܐܡܪ read ܐܡܪ̈.
— — n. 13. For ܕܐܠܗܝܢ read ܕܐܠܗܝܢ̈.
— transl., l. 6. For 'labout' read 'about' and for 'apocrypha' 'apocryphal'.
P. 437, text, l. 11. For ܗܡܣܪܝܠ read ܐܡܣܪܝܠ.
— — l. 12. For ܐܗܘܐ read ܗܘܐ.
P. 439, text, l. 2. For ref. '[2]' read '[1]'.
P. 442, transl., n. 2. For 'ecc.' read 'exc'.
P. 452, text, n. 9. For '[9]' read '[7]'.
— transl., l. 3. For 'a' read 'at'.
P. 453, text, n. 1. For 'O' read ܘ.
— — n. 6. For ܗܢܘ read ܗܢܘ̇.
P. 454, transl., l. 6, 7. For 'urging it to escape' read 'snatching it'.
P. 458, text, n. 3. After ܗܡܝܨ. ins. 'Marg.' and dele at end.
P. 460, transl., l. ult. For ref. '[1]' read '[2]'.
P. 461, transl., n. 1. For Προκριξατίμειν read Προκριματίζειν.
P. 464, text, l. 7. For ܕܢܦܩܘܢ read ܕܢܦܠܘܢ.

CONTENTS OF T. XII, FASC. 2 AND T. XIV, FASC. 1

Appendix

TABLE DES MATIÈRES

DU TOME XIV